

"God" from a Phenomenology Perspective with a Mystical Approach in the Divan-I-Hafiz

Sakineh Khoroushi 1
 Khodabakhsh Asadollahi* 2
 Mohammad Reza Shad Manaman 3
 Sorollah Norouzi Davoodkhani 4

PhD Student in Persian Language and Literature, Islamic Azad University, Khalkhal, Iran

Kh.sara.51@gmail.com

Associate Professor, Department of Persian literature, University of Mohaghegh Ardabili, Ardabil, Iran (Corresponding Author)

kh.asadollahi@gmail.com

Mohammad Reza Shad Manaman, Department of Persian literature, Islamic Azad University, Khalkhal, Iran

Mr.shadmanamen@gmail.com

Assistant Professor, Department of Persian Language and Literature, Payam Noor University, Khalkhal, Iran

th.nourozi@gmail.com

Abstract: The phenomenon of "God" is the common feature of all religious, mystics, philosophical sciences and theology. And each group examines it according to its own worldview. Since the worldview of every thought field is commensurate with the conditions and view of each perspective. Then, the analysis and interpretation of each phenomenon will be influenced by the same particular worldview. Because the phenomenology position of mysticism is different, phenomenologists believe that ontology itself does not represent phenomena. Rather, humans understand it by looking at the phenomena and how they enter the spirit of the world. Kant has said that we understand things not as they are in themselves, but as they appear to us. As a mystic, Hafiz memorized the Holy Quran and observed the Shari'a approach on his attitude toward God and surveyed mystical discourse formation. And mystical worldview prevails significantly in the introduction and identification of the "God" phenomenon. Using a descriptive-analytical approach, this paper concludes that Hafiz Shirazi uses more formulation of mystical discourse to represent the context of cognition in such discourses. **Keywords:** Divan-I-Hafiz, Phenomenology, Belonging to Knowledge, God and Discursive Formation.

1.INTRODUCTION

One of the most important discussions of all religions and sciences is man's perfection and welfare, because human welfare is in relation to his worldview. The principle of any kind worldview must be sought on the basis of man's relation to the origin and the relation of man to his resurrection and intention of welfare and perfection.

"Mysticism (the Islamic way of life) is an ascetic method based on the Shari'a and the purification of the soul and deprivation of the world to attain right and soul fullness" (Sajjadi, 2012). The principles of mysticism are based on the knowledge about world Creator, the discovery of the truth and the connection between man and truth through the inner mystical path and its subject, not being itself, and joining the creator of being and its method are self-correction, self-control and avoiding from World interests (Chitik, 2007).

Since mystics have been associated with the Qur'an. In expressing their worldview, they have come to understand the meaning of the holy Qur'an verses. But since there have been interpretations of the Qur'an after the Prophet's death. The mystic also dared to take a mystical view of the Qur'an verses according to their own angle. Of course, this happened in a different era. One of the most fundamental factors that lead to the divergence of interpretive

methods is the question of whether or not the Qur'an is understood. In the meantime, a group have closed their minds and votes in the interpretation of the divine words and counted it as a commentary on "suspicion" that is inappropriate, but against the theory that restricts the addressee of the Qur'an from a public circle to a particular spectrum, there are other theories like: the universality of the Qur'an's linguistic approach, its public address that endorses its general intelligibility and stipulates that the Qur'an has a style that can be understood by the common people (Tabatabai, 1991). Since the backgrounds of all commentators are not the same, all commentators are not special in all areas of human knowledge. Naturally, each commentator can use them to explain the content of the verses in line with his prior knowledge.

Many interpretations and readings of the Holy Quran throughout history indicate that commentators have interpreted them from different perspectives. As phenomenologists say, we naturally see things, hear sounds, and are even able to describe them without prejudice. We can let things, people, and texts speak for themselves as much as they can. It is not, of course, natural at the outset for everyone to see the same thing as a single description. For example: the poet does not describe the cedar tree as a botanist. For villager, the cedar may be a factor to satisfy the needs, and for the other person is a shade to rest.

