

## Hafez's Magi and Attar's Spiritual Guide

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### ABSTRACT

In this paper, the position of the Magi is examined which was built by the mind (imagination) of Hafez. Meanwhile, a comparison was made between the magi of Hafez and the spiritual guide of Attar and the characteristics of the spiritual guide and his conditions are reminded.

**Keywords:** Spiritual Guide, Magus, The Magi, Sheikh San'an, Hafez, Attar.

### Introduction

The old means literally as the white hair and some forms such as "pir-sar" and "piran-sar" and "piraneh-sar" [in old age] are for this purpose. Magi is the plural form of magus. In ancient Farsi language, the word "mago" which was derived from Indo-European root of the word "magh", means one of the members of the clergy class. This word wears in middle Farsi language (Pahlavi) and changes in to "mogh" [Magus] and means the spiritual guide (preceptor) of mithra religion. Another form of this word in Pahlavi language is "Mou" which is observed in some forms such as "moubed".

In European language of the ancient kind, this word, i.e. "magus" was introduced in to Greek language in the form of magus from Farsi language and then, it was introduced into Latin, with the meaning of magician. As if the magi had the ability to perform magic things which caused western people interpret this word in such a way. This same word was introduced in to English language from Latin and traveled its evolutionary direction. In this language, several words are found with the same meaning which continues their lives such as "magic" with the

meaning of witchcraft and "magical" with the meaning of performing witch craft and "magician" with the meaning of sorcerer and "mage" with the meaning of scientist and witch.

This word was also introduced into Arabic language. "Al-magus" is plural noun and its singular form is "Al-magusi".

### Spiritual Guide of the Magi

Which is found with other names such as "tavern's spiritual guide", "spiritual guide of pothouse", "spiritual guide of lees carrier" in the poems of Hafez, is the allegory of natural (normal) human and the resurrected human in limbo between the angel and the animal which like the word of "I" of Hafez, it exists just in the world of Hafez's poem language and has no external evidence. Regarding to conceptual and cultural meanings of "the spiritual guide" and "the Magi", the composition of "the spiritual guide of the Magi", is really the combination of two opposites and is real image of human and the truth of human.

The spiritual guide means a human free of sensual temptations and belongings and a human who achieved spiritual evolution. Spiritual guide means the realization of

divine dimension (aspect) of the existence of human and it is in lieu of soul (spirit), it is a component of being angel, confident essence. And the magus means non-Muslim, unbeliever, magian, overwhelmed in material and worldly enjoyments, embodiment of animal dimension (aspect) of the essence of human-being and it is in lieu of the self (essence) and body and animal component of concupiscence. Therefore, the spiritual guide of the magi is neither angel nor the animal, it is the manifestation of real human. Manifesting both positive and negative aspects of his existence, he is the manifestation of fighting against the hypocrisy (pretense) and displays himself in such a manner which he really is and this representation of the truth has been embodied in his name as like in his character (pour-Namdarian, 2003, 11).

Sheikh san'an whom has reputation (good name) in the poems of Hafez, is one of the cultural evidence of the spiritual guide of the magi since according to the anecdote of Attar in *mantegh- al- teyr* (logic of birds), he fell in love with a christian girl in old age and during evolution (maturity) stage and without fear from his spiritual and social position and rank among the followers, he proceeds up to the fall and animal rank and infidelity and dualism in step with this love (Attan Neishabouri, 1977, PP. 76-77).

This is why Hafez quarrels with sheikh, austere, sufi and municipal officer and talks about them ironically, because contrast to the spiritual guide of the Magi who discloses both his humanistic (human) aspects truthfully, they attempt to make people accept that they have resurrected from sensual desires and temptations and they don't pay attention to their physical and sensual needs and are free (devoid) of worldly enjoyments. Hafez found by experience that if such a claim is possible for a minority (a few people); generally, for a human who is created by two spiritual and physical dimensions, it is not consistently

possible. Adam with all the rank of esteem and angel being which he had, was not able to be safe of devil temptations (desires) in the heaven and was not able not eat the forbidden fruit. This is why in the world of Hafez's poem, the spiritual guide of the magi is placed in each level and in each clothes to reject the conflict against all these sellers. Because he believes the human and this another group believe the denial. In view of Hafez, this belief results in truthfulness and its denial results in hypocrisy (dissimulation) and flattery. The image of human in the poems of Hafez looks like the image of human in Quran.

Being human and living like a human and having suitable and proper behavior and manner doesn't entail to omit natural needs which result in dissimulation and manifestation due to disagreement with the nature and the risks.

