

**The Reflection of Khajeh Jalaleddin Touran Shah's advices in
Hafez's poems**

Amir Afshin Farhadian

Ph.D. student of Persian language and literature, Bu- Ali Sina
University, Hamedan, a.farhadian@ltr.basu.ac.ir

Mohammad Taheri*

Associate Professor of the Department of Persian Language and
Literature, Bu- Ali Sina University, Hamedan, mtaheri@basu.ac.ir
(Corresponding author)

Introduction

Hafez's Divan is replete with the names and titles of his patrons. The names and traces of many of the kings, ministers, and other dignitaries of Hafez's political era are reflected in his poetry, and this is an important reason not to simply ignore the panegyric and political aspect of Hafez's poetry. The names of Sultan Ghiyath al-Din and Shah Abu al-Eshagh of the Inju dynasty, Amir Mobarez al-Din Mohammad, Shah Shoja', Shah Yahya, Shah Mansoor and Sultan Ghazanfar of the Mozaffar dynasty and Sultan Uways and Sultan Ahmad of the Jalayeri dynasty are explicitly recorded in Hafez's poems. In addition, local emirs such as "Shah of Hormoz" and "Atabak" (Lorestan) are also mentioned. Among the ministers mentioned in Hafez's Divan are Qavam al-Din Hasan (Haji Ghavam), Emad al-Din Mahmoud, Borhan al-Din Abu naser Fath-Allah, Ghavam al-Din Mohammad (Saheb Ayar) and Jalal al-Din Touran-shah.

Contrary to the popular belief that the verses of Hafez's ghazals are independent of each other and there is no need for coherence in the vertical axis of the poem, a careful examination of Hafez's poems shows that not only is there a logical relationship between the verses, but many of the ghazals are also linked to each other. Clarifying these connections has a direct relationship with the correct understanding of the poet's intended concepts. In other words, if our interpretation and understanding of a poem by Hafez leads to the weakness of the vertical axis of the poem and the dispersion of meanings and themes between it, we must assume that we have made a mistake in our interpretation.

Statement of the Problem

After Shah Shoja' and Shah Sheikh Abu al-Es'hagh, the name of Jalal al-Din Touran Shah is mentioned more than other patrons in Hafez's Divan. Hafez's Divan provides us with important information about his relationship with Hafez. This knowledge helps us to better understand this prominent figure and his impact on Hafez's life, and ultimately leads to a more accurate understanding of some of his poems.

Research Method

This research has been conducted using the content analysis method and in a descriptive-analytical manner. In this research, an attempt has been made to first examine the poems that are explicitly linked to Touran Shah by referring to Hafez's Divan. Then, through the recovery of some intra-textual implications, his relationship and interactions with the poet are analyzed.

Background of the Research

Despite the fact that Jalal al-Din Tooran-shah, the famous minister of Shah Shoja' Mozaffari, has been more or less introduced in many sources that have explained and commented on Hafez's Divan, none of them have referred to the reflection of his words in Hafez's Divan. "Ministers of Hafez's Era in Hafez's Divan" by Iraj Shahbazi is the only article that has examined Hafez's poems in praise of four ministers of the era, including Tooran-shah. However, even in this article, there is no mention of Hafez's narration and advice by Tooran-shah.

Discussion

We know from the poet's explicit reference in one of the ghazals that "fault-covering" is a quality that Hafez uses for "Shah Shoja' ". In another poem, he talks about the high-ranking, forgiving, and fault-covering king's minister:

Oh, cupbearer! Pour me wine, for the cunning works of Hafez have been fully grasped by Asef, the high-ranking, forgiving, and fault-covering one. (Hafez, 1390: 194)

In the opening verse of this ghazal, which is related to the minister, it is mentioned about the "sharp-witted expert ":

“Last night, a sharp-witted expert told me secretly

And the secret of the wine seller should not be hidden from you.”

(Ibid: 193)

In the second verse, Hafez gives the title of "wine seller" to that "sharp-witted expert". But how can we understand which of Shah Shojaa's ministers Asaf refers to in this ghazal? The answer is the presence of

this same keyword "wine seller" in another ghazal that provides us with the answer:

“Never by the grace of the old wine seller
My cup was not empty of clear and bright wine”

(Hafez, 1390: 235)

At the end of this poem, the "old wine seller" is introduced:

“Blessed Turan-shah, whose gifts became a collar around my neck”.

(Ibid: 236)

Now let's look at his words addressed to Hafez in the same ghazal:

He said, take it easy on yourself with things because of temperament

The world is very hard on people who work hard

(Ibid: 193)

“Listen to the advice, my son, and don't worry about the world

I have given you advice like a pearl. If you can, hang it on your ear.”

In the presence of learned men, do not show off.

Oh wise man, speak thoughtfully or be silent.”

(Ibid: 194)

We hear similar words in another ghazal that has the name of Khajeh Jalal al-Din in the conclusion:

"Listen to this advice carefully so that you can be free from sorrow:

If you seek a blessing that is not destined for you, you will be filled with great sorrow."

(Ibid: 340)

In another ghazal in which the name and trace of "Khajeh Tooran-shah" is recorded, we are again faced with advice of the same kind that was mentioned:

“For God's sake, if you possess wealth like a flower, spend it on enjoyment. Remember, Qaroon made a grave mistake by amassing wealth.”

