



Security from the Perspective of Hafez

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ABSTRACT

Security provides contexts for manifestation of human blessings. When a society is deprived of security the people confront with materialistic and spiritual problems, since in an insecure country the individuals cannot live in peace so they do not make efforts to achieve their social goals. Security is one of the important issues in human life and all affairs of the social man depend on security and peace in the society.

Scholars have different opinions about security and different approaches have been offered in research on security resulted from these different perspectives that determine the necessity and importance of the subject matter. How we can establish security in a modern society? For respond to this question we have to study the components of security. The classic literary works and potentials for studying security in the poems of the great poets can guide us toward establishing security in the modern society.

Among the literary works, the divan of Hafez possesses valuable tips on security. This article aims to investigate security and its negative and positive aspects in the divan of Hafez.

Key words: Persian literature, security, Divan of Hafez

INTRODUCTION

Security has been considered as one of the main needs of human being in all periods and in the modern era it has been gained attention of the scholars. Some scholars believe that the main duty of the governors in the modern area is to provide security in the societies. The security of people and properties, human dignity and social prestige are important so that they can be referred as blessings of God.

"Security is rooted in *Securus* and it means lack of fear and mental disturbance and its lexical meaning is releasing from distress, anxiety and fear and feeling of calmness and peace" (NAJA:2006:761).

In the social revolutions trend particularly in the contemporary period the importance and position of security has been clarified and gained attention of the scholars. Undoubtedly, security plays an important role in human life and he needs to security to live. So, it can be said that the life of mankind depends on security and insecurity in the society causes to anxiety and distress.

"Security brings peace and calmness to the society and the people live in peace in a safe community and sometimes and the people are responsible for security of the society" (Faghi Mogadas, 2011: 22-23).

"Security has had different operational and academic meanings in the past and present and its aim was to establish peace and welfare in the societies and the peace in the world depend on security. Security is antonym of war and its goal is to protect mankind. Life is meaningless without security and peace" (Rafihi, 2009: 56-57).

Different theories of security

The theorists have defined security from different point of views. Some scholars have defined it negatively and some others defined it positively and the other group has equalized it to protecting of the values. Bussan believes that security has changeable meaning.

John Locke the idealist philosopher believes that the objective of establishing security is not just to continue our life but the goal is to live in comfort and welfare and have specific conditions as the natural right of human being.

In Bussan opinion, some scholars have offered definitions on national security and we refer to some of these definitions:

Joseph Bales defines it as: "international security is provided by domestic and foreign security of different social systems and in general its scope depends on foreign conditions. The experts interpret social security to domestic security and the main function of security is assurance of political and economic power of the ruling class or survival of the social system and providing public security in required level".

Larine Martin defines security as assurance of welfare of people.

John Moors defines it as relative releasing of harmful threats.

Manning defines security as releasing from insecurity.

Walter Lipmann and Richard Cooper believe that national security depicts the power and authority of the country. There are differences in their opinions on the goals of the security. For example, Lipmann considers the legitimate benefits and Cooper believes in propagation of the values and culture as the goals of security. Cooper believes that national security is capability of a nation to employ and propagate values and culture.

Lipmann believes that a nation lives in security when it has no to sacrifice its legal benefits for avoiding war and in case of necessity could protect its legal benefits by fighting.

Security is one of the important issues in divan of Hafez and he has paid attention to security and problems of his period that was accompanied by fear and dictatorship.

Security from the political perspective

"The meaning of security is being safe and live in peace. It should be pointed that security has a negative meaning implicitly, since it denotes protection and defense against threats and dangers not improvement of the conditions. According to the social theories security should be provided by the authority of the government" (Simbar, 2008:243).

Undoubtedly, the ruler of a country that provides security in the society should not oppress the people and he has to observe all human rights in order to prevent chaos in the society. In other case, the society is guided toward chaos and insecurity and the people encounter with oppression and discomfort and this contradiction in the rules approved by the scholars paves the way to abolishment of a society.

"The political actors not only tend to discuss their goals based on the public benefits but also they tend to claim that their objectives are public benefits and these claims motive the people to support them. So, although public benefits have lost attraction as an analytical tool but it is a significant mean as a political action and it has important position in the governmental debates" (Rabihi,2004:134).

In Hafez opinion, the ignorant person is deprived of security and as a result he is targeted by unpleasant events and encounters with troubles. Hafez refers to the insecure period that the rulers and their agents oppressed the people and the people lived in insecure conditions and they were anxious.

My heart weak up, it is not time of security

Of this flood that is flowing in the dream house (Hafez divan: 2011:42)

Hafez believes that ignorance and inattention to the conditions and policies of the rulers lead to insecurity and the man is deprived of personal security and as a result of social security. He suggests on time planning and providence as causes of peace and security.

Not to be secured of the world slept thief

If it has not stolen it will steal tomorrow (ibid: 173)

He suggests solitude for avoiding insecurity and believes that solitude is a way to being safe against oppression and injustice.

Bring forth the wine, let me joyously ingest

For safety and security, in joy I did not invest (ibid:425)

"Social security is an important and determinant construct; since community is a real identity and responds to any threat and its respond is political and placing it besides the concepts like environmental security is not correct. While, a government could threaten security and threatening of a society threatens its identity. Social security causes to stability of the language traditional patterns, culture, attachment, identity and religious and national norms in the acceptable conditions for progress" (Rabiei, 2004:150).