Phenomenologists say we are guided by different mental activity toward one object. Whenever I try to rediscover an object, it is done with a new knowledge, and so new objects come to my knowledge. For the same reason, it is impossible for several subjects to experience the same object at the same time.

Phenomenon is the moving real thing, the transition from the real to the other real that transforms itself every moment, that is, the divine word as a phenomenon has different dimensions, and everyone can have only one angle to see it depending on his perspective. This is also true in interpretation of the Qur'an. The meanings, which each person learns from the Qur'an verses, are in the same way that the verse has a tendency to advance one's own consciousness. In general, the phenomenological philosophy of the twentieth century is a new philosophy, with new applications. And the fundamental question that arises is the presence of objects, as they appear in consciousness. Thus in phenomenological philosophy, the intentions and aim of the individual will become the center of his understanding. The basis of Edmund Husserl's theory is that objects in the world have meaning only in prehensible knowledge. And there is as he experiences them.

So the mystic sees what is needed in view of his own ideology from the verses of Quran and according to his worldview. Concepts affect him as he appears in his conscious.

2. RESEARCH METHODS

This essay is an essay examining the discursive formulation of Divan-I- Hafiz and his phenomenology view of "God" in mystical discourse. In this regard the study of Hafiz's discursive formulation has been done in the following areas:

- 1- Examine the words and adjectives used in connection with "God" in mystical discourse.
- 2- Examine the Hafiz's mystical view in the interpretation of Quran verses.
- 3- Examine the relationship between God and man in mystical discourse.
- 4- Examine God's educational method in mystical discourse.

Discourse Formation of Hafiz on Divan-I- Hafiz's Mystical view about "God" Phenomenon:

"Discourse" or word is any part or piece of language used to communicate. And "discourse analysis" refers to examining the practices, strategies, and elements that contribute to discourse, that is, identifying and describing the rules and adaptations that are partially applied in the discourse language. And the speakers of the language can interpret it properly. And their absence will disrupt a particular communication situation. In order to be compatible a sign with other signs in the discourse network, a meaning is marginalized from multiple meanings. The discourse is, therefore, intended to block the meaning of the signs and reduce them to a plurality of existing and probable meanings.

In the mystical view of "God," special meanings of forgiveness, compassion, and forgiveness toward sinners and rational treatment of servants are highlighted in a network and marginalized the other meaning.

For example: God the Almighty, the Gentleman, the Great God and the God of Zeal...

In a discourse are involved several propositions or sentences. These statements justify each other and are compatible with each other. And every statement works with all the statements. Foucault calls this relationship discursive formulation (Hall, 2007).

The power and influence of a discourse largely depends on its integrated and coherent discourse formulation. In mystical discourse this interpretation is presented in formulations that are:

Using words about the phenomenon of "God":

In the definition of discourse, Van Dyke considers three main dimensions:

Language usage, communication between beliefs (cognition) and interaction in social situations (Van Dyke, 2003)

The main task or purpose of the discourse study is to provide an integrated description of these three main aspects of discourse:

How language usage effects on beliefs and interactions, or vice versa? How interaction effects on people speak? Or how beliefs control language usage and interaction? In fact, it can be said that discourse is a form of language usage. Thus, in order to explain the concept of discourse, one must distinguish between pure language, which is the system of harmony, and applied language because applied language is a social phenomenon which is condemned to certain social conditions.

One of the primary levels of language is words. Therefore, it can be said that there is a profound link between the beliefs and ideologies in each discourses, including the mystical discourse in the Divan-I- Hafiz and the used words in the phenomenon of "God".

Due to the difference beliefs of poets about these discourses, the applied words about the phenomenon of God are very different.

The Use of God-Related Words in Divan-I- Hafiz's Mystical Discourse:

This section examines the usage of God-related terms as well as the usage of God attributes in mystical discourse that will be examined separately.

1- Use of God-related words in mystical discourse: In mystical discourse, the God related words of the ideology revolve around the God mercy and grace.

Examples of Divan-I- Hafiz: Love (Hafez, 2001), Using God Words: (Hafez, 1985), Using the King Word as God.