(Ibid: 317)

Another poem that contains such advice and its connection to Touran Shah is established by the keyword "old wine seller" is a ghazal with this opening verse:

“Yesterday, the old wine seller, may his memory be blessed

He said, drink wine and forget your sorrows”

(Ibid: 69)

In another ghazal with the opening verse:

“I give you an advice, listen and don't make excuses.

Accept whatever the kind counselor tells you.”

(Ibid: 173)

We are again faced with advice similar to the previous cases, which this time is expressed by the "kind counselor". The reference to "Asef" in this ghazal makes its connection with Khajeh Touran Shah probable.

Conclusion

Hafez's Divan provides us with information about some events in the poet's life and some of the influential figures in those events. Retrieving this knowledge requires attention to the intra-textual relationships of the poems and examining and analyzing the results obtained from the findings. The image of Khajeh Jalal al-Din Tooran-shah, the minister, reflected in Hafez's poems, shows his effective role as a close friend, powerful supporter, and of course a wise and experienced guide. Defending Hafez against his rivals and enemies, trying to make the king

overlook his mistakes, interceding for his return to his official position, and helping him in the difficulties of his livelihood are among the actions that Touran Shah took in support of Hafez. In addition, Khajeh Touran Shah benefited Hafez from his valuable advice and helpful guidance. Hafez, in an artistic and original way, has re-told these precious words in his poems. Inviting to revelry and pleasure, not to grieve for the sake of worldly position and wealth, taking life easy, the need to acquire virtues to advance in rank, and the necessity of observing the requirements of speech and behavior in the court and in the presence of the king and the nobles of the government are among the common themes of these advices.

Keywords: Advice, Tooran Shah, Hafez, intratextual relationships.

Sources

Farzad, Mas'oud. (1968). A collection of Hafez versions, In search of the right Hafez, Shiraz: Pahlavi University Publications (Global Center for Hafez Studies).

Ghani, Qasem. (1942). History of Hafez era: The history of Fars and its suburbs and neighboring states in the 8th century, Tehran: Zavvar.

Hafez, Khwajeh Shams-eddin Mohammad. (1996). Divan of Hafez. Edited by Parviz Natel Khanlari, Tehran: Khwarazmi.

Hafez, Shams-eddin Mohammad. (1962). Divan of Hafez. Edited by Hāshim Razavi, Tehran: Kāveh.

Hafez, Shams-eddin Mohammad. (1966). Divan of Khwajeh Hafez Shirazi. Edited by Sayyed Abolqasem Anjavi Shirazi, Tehran: Javidan Elmi.

Hafez, Shams-eddin Mohammad. (2002). *Divan of Hafez*. Edited by Mohammad Qodsi. Edited by Hasan Zolfagari and Abolfazl Alimohammadi, Tehran: Nashr-e Cheshmeh.

Hafez, Shams-eddin Mohammad. (2011). *Divan of Khwajeh Shams-eddin Mohammad Hafez Shirazi*. Edited by Mohammad Qazvini and Qasem Ghani, Tehran: Zavar.

Hafez Abroo, Shahab-eddin. (2001). *Zobdat al-Tavarikh*, Edited by Kamal Haj Sayyed Javadi, Tehran: Tab' va Nashr.

Hosseini Fasa'ei, Mirza Hasan. (1988). *Farsnameh-ye Naseri*, Edited by Mansour Rastgar Fasa'ei, Tehran: Amirkabir.

Jalalian, Abdolhossein. (1999). *Jalali's Commentary on Hafez*, Tehran: Yazdan.

Khandamir, Ghiyath-eddin. (1983). *The history of Habib al-Siar*. Edited by Mohammad Dabir Siyaqi, Tehran: Khayyam.

Khandmir, Ghiyath-eddin. (1976). *Dastur al-Vozara*. Edited by Sa'eed Nafisi, Tehran: Eqbal.

Khorramshahi, Baha'eddin. (2021). *Hafez*, Tehran: Navid Publications.

Kotobi, Mahmoud. (1985). *Al Mozaffar's History*. Edited by Abdolhossein Nava'i, Tehran: Amirkabir.

Moein, Mohammad. (1990). *Hafez sweet speech*, By Mahdekht Moein, Tehran: Moein.

Paymardi, Mansour. (2019). *The Life of Hafez-e Shirazi, Based on the Historically Marked Poems of the Divan*, Tehran: Nashr Khamosh.

Qazvini, Abdol-Latif. (1935). *Lobb al-Tavarikh*. Edited by Jalal-eddin Tehrani, Tehran: Mo'asseseh-ye Khavar.

Sajjadi, Sadeq. (2019). *Governments and Dynasties Ruling the Islamic World*, Tehran: Dr. Mahmoud Afshar Publications.

Samarqandi, Kamal-eddin Abd-al-razzaq. (2004). *Matla' al-Sa'din va Majma' al-Bahrain*. Edited by Abd-al-Hossein Nava'i, Tehran: Research Institute of Humanities and Cultural Studies.

Shami, Nezam al-din. (1984). *Zafarnameh*. Edited by Panahi Semnani, Tehran: Bamdad Publications.

Shamisa, Siroos. (2016). *Hafez's Notes*, Tehran: Mitra.

Sotoude, Hossein-Gholi. (1967). *Al Mozaffar's History*, Tehran: Tehran University Publications.