

Sackcloth (Kherqa) and sackcloth wearing in Sufism from hafiz's perspective

MohammadAli Gozashti ^{1,*}, Behrouz Imanzadeh Khiavi ²

¹Ph.D Associate professor of Department Persian Language and Literature, Central Tehran Branch, Islamic Azad University, Tehran, Iran

²Ph.D graduate, Persian Language and Literature, Central Tehran Branch, Islamic Azad University, Tehran, Iran

Abstract: The first sufists considered sackcloth as sacred and took it as their own symbols. This sackcloth was a kind of clothing having sleeves and belted on belly, and the reason of knowing it as Kherqa in Persian is that it was made with pieces of cloth with different colors and it was also called Moraqa in Persian due to having different colors and different pieces of cloth. Sufists always wore sackcloth in their prayers and religious demeanors. When a Pir (religious master) gave it to somebody, it was considered as an honor for that person. Wearing it was conducted during special rituals. This sufistic cloth has mysteries and different forms and colors. In case of Sama' (a kind of sufistic dance), and due to passion and enthusiasm as well as for domination of the spiritual state, they tore it; this behavior is called Takhriq or sackcloth tearing, but later, wearing sackcloth was for luxury and luxurious ceremonies in such a way that Hafiz criticizes and sometimes satires those who only claim to be sufists insincerely, and because most of them wore sackcloth for hypocrisy and demagoguery as well as hiding their bad behaviors, Hafiz no longer considers that high and sacred status in sackcloth and considers it worthy of firing.

Key words: Sackcloth (Kherqa); Sufist; Hafiz; Hypocrisy

1. Introduction

Hafiz! Throw out this woolen sackcloth/because we are here with fiery sigh and difficulty.

In the second half of the second century AH, a group of Muslims are observed who have and peculiar behaviors and their behaviors and thoughts have little similarity with other people. They are called sufists due to wearing a woolen and harsh cloth called sackcloth. In Persian, the word Sufi, firstly due to the fact that it was the common wearing of ascetics, originated from *ṣūf* means wool. But later, it was equivalent to the word mystic including the person wore sackcloth or not in such a way that in Arabic means becoming a mystic and entering sufistic school of thought. In Persian, the word Pashmina Push or wearing woolen cloth means becoming a mystic and is synonymous to Sufi, mystic, and Darwish. Kherqa and Pashmina (both means sackcloth in English) in Persian means a piece of cloth or a garment and in Sufism, it refers to a woolen garment mostly sewn to each other; therefore, it is called Moraqqa' (having different pieces) or Molamma' (having different colors). In fact, it is the formal wearing of sufists which after proving their capabilities, they are worn with sackcloth by a Pir" (Rajaei, 1989).

Mystics wore sackcloth due to their ultimate preciousness, asceticism and piety on the path of God and for the sake of being sacrificed for God. It was the honor of the mystical path, the symbol of sufistic voyage and the sign of honor of Pirs and their followers. But, later, false sufists and dervishes wore

it hypocritically; as results, Hafiz observes in sackcloth and sackcloth wearing so much hypocrisy and claimant that prefer wine and singing to being this kind of Sufism and deserves this sackcloth to be fired. The evidences of the existence of sackcloth, its different kinds, forms, and colors, its sacredness, rituals of sackcloth wearing, mysteries and philosophy of sackcloth wearing, and Hafiz's attitudes towards sackcloth wearers are the issues which are to be discussed in the present study.

2. The first garment

The issue that when, how, and on whom the first garment was sewn for human beings enjoys a section worthy of being listened selected as a prelude for the advent of sackcloth and sackcloth wearing. The quranic verse 27 of A'araf Sura "oh children of Adam, we have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness- that is best. That is from the signs of Allah that perhaps they will remember" states this fact that Adam and Eve wore clothing in the Paradise. Ibn Qatiba Dinvari states that "Idris was the first person who sewed and wore and before that, they wore animal hides" (Dinvari, 1974). Tabari in his history book writes that "God sent an angel to teach Adam and Eve how to wear cloths and their clothing was from hides of goats, sheep, and lions" (Tabari, 1983: 83). Ferdowsi, in case of evolution of clothing when Kiumarsh was to become a king, states that:

Kiumarsh was became the king of the world/first of all he built his court in mountains.