2- Applying Attributes to God in Mystical Discourse: The attributes used for mystical discourse are commensurate with the specific discourse space and ideology of mysticism about God. Most of the innate attributes of God speak of God's kindness and hospitality. The God of mystical discourse is a God who sees bad works from his servant but does not rush to blame the servant.

For mystic, the zeal is characteristics of love arising out of love and is attributes of a lover, not beloved, nor zeal lover. And the mystic love toward the transcendent right does not allow him to be with anyone else" (Hafez, 2006, 2001).

Hafez describes God as: Love: Hafez has an idea that in many ways resembles Sufi mysticism. However, his mysticism is something other than the mysticism of the Khanqah - the people of the Tamat and the Karamat. Love is the essence of Mystic and emancipation that drives him to roguery and shows the true image of his soul moving between the struggle of mysticism and the constant wisdom"(Zarin Kub, 2006).

Yes, the ideology of Hafiz propels him to drink the wine of divine wisdom and give up self and to fall in love (Hafez, 2006). And says (Hafez, 2001).

And in roguery he reaches the point that wear love ring. Hafez is full of God, so considered God as king of his existence and true lover (Hafez, 2006).

Interpretation of verses in mystic discourse of Hafiz. Content Identification Ways, God's Image in Mysticism Discourse: 1- Interpretation difference in Divan-I- Hafez's Mysticism Discourse:

To integrate the mystical discourse space, one must either add something to the semantic burden of the verse, which is appropriate to the mystical discourse context. Or lessen its semantic burden that is different from the mystical discourse.

3.RESULTS

Master of the Day of Judgment, we worship you only, we ask you for help only. (Hamd/4)

God Worshiping represents lord ownership. Help seeker seeks help and assistant. Assistant literally means helping.

Hafiz not only knows God as a helper, but he also conceal others fault (Hafez, 2006).

Fault Concealing:

According to the ideology of mysticism, Hafiz adds Fault Concealing of God to the interpretation of this verse (Hafez, 2001).

God, who owns everything, even knows the hidden secrets of our hearts and is aware of the intrinsic intrigue. But every time he hides the secrets of his servants. Woe when this curtain falls.

Reducing the semantic burden of the verse in mystical discourse:

Sometimes they remove words to preserve the mystical discourse. But human beings ... (Anfal / 112).

The verse indicates that whoever turns to worship, all of his movements would be good deeds, and to him is those degrees of reward; and vice versa, whoever intends to do sin, all his moves would be sinful and keep him in that fear and retribution.

In mystical discourse, reward is the attribute of God, not retribution:

"Punishment" in this verse means reward and retribution. Since in mystical ideology, the punishment of the sinner by the merciful God has no place, so in mystical discourse there is only God rewarding (Hafez, 2006). And in this regard, the discussion of retribution is not of mystic interest.

If the servant has done bad works, his mystical sight does not repel him, but saves him from grief and that means getting a reward from the kind God.

Contradiction in Mystical Discourse:

Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze. (Nisaa / 10).

The verse refers to those who oppress the orphans and the weak. But in mystical discourse, God does not treat his servants with violence. And Hafiz, as a mystic, changes his

perspective and sees only the merciful and arrogant nature of God from the verse, which is quite different from and contradicts the religious interpretation of the verse (2006).

The mystical God does not only oppress his servant. Rather, it reminds his servants that God is captive to his servants.

4- Verses in Mystical Discourse:

For example: "And for them is a great punishment." (Baqarah / 7)

In this verse we speak of the man torment. And this reading has no place in mystical discourse. While in mystical discourse, God invites his servants to read Him. And read again, that God is merciful. And he answers the prayers.

Hafiz says in answer to prayer, the Hafiz prays, he is sure that his God will answer his prayer (Hafez, 2006).

Man's relationship with God in mystical discourse:

Love is the deepest concept, which can be considered in theology and mysticism. Mystics believe that one of the long-held aspirations of man is to come to the truth. Science has helped him along this path through observation and experience. But mystics have considered this route incomplete and have put forward mystical knowledge. Science in mysticism will be complemented by mystical knowledge. And knowledge is to understand the truth.