Hafez's Divan is full of criticism about those who are not such persons in loneliness whom they pretend. In the poems of Hafez, sufi is the manifestation of this pretence and dissimulation and the opposite point of slyboots and Hafez, himself (pour-Namdarian, 2003,12) The image of the spiritual guide of the magi in the poems of Hafez is a combination of the religion's spiritual guide and wine-seller spiritual guide and in addition to these two names, it is called as the spiritual guide, bar's spiritual guide, tavern's spiritual guide, pothouse's spiritual guide and in another interpretation, as safflower's spiritual guide, wineglass-carrier spiritual guide, lees- carrier spiritual guide, as well as our sheikh (khorram- shahi, 1993,99). Look at the goodness of the spiritual guide of the magi, since whatever we, blind drunks, did was beautiful in his affectionate eyes

I said that the wine and robe (gown) are not the customs of religion, he said that this action is performed in the religion of the spiritual guide of the magi it is over forty

years when I am boasting, and I am the most trivial servants of the spiritual guide of the magi. I asked tavern's spiritual guide: What is the rescue way? He requested the wine glass and said concealment of others' faults.

### **Necessity of Guide and Spiritual Guide**

The necessity of the guide and preceptor was emphasized in all mystical schools. Islamic Gnostics (learned persons) believe that making mystical behaviors is dangerous without the guidance of an informed preceptor.

"First, mystical behaviors are an internal and spiritual direction; therefore, it is not possible to determine the rules and recognize its damages but by the supervision of an informed preceptor". On the other hand, the way farer encounters with some problems in the steps (stages) of dealing with people properly which it is not possible to remove (satisfy) them by general rules and instructions. Therefore, the way farer is not need less of the guidance of a preceptor in all steps (stages) and moments of learning ways for dealing with people properly (Yasrebi, 2002, 125). Don't stop this step without the accompaniment (assistance) of Khezr, the prophet because it is darkness; Fear from the risk (danger) of aberration.

Don't enter (walk through) Love Avenue without any reason because everyone who doesn't achieve leadership, Will be lost. Second, the greatmen of love and Gnosticism confess that mystical behavior is exposed on the error like the way of thinking and justification. There are some factors in mystical behaviors which can serve as the support of the wayfarer and can be his reference and norm (criterion) to identify true and false states and experiences which one of them is the preceptor and spiritual guide (ibid, 126) oh heart! Request help from slyboots, if not the work is hard, be careful you don't make a mistake! And this word is

performed by you, you are a help; oh, the way reason you are right, we lost the way.

### **The Conditions of the Spiritual Guide**

Khajeh doesn't regard the merit of the spiritual guide as power and wealth but a real spiritual guide is someone who is nearest to God and guides the wayfarer to the exalted God. Although our lees-carrier spiritual guide has not any power and wealth but he has a good beneficent and merciful God. The complete spiritual guide is the osprey of imperial. The shadow of a low- patience bird doesn't work we request for the blessed shadow of osprey.

The position of conduct and guidance is appropriate for the experienced spiritual guides and those who are familiar with the way not for unaware and inexperienced persons. What do the inexperienced people who didn't travel the way, know about the enthusiasm of love?

Seek for a heart which runs a risk, seek for bravery and superiority. The spiritual guide has a pure view, he is generous (high-minded), confidant, he is merciful and the concealer of others' faults. Look at the goodness of the spiritual guide of the magi, since whatever we, blind drunks did, was beautiful in his blessing eye. The spiritual guide is a kind, compassionate and benevolent father. The way farer should observe the respect and politeness as best near him like a dutiful child (offspring) and he should not pay attention to anyone except of him. Long live the government of the spiritual guide of the magi because the remaining is easy

Say to the other: go and forget my name if you don't try in this way, you don't achieve anything (you will not success) If you request for the wage, follow the master.

And until the tavern and wine have a name and are famous our head will be as the soil of the way where the spiritual guide of the magi will pass through it. There is ear ring

of the spiritual guide of the Magi in our ear's canal we are the same which we were and will be the same. The spiritual guide is the spring of inspiration grace, the dust of the wayfarer's heart is removed by his blessing had, and his drunken headache (drowsiness) will be finished by affection if his drink (gulp). The heart which is kingdom mirror, has a dust I request God for a judicious talking and why we should violate from the spiritual guide of the Magi There is happiness in that house and there is opening in that door and oh, Hafez! The majesty spiritual guide of the magi is the haven (shelter) of fidelity Read the lesson of love anecdote for him and listen to him And Make colorful the prayer carpet by wine if the said (commanded) to you such a thing Because the wayfarer is not unaware of the customs and traditions of destinations And If the spiritual guide of the wayfarer transfers your love to the wine Drink it and wait for the blessing of God The spiritual guide of the magi and the magi and the spiritual guide of Attar The spiritual guide has achieved this unity with God and foreignness with people under the protection of love with God and drunk ness obtained by this love.

