

## Short Article

### Analysis of "Archery on the Patient's Head" in Hafez Shirazi's Poem

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#### **Introduction and introduction**

Folk culture is part of the social and spiritual heritage of society. One of these folk customs is "pulling a bow over the patient's head", which is repeated in two verses of Hafez's sonnets. Professor Shafi'i Kadkani says about this custom: "It seems that there are not many evidences available in this regard" (Shafie Kadkani, ۱۳۸۱: ۱۱۹). This article was written.

#### **Research method, background and purpose**

This researcher, in this article, which is done with a descriptive and analytical method, seeks to investigate this issue by exploring popular culture, Persian literature and traditional medicine, and by mentioning the mythological roots and basics of traditional medicine along with keywords. This custom, such as the bow, the clay bullet, the tray, the bang, and the disease, will analyze and explain the reason for this custom and belief. About the custom of bowing the head of the sick and

its connection with Hafez's house, for the first time Abulqasem Anjavi Shirazi spoke briefly in the correction of Hafez's lyric poetry (۱۳۴۵) and he too in an article entitled "Difficulties of Correcting the Diwan of Khaja Hafez" (۱۳۵۱) added a few sentences to the previous points. Ahmad Madani describes this custom in more detail than others in the book of Hafez's Medicines (۱۳۷۹), but he is unaware of other literary examples and does not mention the mythological and medical aspects of this custom. . After that, most of the commentators of Hafez's poems have only quoted from Anjoi Shirazi, either like Saeed Hamidian in *Sharhe Shogh* (۱۳۹۶) and Mohammad Reza Barzegar Khaleghi in *Shakhenabat Hafez* (۱۳۸۲) and Hossein-Ali Heravi in *Notes in Diwan Hafez* (۱۳۶۴) they liked it or like Zaryab Khoey in *Ayene Jam* (۱۳۹۹) it was rejected. In any case, none of the previous researchers have addressed the whys and wherefores of this custom and its mythological and medical reasons, or have not mentioned its influence on the folk culture of the Iranian people.

#### Discussion and review

In Hafez's court, there are two stanzas containing this topic, the first stanza is as follows:

What should I do with your eyes and eyebrows?

And the bow saddle that you draw on the patient's head

(Hafez, 1345: 253)

In the following verse, which is recorded by Anjovi Shirazi, the same theme is repeated:

By Allah, the folds of his eyebrows made me weak

He puts a bow on the patient's head for mercy

(Hafez, 1345: 95)

Anjovi Shirazi, who was an expert in the folklore of Fars, says: "Fortunately, I received some documents from my colleagues in folk culture, and it turned out that it is still customary in Neishabur and Mazandaran to treat seriously ill patients in this way. Because they did not see any benefit from the medicine and treatment, they keep a large tray or tray next to the patient, and without him noticing, they put a ball of clay in the bow and hit the tray hard to When the patient hears that unexpected sound, he suddenly shakes and gets scared so that he gets better and recovers, and this superstitious practice is called "breaking a sonji" and "taking a sonji" (Anjovi Shirazi, 1351: 53) Professor Shafii Kodkani with Pointing out that "there is not much evidence available in this regard", he considers a verse from Tarz al-Akhbar as a proof of this custom. The second part of the third news of this book is about Hassan. In the same article, "from Gol Hormoz (Khadah without Vav) Masnavi attributed to Attar, he has given some verses... which says:

" drawn from the black's witty eyebrow  
continuous bow on the patient's bed"

(Fakhr al-Zamani, 1043 AH: 400; quoted by: Shafi'i Kadkani, 1381: 119)

In Iranian folk medicine, there have been and still are such methods that treat or cure fever or illness by surprising and scaring the patient. Henry Mase points out: "To cut the fever, the patient is placed next to a staircase and a jar is carelessly thrown over his head. The fever is afraid of the sound of breaking and goes! Or they suddenly slap the sick person" (Mase, 1355: 136) Sadegh Hedayat also mentioned the same thing about fever: "The ill person is placed on the edge of the stairs and a jar is thrown over his head without air. do Nobe is afraid of the sound

of breaking it and jumps. Or they drag the sick person in vain" (Hidait, 1379: 55-57; quoted by: Zulfiqari, 1400: 276) This matter that the terrible voice cures the disease has a history. Will Durant mentioned in his history of civilization that beating on metal plates removes the evil spirit from the patient's body: "In the very distant past, in order to expel the evil spirit from the patient's body... the skin of wild animals was worn They did and they made animal howls and clapped their hands and beat on the metal plates" (Durant, 1380, Vol. 1: 98).

Apart from folk medicine, in traditional medicine, this act of scaring and creating fear causes a change in mood. Hakeem Aghili Khorasani writes in the topic of the signs of signs in the fourth chapter of the third pillar of the first article in the book Summary of Al-Hikma: "The stronger the heat, the stronger and more rapid and frequent the anger will be. But fear, whose strength, speed, and abundance is due to the prevailing coldness, is because its stomach is the thin blood of cold temperament, low inflammability, slow movement to the outside" (Aghili Khorasani, 1385, Vol. 1: 527).

### **Conclusion**

At the end of the subject of drawing a bow over the patient's head, it should be said that: 1: Hafez certainly mentioned this custom in the two verses mentioned, and other evidences are a poem by Attar and Khajawi Kermani. Two: In the stanza "And the saddle of the bow that you draw on the head of the patient", the correction of Qudsi and Anjoi seems correct in the opinion of the author of these lines, because the poet has made the beloved "eye" like himself in a hidden and covered way. In terms of illness, and ironically, it refers to the sick and hangover of the

eye. Of course, the permitted grace of the bow does not mean that anyone's eyebrows are hidden; 3: As many evidences from popular culture and folk medicine were mentioned, in ancient times, they believed that a terrible sound can cure fever, and archery and shooting bullets with a metal tray were used for this purpose; Four: In mythology, archery fights against drought (dryness and fever) and causes rain (moisture and coldness of the body); Five: In traditional medicine, the act of scaring and creating fear causes a change in mood. The reaction of fear and fear is a sign of prevailing coldness and coldness of temperament, and this fear of a person also causes his character to turn cold and heat and fever decrease; Six: Putting a bow is also considered a kind of amulet.

So the meaning of the bit:

What should I do with your eyes and eyebrows?

And the bow saddle that you draw on the patient's head

It is like this: "O beloved! Despite your eyes, which are like clay bullets, and your eyebrows, which are like bows, I cannot cure my heartache. Even if you shoot a bow and put amulets on my sick head"

And the second verse:

By Allah, the folds of his eyebrows made me weak

He puts a bow on the patient's head for mercy

"The eunuch has likened himself to a disease and says: Blessed be the fold of the beloved's eyebrow, who, although he made me weak and sick, but out of compassion seeks to heal me with his arched eyebrow, which is like a talisman. do"

**Key words:**

Hafez, archery, patient, folk culture, traditional medicine.

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