* Corresponding Author.

His court and throne appeared on the mountain/he wore from jaguar hide.

This way of wearing became customary after this event/because wearing and eating was unconventional in this way (Ferdowsi, 1990).

In addition, in the story of the kingdom of Hushang, Ferdowsi explicitly states that people did not know how to wear but by leaves, assigns the invention of using hides for wearing to this king:

All wearing of people was by leaves/and their clothing was by leaves

Among animals which enjoyed good hair and wool/he hunted and made their hides and cloth

Whether squirrels, or fox or rats which had hides for producing warmth

Thereby, he started to make cloths by animal hides for people (ibid: 19-20).

But the first one who started to sew and weave wearing for human being was Tahmureth:

Then, from the back of sheep and lambs, he cut wool and wove cloth

By his efforts, that clothing was made/ he was a great guide (ibid: 22).

Each of these stories which we accept, whether a wearing made from hides or a garment made from wool, it is doubtless that that cloth is a simple wearing without any adornment and luxury, but over time, these simple types of wearing were replaced by entertainment, diversity and Luxury. This replacement has had a wise and philosophical reason in addition to the human nature of liking diversity and that was for identifying and distinguishing one race and ethnic group from other: "Oh children of Adam, we have bestowed upon you clothing to conceal your private parts and as adornment" (Surat Al-Araf).

3. Evidences for the existence of sackcloth

"Different sects in Sufism were committed to keep the chain of the evidence for their own sackcloth as a valid license and all assigned the chain of the evidence of their own sackcloth to Muhammad (PBUH), and after his demise, some considered Abu Bakr as the owner of sackcloth, and others consider both Omar and Ali to wear sackcloth. But most of historians, assign wearing sackcloth to Ali Ibn Abi Talib. According to Ibn Abi Al-Hadid: the sufists in all Islamic lands relate themselves to Ali and this is the belief which Shebli, Jonaid, Seri, Abu Yazid Bastami, and Abu Mahfuz Al-Karkhi and others confess to have" (Sajjādi, 1990).

In the introduction of the book *Mesbah Al-Hedayah* was stated that "a group of Sufists considered the assignment of the sackcloth of Marouf Al-Karkhi to Davoud Taei (died in 165 AH), from Habib Ajami, from Hassan Basri (died in 110 AH), who were the heads of companions of Ali Ibn Abi Talib and a group of people believe that Marouf Al-Karkhi was the novice of Farghad Sanji (died 131 AH) in Sufism and Farghad is the novice of Hassan Basri who is the novice of Anas Ibn Malik (died in 92 AH) who was

the last companion in Basra" (Ezzoddin Kashani: 1998).

"and Shaikh Bel Abbas Ghassab had his sackcloth from Mohammad Ibn Abdollah Al-Tabari, he from Bu Mohammad Jorairi, he from Jonaid, he from Seri Soghati, he from Marouf Al-Karkhi, he from Davoud Taei, he from Habib Ajami, he from Hassan Basri, he from commander of the faithful Ali (PBUH), and he from Mohammad the messenger (PBUH) (ibid).

4. The sacredness of sackcloth

Regarding the sacredness of sackcloth, there have been a lot of statements. Here, in addition to investigating sufistic texts, the following issues are discussed. Shaikh Attar states in *Tazkirat al-Awliya* that "then, Hussein Ibn Mansour had stated that when his ashes remaining from his corpus in Tigris, whole Baghdad is fearful of the river to whelm them. Take my sackcloth to the river and if you do not so, the river devastate Baghdad. When they heard so, took the sackcloth of Shaikh to Tigris bank in order to soothe the river and the ash remaining from Hossein's corpus extinguished and they collected it and buried him" (Attar, 1957). However, sackcloth was the garment of honor, sacredness, and the symbol of credit and trust. Therefore, great sheikhs hated those false sufists who made sackcloth as a trap for their hypocrisy or a tool for beggary, and these sheikhs considered this issue as the result of masters' greed and their inappropriate training. Hajviri states in this regard that "when I came to my Shaikh for doing services, in the land of Azerbaijan, I saw two or three people who were wearing sackcloth and stood over their wheat fields and they spread out their sackcloth in order that the farmer can fill their garments. Shaikh saw that scene and recited this quranic verse "those are the ones who have purchased error for guidance, so their transaction has brought no profit, nor were they guided" (Al-Baqara). I said, oh my Shaikh, based on what disrespect they conducted these behaviors and did this inappropriate demeanors? Shaikh replied that their masters, due to greed of collecting wealth, trained them to do so, and they were greedy of collecting worldly properties" (Hajviri, 1992).