1. Man in love with God:

Hafez is full of God and considered God as the king of his existence and true lover.

The God of Hafiz is eager for his dependent servant:

Poor Namdarian considers Hafez's mysticism as the romantic mysticism on the right, which stands in contrast to the ascetic mysticism of the people (Pournamdarian, 2005). And he believes that every servant is in love with his or her Creator.

"The manifestation of righteousness is in the Day that has led to the creation of the creatures falling in love with the right of transcendence ... because the creatures, having seen their Creator, recognized and fell in love with him; in fact from the mystic perspective, the raised divine trust is love and divine knowledge. And among the creatures was the only human who carried the burden of divine trust. And God had also created him for this purpose, so that the hidden treasure of his essence might be made known to him by the creatures" (Abbasi, Montazeri & Farhadi, 2013).

In the opinion of Ain al-Qozah, God reveals his glory once, in order that the people will love him. And after that, he wear his veil of dignity again (Einalqozat, 1962, Khoshhal Dastjordi, Reza Pour, 2013).

The dominant ideology of Hafiz's discourse is love. If love of Hafiz was earthly person, it would have ended with his joiner. But, Hafez is the real lover, his beloved is eternal. Hafez not only gives his life, but also his soul through love. Hafiz believes that lover got everything in life and even after death by love passion. If it was a worldly lover, he will die; this lover is not only dead, but the lover's soul dies for him. This is the eternal lover, who brings Hafez to death for God (Hafez, 2001), so he reaches to this place (Hafez, 2001).

2 - God loves man: "In mysticism, the God loves his friends. And because of his zeal towards his beloved, he afflicts them with poverty, hardship, pain and sorrow in order to always come to his door with pure burns and a broken heart, to cut off their attention from anything other than him. (Khoshhal Dastjordi, Reza Pour, 2013).

Mystics believe that love comes from God's inherent attributes. Since God gave life to man by knowledge, he is the witness of his servants and evaluates him. So, he pays special attention to his creation and phenomenon. And this is a sign of divine love, "... that they serve God, that they are beloved and wanted" (Molavi, 2003).

God's love in Hafez's poem: That means in the mystic sense, the God is beloved (Hafez, 2006).

God is gracious toward human behavior: In mystic ideology, God is merciful and gracious. And they believe that God treats the servants with kindness and forgiveness instead of justice.

God forgives special servants: Everyone receives grace according to his capacity (Hafez, 2006).

God forgives everyone: In mystical discourse, God forgives not only believers but also sinners and even infidels.

An example of Hafiz regarding God's forgiveness: (Hafez, 2001). The scope of God knowledge is very wide. And his mercy is for everyone (2001).

God's goodness is infinite: Khadiyo and Tawhidian have also examined the appearance of beauty (Jamal) and majesty in the Hafiz Divan. Their research has concluded that "by meditating on the rich and mysterious mystical verses, especially the Divine sonnets of Khaje Hafiz Shirazi, which has been widely reflected in the mystic. It follows that the manifestation of Jamal features in the Divan-i-Hafiz is more than the manifestations of Jalal (majesty), because Hafez as a lover and mystic poet, has always had the Jamal manifestations of truth before himself. And he believed grace and favor of the eternal beloved more than his anger". And Hafiz says: (Hafez, 2006).

Educational Method in Mystical Discourse:

In the mystical discourse, the face of God is an intimate and merciful one. God uses a form of encouragement to guide his servants. In the mystic view, God always enters through faith and prefers encouragement to punishment (Hafez, 2006).

From the perspective of the mystic, God is well aware. And he gives his servant good things to encourage them (Hafez, 2006).

He wants to say, 'Servant, though sinful.' But when the heart of servant is broken, God directs and guides him and like a breeze cross his broken heart (Hafez, 2006).

From phenomenologist point of view:

1. The riddle: Phenomenologists believe that we rediscover objects through the mind, and that Hafiz, as a mystic, allows the objects to speak to Hafez according to their social context and position. Mysticism is a word of truth that mirrors its manifestation. They have repeatedly used it and Hafiz has used the object of "riddle" with his mystical mentality (Hafez, 1987).

