

**The Special Use of Common Nouns: an Interpretative  
Technique in Hafez's ghazals**

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**Introduction:**

The enchantments of Hafez, which have attracted many readers have inspired many researchers to conduct numerous researches about the secrets of these globalizer and immortalizing charms. Despite the abundance of such researches, it seems that there are still undiscovered secrets and unknown codes about the constant and ubiquitous effectiveness of Hafez's poems that deserve recognition. Reflecting on Hafez poems, especially the verses that are more capable of interpretation, indicates that in some of these verses, a common noun is the center and basis of extensive interpretations. In other words, the special use of common nouns is one of Hafez's linguistic tricks in order to take advantage of the range of meaning of these words, to expand the meaning and interpretation of the verses. In other words, the special use of common nouns is one of Hafez's linguistic tricks. By using it, Hafez takes advantage of the broad meaning of common words to expand the meaning and interpretation of the verses.

**Methodology, Background & Purpose:**

To accurately identify this technique and find out how Hafez places common words in the compound poems, so that their meaningful capacity can be used for various readings, 250 Ghazals of Hafez were randomly studied from different parts of his poems, and 760 verses were extracted and analyzed, which according to the writer's preconceptions, had a seemingly similar grammatical structure. Based on these analyses, 138 verses out of 760 studied verses had characteristics, which were chosen as examples for the method under study. The desired method after careful identification, was compared with Hafez's meaningful equivocation, so that its interpretative capacity can be clearly seen. A lot of researches have been done about the causes and mysteries of interpretation and polysemy of Hafez's poems. Basically, permanence as the main feature of Hafez's poems causes, most researches about his poetry and thought (such as the book "School of Hafez" by "Manochehar Mortazavi" and "Lost on the shore of the sea" by "Taghi Pournamdarian" ") directly and indirectly with the causes of this pervasive feature, have an inextricable link. However, using numerous denotations and the meanings of common words to dynamism and enhance the interpretability of poems is one of Hafez's tricks, which was not found a work that directly or indirectly It to be related in many previous researches.

### **Results & Discussion:**

Reflecting on the extracted samples ( ١٣^bits) - which were sampled by the mentioned cluster process - indicates a linguistic and structured trick based on the characteristics and conditions as follows:

١. Placing a common name in the functional axis of this method, which has macro and common human concepts in the cover of its comprehensive and universal meaning, and every reader sees it as the external embodiment and verbal expression of his personal feelings, so that the discussed trick It can be called "objective psychic trick" or "collective unconscious language".

2. The familiarity of the central word, which, while emphasizing its meanings, makes the interpretive meaning (selected meaning) perceptible and familiar to every reader.

3. The non-essence of the central word or its metaphorical implication to mental concepts, which has various meanings as wide as the mental states of the readers, and hence, provides the necessary potential for interpretive readings of the text, even to infinity.

٤. Case-based and conditional use of demarcate evidences, which have a regulating role in the method under discussion; In the sense that, on the one hand, the stanza does not suffer from collapse and chaos caused by the absence or faint presence of the analogies, on the other hand, limiting the clues do not make the meaning of the stanza definite and uninterpretable.

The number of uses of this method in Hafez's book of poetry (138 cases in half of the sonnets) is very small compared to the rhetorical method of spreading meaning such as equivocation.

But because the unity point of this pluralistic method is the same index word with completely simple usage and without complex industrializations, it is facing the least obstacles in increasing the reading and spreading of Hafez's poems beyond historical and geographical borders.

In this method, Hafez creates a text by taking advantage of the broad meaning of common words, which inevitably prompts the reader to actively read. In this way, with the change of the "hermeneutic position of the interpreter" and his mental and emotional conditions, his perceptions and meanings are continuously changed in every reading. This continuous transformation and successive renewal of meaning, which comes from the dialectical connection of the reader's mind with the conventional signs of the language of the text, is the endless process of meaning-making, which "Hadiger" calls hermeneutic cycles.

#### **Conclusion:**

The sum of the listed features for the desired method, in a synergistic interaction, determine the limit or limitlessness of the realm of meanings and the ratio and fluctuation of the effectiveness of the poems according to the conditions of the time and place of reading and the mood of the readers.

The comparison of this linguistic technique with the most important meaning-making trick in Hafez's poetry notebook (equivocation) reveals the differences between the two; Including:

The rhetorical technique of equivocation is based on the coexistence of meanings, and ambiguous words remain confined in the limited meanings of homophonic words. However, the text resulting from the desired trick is based on a central sign that has indeterminate and innumerable meanings.

Also, understanding and showing ambiguous dimensions and meanings requires the reader's lexicological knowledge, but, the interpretive and descriptive aspects of the text made from the specific

use of common words are actualized with the readers'/listeners' experimental approach to the text and the will of one of the numerous and countless meanings of the focal keyword. This meaning is actualized according to the immediate and emotional needs of the reader/listener at the same moment of reading/hearing the text, which can be different with the change of mood of the reader/listener in subsequent readings/hearing.

Based on these differences, it is not excessive if it is said: this trick is the simplest and most efficient factor among Hafez's known tricks (even his magical illusions), which helps the modern and eternal effectiveness of his poems.

The use of examples of this method in the Holy Quran, considering Hafez's habit of modernizing and modifying the themes of his predecessors and his inspiration from the Holy Quran, strengthens the assumption that he used this method with the inspiration of the Quran.

**Key words:** Interpretability, Implication, White reading, Common name, Hermeneutics.

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