5. The quiddity of sacredness of sackcloth in Hafiz' poetry

In the *Divan of Hafiz*, from most of his poems, it can be inferred that in that time sackcloth had kept a kind of sacredness for itself because it was not so, how hypocritical and false sufists could hide their wrong deeds, dishonesty, falsehood, and drinking wine. By wearing sackcloth, they wanted to pretend that they were saints and religious and people could not consider their bad behaviors. The following lines from Hafiz indicate a kind of criticism of those who misuse the sacredness of sackcloth. In fact, these lines are comments about the false Sufism and sackcloth wearing.

Hide my deficits and bad behaviors, oh wine-saturated sackcloth/because that virtuous chaste has come to meet me (Hafiz, 1989).

My sackcloth wearing is not due to my ultimate religiosity/ I wear a veil to hide hundreds of my deficits (ibid).

It can be clarified that at the age when Hafiz lived, false and dishonest sackcloth wearers wear sackcloth not due to their ultimate religiosity, but due to their hypocrisy. Hafiz, who observes the misuse of sackcloth, reflects his critical comments in his ghazals and indicates no favorable view towards sackcloth and describes it saturated in wine (a prohibited drink in Islam):

I am shameful of my own sackcloth/on which there are hundreds of falsehood and dexterity (ibid: 42)

Come although my sackcloth is a mortgage in bars/come and help me with a Dirham (ibid).

It can be clarified with the mentioned lines that maybe sackcloth wearers have collected dirhams with the endowed wealth of which personal use is religiously prohibited, and with this wealth, they have constructed their lives and adorn themselves. Accordingly, Hafiz who observes them, tries to avoid having wealth and pretending to be a religious man. Hafiz because does not consider the faith of these hypocrites to be pure, he deserves their sackcloth to be fired.

Criticizing a Sufi is not all to consider him as a pure man/how much sackcloth which deserves to be fired (ibid: 215)

He advised me gladly to fire my sackcloth/oh God, from whom he had learned this knowledge from the bottom of my heart (ibid: 286).

Khorramshāhi states that "Hafiz which is a sacred honor and respectful object, offers and a mortgage instead of drinking wine and later, because he has not efforts to repay his debts, the Pir of the bar or bartender does not accept his sackcloth and prayer carpet as a mortgage:

One day, I will fire this sackcloth/because the Pir of the bar does not accept it as a mortgage for a glass of wine

I will fire this colored sackcloth one day/because the Pir of the bar does not intend to buy it instead of a glass of wine (Khorramshāhi, 1992: 622).

6. Mysteries and philosophy of wearing sackcloth

A lot of discussions and debates have been stated and written regarding mysteries and philosophy of sackcloth wearing Sufism. For example in the appendix of Asrar-al-Tohid, it has been mentioned that "wearing sackcloth has been the code of entering officially into the realm of respect for a Shaikh and a Pir, and sackcloth is the other side of the coin of a Pir. When Sufism did not know a dervish, the first question they asked him was that from whom you have your sackcloth? And when a dervish conducted a behavior contrary to Sufi rituals, they forced him to take off his sackcloth and they dismissed him from the circle of Sufism. In fact,

sackcloth is a code which is the sign of the master-disciple relationship as well as the sign of a disciple's submissiveness to his Pir (Mohammad Ibn Monnavar, 1988). In addition, in the book Fotovat Nama Soltani, we can observe that "if one asks that why people wear sackcloth? You should say that the main intention of them is that sackcloth is the garment of familiarity. Therefore, they should not conduct the action of foreigners and if that person does so, soon he will be considered as a foreigner and will be dismissed from the circle of Sufists.

Oh you, who wear sackcloth, come on/take steps on the path of poverty immediately

Try not to hate and annoy any creature/because a Sufi should not do bad deeds

Those who wear bloody garments/are better than sackcloth wearers who annoy people (Vaez Kashefi, 1972).