2- Charm: Charm means deception and lies, in other words, myth in Persian is an object equivalent to myth of Arabic, that is, and it is not the truth. It is quite clear here that charm is myth and mystery.

3. Human: Hafiz considers myth and legend of man, and it is the mind of Hafiz that according to phenomenology is interpreted it as a charm object in the Hafiz belief (Hafez, 2006).

4- Shield: It is the attribute of God. That means keeping, looking, as well as the cover and the curtain, Hafiz look at the word in this sense. That is to say, it goes back to the usual meaning (Hafez, 2006).

For example, a human being who has fallen from the veil of virtue is a mystery that the father has lost the eternal paradise. Man is riddle, because, he renewed every moment. Because he thinks about eternity and he is limited to his life. So God is not riddle. And he is the truth.

One of the phenomenology components is consciousness. And Hafiz tries to, according to phenomenological interpretation, recovers the object of consciousness, and reaches a new understanding of the term in his understanding field.

1- Reason: The mind accepts something, which is perceptible. That is, there is no existence in the realm of impossible reason (Hafez, 2006).

2. Imagination: Imagination means that the mind is open to imagine everything to the extent that man has the capacity (Hafez, 2006: 284).

So imagination thinks about the impossible. And this is mischief of imagination (requires renewal) (Hafez, 2006).

3. Science: Imagination is the default of science (sonnet, 342).

4. Awareness: Science is a tool for awareness (Hafez, 2006).

For Hafiz, consciousness seems to be the purest thing, and the Hafiz holds wine the equivalent of consciousness and comes to a new understanding of consciousness and experiences different thing from this object.

4. DISCUSSION

Hafiz used a lot of Qur'an verses in his book, because he was retentive of Qur'an. Although he surveyed more from a mystical perspective, this kind of attitude is different. And the poet, in accordance with his mystical ideology, looked at all the phenomena and unconsciously introduced, identified the Qur'an verses, issues and phenomena in line with the mystical perspective and analyzed the phenomenon of "God" under the influence of his mystical worldview. Nowadays, with regard to phenomenological discussion and cognitive discourse, it can be explored in terms of research. And in this essay, the validity of Hafiz's view of God in the mystical discourse is fully examined from the standpoint of his unique vision and mystical worldview.

Research Background:

The phenomenological debate is one that has been of interest in all sciences, including literature. And studies have been done in this field and articles have addressed the issue of phenomenology approach in the works of writers and poets. These can be described as:

- "Phenomenology Approach in Sohrab Sepehri's Poetry" (Sam Khaniani, 2013)

- "The Components of Husserl Phenomenology in the Rhetoric of Mathnawi Manawi" (Sam Khaniani, 2013)

- "Critique of Husserl Phenomenology Approach in Majid Tales" (Sam Khaniani & Mousavi Nia, 2013).

And in an article by Sina Jahan-Dide-Koochi (2012) on "Phenomenology and Typology, Against Ahmad Shamloo's Readings" has started researching Sham Lou's poetry and has acquired a new structure.

5.SUMMARY

By researching the discourse formulation in Divan Hafez, we came to the conclusion that:

1. Hafiz as a noble mystic is in the essence of the mysticism ideology and knows God with attributes of kindness, compassion, and divine grace.

2. Hafiz as a Quran retentive used the verses in a consistent manner with mystical discourse. On this subject, he sometimes reduced the semantic burden, sometimes increased the semantic burden, sometimes with the contradictory notion and perhaps

with the lack of understanding about concept of the divine verse, he declares God to be a patron, the orphan, a yielder to the servants.

3-According to the mystical discourse in the Divane-I- Hafez, both God loves his phenomena and the human phenomenon loves its creator.

That is, God is close to man. And he always treats his servants with forgiveness.

4. Finally, we came to the conclusion that in the mystical discourse of the Divan Hafiz, God encourages the human to guide him.

So, the emergence of "God" as belonging to knowledge is in the Divine Hafez as mercy, compassionate one and is close to man. That means, he is lover and beloved of man too. And love is the deepest word in this regard.

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