This is why he is a resident in the tavern and pothouses and monastery of the magi instead of being resident in the mosque and convent and being resident in the mosque and convent and friary where are the places for the spiritual guides of ascetic Sufism. These indicate to his romantic Sufism because they deal with the wine and fire and/ or drunk ness and love. One who is drunk (intoxicated) by love, has no opportunity to pay attention to something or somebody except of the paramour.

Therefore, his asceticism (austerity) and self-discipline have taint for neither people- thinking by the lover unwillingly , causes that the lover gives ascetic Sufismup and joins to romantic Sufism

.(pour Namdarian, 2003, 28). In poetic expression (statement), this fact is interpreted by the image of traveling the spiritual guide or Sufi from the mosque , convent and friary to the tavern and monastery of the magi and pothouse, Just like sheikh san'an in Attar's mantegh-al-Teyr (Logic of birds).

Therefore, the spiritual guide of the magi in Hafez's poems is the some spiritual guide of Attar or the spiritual guide of Attar's odes (lyric poems) who goes to the pothouse and tavern from the mosque and convent seeking for the fact of evidence observation and gets rid of the slavery (bondage) of reputation and people's thinking of him and changes into (becomes) a liberal spiritual guide.

Attar talks about "our spiritual guide" in multiple odes. In these odes which the color(form) of anecdote and story , as a result of visiting paramour (beloved) , the spiritual guide leaves the mosque, (friary) monastery and convent and moves to the tavern, pothouse and monastery (group) of sly boots and rascals and calendars (mendicants), and this means going out (exiting) from the conventional and acceptable customs and traditions of people and "the reason for this separation and isolation from people and moving (joining )to love and drunk ness and right(truth) is indeed the same personal God (lord) and/ or the heavenly "I" which is appeared in the face of a beautiful paramour for the spiritual guide during an event and exits him from himself and consciousness(awareness)" (ibid, 29).

This anti-habitual action indeed represents a kind of blameful thoughts and indicates that this story in addition to determine the duty of follower in respect of the spiritual guide and preceptor, that general principle, *i.e.*, abstaining the spiritual guide from the religion because of falling in love with a Christian girl, had a

wide influence in the works of Attar and after him, in the works of Hafez and it is the best shadow to express the blameful thoughts. The manifestation of this issue in the works of Attar has mystical aspect especially its sly boots- like kind, in addition to its romantic and poetic aspects. And sheikh san'an, himself, is the representation of a spiritual guide in view of Attar who relies only on his worships and prayers and by giving this anecdote , it really advises that relying on external (superficial) worships and lack of knowledge and insight will not be incurred by anything except of regret and repentance (Ashrafzadeh, 2001).

In Attar's Divan (complete works), real spiritual guide is a spiritual guide ; following the event, the love fire flames in him and he exits from the depression of asceticism and in the drunk ness enthusiasm of love, he leaves (gives up) Sufistic customs and habits and gets rid of self-conceit and egotism (selfishness). Where is an experienced spiritual guide and a working man before the mosque and at the corner of monastery?

The spiritual guide who is in the monastery and mosque and convent is a chanting spiritual guide and a ragged-wearing spiritual guide and finally, in view of Attar , a real spiritual guide is one who has the pain of love and one who has the pain of love , is free from the reputation and rascal and worldly belongings and Hafez's spiritual guide of the magi is the same experienced spiritual guide of Attar who has passed the event of visiting witness (beautiful woman) and has left the mosque and monastery and convent and has resided (settled ) in the pothouse.

## Conclusion

In the works of Attar, especially in Mantegh -al-Teyr (Logic of birds ), these two limbo dimensions (aspects) and

positions of human- being and the results related to it are such that Hafez's being impressed can obviously be concluded. Attar doesn't deny the negative dimension (aspect) of human- being absolutely and believes that if all humans were pure and good and there was no animal aspect in them, the mission of prophets was meaningless. Being impressed by Attar, Hafez has created the spiritual guide of the magi which displays both aspects of limbo existence of human- being in real meaning of the word even in its name.

Also, Hafez has adapted the technique of concealment of others' faults which is one of the most prominent traits (characteristics) of the spiritual guide of the magi from Attar and this technique is one of the ethical advices of Hafez.

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