In addition, for sackcloth, mysteries, and for each part of it, a truth is considered. Hajviri writes in this regard that "regarding sackcloth, there have been a lot of discussions; Shaikh Abu Mohammad Esfahani writes a book in this regard and Sufists exaggerated it. By mentioning this book, I am not to discuss these statements and comments because by this manner, I cannot explore exaggerators, and the best reference to sackcloth is that its value is patience and two sleeves of fear and hope and belt for fastening the waist as a symbol of purity as well as commitment and avoidance from lust. When you adorn your heart with such a sackcloth, for your appearance, you should make one and in this intention, I have a book called the mysteries of sackcloth and colored garment and each novice should have one version of it" (Hajviri, 1992).

7. Different types of sackcloth

In the first books of Sufism such as Kashaf-ul-Mahjub and Safvat-al-Tasavvof, there is no mention of different types of sackcloth, however in Asrar-al-Tohid, the original and sacred sackcloth is mentioned and the writer of the book Ferdows al-Morshediya the two types of sackcloth called sackcloth of the path of truth (Kherqa-e-Tarighat) and sackcloth of truth (Kherqa-e-Haghighat) are mentioned under the category of original sackcloth. However, the first place where different types of sackcloth are mentioned is the book Awaraf-al-Ma'araf written by Suhrawardi who limits different types of sackcloth to depend on devotion and consecration. Ezzoddin Mahmoud Kāshāni writes about different types of sackcloth: "sackcloth is based on two types: sackcloth of devotion and sackcloth of consecration".

8. Sackcloth of devotion

Sackcloth of devotion "refers to that type that, when a Shaikh looks into the inner state of a novice with his light of vision, and sees the goodness of his previous behaviors, and observes his honesty of taking steps on the path of God, the Shaikh gives him

the sackcloth in order that the novice can promote the Shaikh's ideas. And by the all goodness of God, he can be illuminated by the divine light as Jacob's eyesight cured by the scent of Joseph.

9. Sackcloth of consecration

This kind of sackcloth refers to that a person, due to good thinking and the intention of consecration to sheikhs' sackcloth, demands it and the advice of that novice consists of two things: one is the commitment to the religious decrees and the second is to contact with the folks of Sufism. Therefore, the sackcloth of devotion was prohibited unless in case that it was submitted by the folks of devotion and masters of truth and sackcloth of consecration to everybody who has good thinking to sheikhs. Some have had owners of these two types of sackcloth for long time.

10. Sackcloth of leadership

It refers to a type of sackcloth which a Shaikh gives a novice when he observes in him the signs of leadership and a degree of completion and maturity and wants to make him as his successor and Caliph and sends him to train other people and invite them to the path of Sufism and God (Ezzoddin Kāshāni, 1989: 150).

"Azari Toosi in the book *Jawahir-ul-Asrar*, in a section titled as "on understanding sackcloth and mentioning different types of it", in addition to mentioning the three mentioned types in this article, adds two other kinds of sackcloth as: sackcloth of repentance and sackcloth of domination" (Sajjādi, 1991: 106).

11. Sackcloth of repentance

When the aspirant desires to take steps on the path of mysticism, he should find a master (Pir) and when he find an opportunity, as a child who is under the training of a kind father, make friendship with the Pir's kindness. The Shaikh or Pir should pray for him goodness and resistance of moving on the path of God. In the beginning, the Shaikh should take from him the common garment and instead, give him a harsh garment which is a symbol of leaving worldly properties and accepting difficulties of the path of God. It means that the novice should leave the world and what belongs it. Then he should get naked and wear a garment which is the symbol of belittling worldly desires. This sackcloth is called the sackcloth of repentance because it requires repentance from the previous deeds and commitment to following and observing Pirs' commands to access the intention" (Sajjādi, 1991).

12. Sackcloth of domination

From the name of this kind of sackcloth one can infer that wearing it indicated the domination of a Pir (master) on the accounts of his novices and it

was a kind of sackcloth between the sackcloth of repentance and sackcloth of consecration (Sajjādi, 1991). But, do an honest voyager on the path of truth and an enthusiastic lover can be worn more than one piece of sackcloth by sheikhs? The answer to this question is in the book *Nafahat-al-Ons* of Jami: "Shaikh Ali Lala' had discussions with a lot of sheikhs in his youth and they had not started voyaging on the path of truth and learned sciences. It is known that he had one hundred and twenty four pieces of sackcloth from sheikhs and after his demise, one hundred and thirteen pieces of sackcloth remained" (Jami, 1958).

