

The Excellent Image of Shah Mansour in Hafez's Poems

A. Mohammadi

Professor, Department of Persian Language and Literature,
Bu Ali Sina University, Hamedan, Iran

A. Farhadian

Master student of Persian language and literature, Bu Ali
Sina University, Hamedan, Iran

Introduction

During Hafez's lifetime, several rulers came to power in Shiraz. From the Choupanids, Amir Pir Hussein, from the Injuids, Shah Mahmoud, Shah Massoud and Shah Abu Ishaq and from the Mozaffarids, Amir Mobarez, Shah Shoja, Shah Mahmoud, Sultan Zinal-Abedin, Shah Yahya and Shah Mansour. Some, such as Shah Shoja, ruled over Shiraz for a long time (more than two decades) and some, such as the Shah Yahya in a short period of time (less than a year). Due to his long association with the court, Hafez met and became acquainted with many princes and ministers. These interactions are widely reflected in Hafez's poems and the repetition of their names in his poems confirms this. Among the kings mentioned, he preferred three: Shah Abu Ishaq, Shah Shoja and Shah Mansour. Shah Mansour was the last king to rule in Shiraz during Hafez's lifetime, and the last years of Hafez's life were spent during his reign. A considerable number of Hafez's poems are

dedicated to him in this short period of time, and it appears that the poet's interest and respect for this king is special.

Methods and Literature review

The purpose of this article is to study the image of Shah Mansour Mozaffari in Hafez's poems and its comparison to valid historical sources by content analysis method (descriptive-analytical approach) In order to find a logical explanation for his prominent dignity with Hafez. About Shah Mansour Mozaffari in addition to the information contained in historical sources; The books "Shah Mansour, the Heavy mace champion" by Mohammad Ibrahim Bastani-Parizi and "Shah Mansour" by Ahmad Foroughbakhsh have been published. Also, since Shah Mansour is one of the famous praisers of Hafez, he has been mentioned in many works that have described Hafez's poems. Sahar Fereydoni in her article "The role of human factors in the fall of Shiraz during the reign of Shah Mansour (795 AH)" has studied the conquest of Shiraz by Timur Gurkhani. Hafez's political thought is a subject that has been studied in the book "Hafez's view of politics" by Fatemeh Zolfagharian and the articles: "Shiraz of Hafez's era and how to reproduce Iranshahri thought" by Azim Shahbakhsh and Omid Ghiasi, "Hafez's paradigmatic turmoil in dealing with politics" by Shamsi Parsa and "Interaction and confrontation of Hafez Shirazi's poetry with the political structure of power" by Mohammad Keshavarz Beizai et al.

Discussion

The intensity of Hafez's attachment to Shah Mansour is evident through the poems he wrote for him. This interest, in addition to Shah Mansour benefiting from the characteristics of a desirable king, must have other reasons. To find the answer, there is no way but a more detailed analysis of Hafez's words, and this search must be based on the historical developments of that period. In the history of Iran, there have been several major attacks by foreigners that have caused irreparable damage to Iranians. These include the invasion of Alexander in the fourth century BC, the invasion of the Arabs in early Islam (early seventh century AD), the invasion of the Ghozs at the end of the Seljuk dynasty (twelfth century AD), the Mongol invasion at the end of the Khwarizm dynasty (thirteenth century). AD) and the invasion of Timur in the eighth century AH (late fourteenth century AD). Shah Mansour's rise to power coincides with one of the turning points in Iranian history, which is the invasion of Timur.

In a poem composed by Hafez to congratulate Shah Mansour on his accession to the throne; Shah Mansour is counted against Timur, as the savior Mahdi against the Antichrist. It seems that considering Shah Mansour as the hero of the resistance was not limited to Hafez. The historical information left about not believing in Shah Mansour's assassination and waiting for his appearance for a long time after this incident is a proof that people looked at Shah Mansour as a savior. When fighting the domination of an alien invading power that has invaded the country; This attitude has a history among Iranians. Examples of hope for the return of the national hero in the role of savior

include Bahram Varjavand in the Arab conquest and Jalal al-Din al-Khwarizmshah in the Mongol invasion.

Hafez realized that none of Mozaffari's princes had the courage to face Timur. During Timur's first expedition to Fars; Sultan Zin al-Abedin; The son and successor of Shah Shoja, After hearing the horrific news of Timur's massacre in Isfahan and his move towards Shiraz, fled and headed for Khuzestan via Kazerun. Other princes of the Mozaffari dynasty welcomed Timur near Shiraz. But Shah Mansour's audacity in taking Shiraz from Timur and his successor, Shah Yahya; Confirmed Hafez's opinion and caused the people to consider him in that catastrophe, their savior from the danger of the Antichrist. Shah Mansour's uprising against Timur in that difficult situation caused him to find an excellent position with Hafez.

Conclusion

Shuja al-Din Shah Mansour Mozaffari, the last king of the Mozaffari dynasty, has a special and privileged position among all those who have been praised by Hafez. Evidence from Hafez's poems shows that there was a close and intimate relationship between Hafez and Shah Mansour. This intensity of interest in the last years of life, in addition to the adaptation of Shah Mansour's characteristics to a desirable ruler, is linked to the conditions of the last decade of the eighth century. Shah Mansour is the only one who has the courage to stand against Timur, and that is why Hafez and many people look at him as a savior and hope for his victory. Among Hafez's poems for Shah Mansour, *Mughniyehnameh*, in which form and content are used to strengthen the mentality of patriotism and resistance, is of extraordinary importance

and value. It is in this poem that once again, the value of the national epic as a stronghold of national identity and cultural ideals of Iran in the critical historical moments is manifested.

Keywords:

Shah Mansour Mozaffari, Hafez, Reflection of a Historical Event

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