Hafez points to security of the scholars and scientists that were oppressed by the hypocritical Sufis and pharisaical devotees and they were insecure in such a society and as a result they were prevented from progress, sine at that period there was no room for cultural progress and it is obvious that cultural and scientific progress is achieved by personal and social security. He is hoped that the liberal men will come and provide security in the society (ibid: 326).

Find a refuge and make the best of times

From the thieves of life, which our time waste and spend (ibid: 404)

"Social security is a part of national security in a country. This category denotes protection of the society identity based on beliefs, cultural traditions, norms, codes and values. The important issue in this regard is manner of establishing security in a society that is carried out in different way. Almost, all political and social scholars particularly those who research on the strategic and national issues emphasize that the government plays an important role in security and it is necessary that the society to act according to its characteristics and identity" (Karimi,2009:41-42).

In Hafez opinion, the rulers and authorities are vulnerable to mistakes and wrong doings so the ruler or a governor should consider the benefits of the oppressed people and should prevent oppression of the tyrant group since God warns on the oppression and aids the oppressed. Then he refers to peace of mind

of the dervishes and anxiety and distress of the rulers since they are anxious about losing their positions. The people who are free from the material world they live in peace and security.

The way of ambition and position is dangerous

It is better to live humble

The sultan is anxious on his army and throne and treasure

Dervish rests in peace in his mendicant corner (ibid: 613)

Hafez believes that the governors always encounter with dangers; since there is a group that protests on the ruling party and in his opinion the rulers are not safe and never live in peace and calmness.

The splendor of the kingship is accompanied by fear

Although this crown is fascinating but it is troubling (ibid: 204)

He also refers to insecurity of the world and believes that the world is not safe place. This opinion is result of his belief in this fact that the world is not eternal. So he warns on the people that consider themselves secure against the temptations of the world since pride could lead them toward misery. Human being is only secured for a while in the world and he could calm down and feel secure just by spirituality and divine affairs.

Like any liberal man, Hafez wishes security in the world and requests people to observe each other rights and be careful about their speeches and behaviors. It seems that he has put more emphasis on the personal security that provides political, cultural and social security.

Hafez believes that the sage is secured against the world disturbances and in his opinion in the love quest there is no difference between security and trouble.

In the quest of love security is calamity

The heart is being wounded that is cured by your agony (ibid: 640)

So, he takes refuge on the God for being safe against the dangers of love quest that are endless. The security provided by the love of God guides the sage toward his ultimate destination and love (ibid: 130-131)

I have no secured place except your threshold

I have no place to put my head on it except this door (ibid: 106)

He believes that mankind lives in peace and security when the God secures him against dangers and temptations. So, when the man knows that he has been provided by the God he feels secured and lives in peace. Thus, Hafez considers the divine power as source that brings mankind peace of mind. If the person establishes a close relationship with God he could live peacefully and solve his problems by peace of mind.

Protect me against the fear of separation if you are hopeful

Till the God protects you from evil eye (ibid:162)

Hafez refers to being secured against evil eye in security discussion and believes that when the God blesses a person his soul is secured against evils and jealous people.

Secure place and sweet wine and the tender friend

If only we could keep these three until the end (ibid: 403)

In his poems Hafez implicitly refers to security and introduces it as blessing of God.

The realm of old Magi is safe

If the heart uncovers sorrows (ibid: 364)

Hafez, the old Magi secures you

Learn from him the lesson of love (ibid: 552)

He believes that materialism and worldliness is one of the important factors of insecurity of mankind since worldliness leads human toward materialism and demanding more profits and as a result denial of others rights and providing insecure world and separation from the divine power and the person who is separated from the divinity lives in anxiety, so by belief and trust in God human being could live in happiness and peace.

Thus, whenever the person is far from the worldly affairs he lives in peace and calmness. In Hafez opinion, the man sometimes experiences happiness and sometimes encounters with unpleasant events. Unfortunately, some people consider themselves secure against the world and this belief leads them to destruction and insecurity.

The kindness and coquetry of the world is uninsured

Woe is on whom that is not secured of it (ibid: 582)

He believes that world is transient place and it is not secured and safe for human being. In his opinion, the man should be aware of the deceitfulness of the world and never relies on it.

In the house of my Beloved, how can I enjoy the feast Since the church bells call the call that for pilgrimage equips (ibid:1)

My win bearer beloved showed coquetry (ibid: 581)

Hafiz reliance on the world is wrong

Why I never be pleased toady (ibid: 473)

By emphasis on the insecurity of the world and necessity of the independency on the world and worldly affairs Hafez has tried to explain this subject by similes so he has likened the world to an old witch and also to a trap that every moment it is possible that to trap man. He also has likened the world to a nature well that pus down the man (ibid: 305).

As a bird of paradise, to parting I did agree

Fell in the trap of life and worldly tragedy(ibid: 428)

Clean and purified come up the world well

That the dirty water is not purified (ibid: 575)

He suggests that pride and self deceit deprive human being from security. Since pride and self deceit deprive mankind from far-sighting and cause that the man ignores his mistakes and finally lead him toward misery.

O, the sage you are not secured of the pride

From the route of monastery to the tavern of Magi is not such long way (ibid: 104)

CONCLUSION

Hafez seeks security in belief in God and separation of materialism. He refers to insecure conditions in his time and believes that cultural and social progress is possible only by establishing security in the society. There are contexts for material and spiritual progress in any society and substantiation of these contexts requires security. Of course, some people never keep silence and protest on the oppression and insecurity in the society. We can find debates on security in divan of Hafez. He emphasizes on insecurity of the world and attachment on the worldly affairs. Of other issues considered in the security debate it can be referred to pride and self deceit that cause to insecurity and as a result destruction.

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