13. Sackcloth in Divan of Hafiz

Bahaoddin Khorramshāhi, in states in his *Hafiz Nama* that "sackcloth in Divan of Hafiz consists three categories and Hafiz has good intention to none of them: sackcloth of ascetics, sackcloth of Sufis, and sackcloth of Hafiz himself.

13.1. Sackcloth of ascetics

With no kind of washing and with no kind of firing/the untouchability of the sackcloth of ascetics saturated in wine

I see all ascetics who were hypocrites/and concealed their bad deeds under their sackcloth

13.2. The sackcloth of Sufis

Rise to take the sufi's sackcloth to the bar/ and take superstitions to the market of myths

Criticizing a Sufi is not all to consider him as a pure man/how much sackcloth which deserves to be fired

13.3. The sackcloth of Hafiz

The sackcloth of Hafiz is nor more decent and virtuous than the sackcloth of Sufis and ascetics:

It cannot be faithful and trustful of the sackcloth of Hafiz/because we are in search of Allah and it is in search of idols

My sackcloth wearing is not due to my ultimate religiosity/ I wear a veil to hide hundreds of my deficits

The sackcloth of Hafiz himself, as he believes is hypocritical, deserves to be fired and it can be cleaned with wine. This sackcloth is ready to be as a mortgage loan instead of wine and singing" (Khorramshāhi, 1992).

13.4. Different forms of sackcloth

"sackcloth or cassock or colored cloak has been changed into different forms during history and has been called by different names and known by different attributes, and even naming of some of the sects was due to the garment they have worn such as the followers of Shaikh Jamaloddin Savoji and his

novice Mohammad Balkhi who were famous to Jwalaqi due to wearing Jowal (a kind of garment) (Zarrinkub, 1984: 364). In the books of Sufism and dictionaries, different forms of sufisitic garments were mentioned. These forms mostly have features and sizes depend on sackcloth, cassock, or colored cloak:

1. split sleeves sackcloth
2. two-layered sackcloth
3. Badameh sackcloth
4. Jobbeh sackcloth
5. Layered sackcloth
6. Four piece and two piece sackcloth
7. Khastavaneh sackcloth
8. Khashan sackcloth
9. Color sackcloth
10. Salim sackcloth
11. Shamala sackcloth
12. Shousha sackcloth
13. Alamdar sackcloth
14. Faraji sackcloth
15. Foteh sackcloth
16. Ghassemi sackcloth
17. Ghoreishi sackcloth
18. Kapanak sackcloth
19. Sackcloth with cathedra
20. Lam Alefi sackcloth
21. Labacheh sackcloth
22. Maftouli sackcloth
23. Named sackcloth
24. Thousand-nail sackcloth
25. Yalak sackcloth

14. Different colors of sackcloth

Sufists' sackcloth had different colors; in fact they had limitations in selecting colors for their sackcloth and at the beginning of their voyage toward truth, the Master or Pir selected a color for them, and due to the fact that they had different inner states in different periods of time such as Contraction and Expansion states and etc. each state required a color in such a way that Vaez Kashefi writes that "you should know that the color of sackcloth is different and each color refers to an state" (Vaez Kashefi, 1972: 157). Here, summarily some colors are discussed due to lack of space for discussing all of them:

14.1. Blue sackcloth

The commonest color of sufisitic sackcloth and Sufis select it due to the fact that this color shows dirt. Hajviri writes in this regard that "the reasons why the most common color of their sackcloth was blue were that the origin of their voyage is based on movement and white garment cannot be kept clean during voyaging, and another reason is that wearing blue is the symbol of the companions of suffering and death" (Hajviri, 1992).

14.2. Self-colored sackcloth

Something which has natural color. Vaez Khashefi writes in this regard that "if somebody asks to whom self-colored is for, answers him that it is the color of soil and is for modest, humble and good people" (Vaez Kashefi, 1972).

14.3. Green sackcloth

Another color used for sackcloth was green, "and this wearing green was a good tradition which the messenger of Islam and other messengers particularly Elias preferred to wear" (Sajjādi, 1991: 171).

Zarrinkub writes: followers of Ghalandariyah shaved their beard and moustache and wore a green woolen cloak" (Zarrinkub, 1984: 86).

14.4. Red sackcloth

Sufists sometimes wore red sackcloth; in Asrar-al-Tohid, it has mentioned that "the Master Mihaneh said: on day Shaikh Bu Saeed preached in Mahineh. That day, Shaikh had worn red sackcloth and white turban" (Mohammad Ibn Monavvar, 1988).

14.5. White

Ghasem Ghani, in the book discussion on works, thoughts, and accounts of Hafiz, refers to this point that wearing sackcloth or a white woolen cloak, was common at the late 2nd century AH and even it was considered pure Islamic clothing. There are many hadiths that the messenger preferred this kind of clothing" (Ghani, 1943: 43).

14.6. Black sackcloth

Bakharzi writes in Orad al-Ahbab that: "the worthiest colors for the poor is black which refers to the depreciation all other colors in their existence" (Orad al-Ahbab, as cited in Sajjādi, 1991: 165).

14.7. Yellow sackcloth

Another color used for sufists' sackcloth is yellow. Dehkhodā cited from Borhan and Anendraj dictionaries writes that: "there is an eternal friendship between us and sackcloth/the mountain is colored and the sackcloth is yellow (Nezam Ghari)

From the above poetry, it can be inferred that yellow sackcloth could be worn by sufists" (Dehkhodā, 1994).

14.8. Aquilaria-colored sackcloth

This is a kind of color similar to the color of the Aquilaria wood and it is black with a little whiteness and redness. A kind of silky garment whose color is black (Ghiath-ul-Loghat) and it is a color with a little blackness such as Aquilaria (Dictionary of Anenderaj).

Fortune gave an Aquilaria-colored garment to be worn by the crow/and the crow wore it as black as a fireplace and its scent got spread all over (Molla Toghra as cited in Dehkhodā, 1994: Aquilaria-colored).

“and there are members of a group who have sackcloth and imagine that when they colored their garments, it is enough, and they do not know that sufists have selected Aquilaria-colored garments in order that they do not be forced to wash it ...” (Ghazali, 1985).

14.9. Multiply-colored sackcloth

“If sackcloth has had multiple colors, they have been called multiply-colored cloak, which in fact it is synonymous to cento because it has been made by different pieces of cloth in different colors. Therefore, due to the pieces, it has been called cento and due to its different colors, it has been called colored garment” (Rajaei Bokharaei: 1985).

15. Different colors of sackcloth in Hafiz’s poetry

In his poetry, Hafiz mostly mentions blue and the multiply-colored (Molamma) for sackcloth and garments:

15.1. Blue sackcloth

Stay as long as the blue sackcloth accepts your good fortune from the old heaven (time) (Hafiz, 1991)

Put the cup of wine in my hand to take off this blue sackcloth (ibid: 12).

15.2. Multiply-colored sackcloth:

I will fire this multiply-colored sackcloth one day/because the master of the bar does not exchange it with a cup of wine (ibid)

Oh you who want the immediate presence by wearing multiply-colored sackcloth/do you have any information from those who are unaware of our state (ibid).

16. Rituals of sackcloth wearing

“After that the Pir of sackcloth considers a novice, from each and every aspect, ready for being burdened with the responsibility of wearing sackcloth, with particular ritual and ceremony considered obligatory for some sufists, and optional for others, sackcloth is covered over the novice’s body. It is clean sackcloth made by halal materials. First, the novice makes ablutions to show that he has cleaned itself from any kind of unfaithfulness. Then, he stands cleanly and it is recommended that some of the elites and elderly sufists be present in the ceremony to make the sackcloth sacred by their presences. Then, these elites touch the sackcloth to be sacred, and then they pray loudly. The Pir puts his

hand on the shoulders of the novice and reminisces calls the previous owners of the sackcloth with goodness. Afterwards, the sackcloth is wambled and then, the Pir put the sackcloth on the shoulders of the novice to wamble (Sajjādi, 1991).

17. Conditions of those who line sackcloth

To cover sackcloth, there are some attributes and conditions; for example Najmoddin Kobra states that: “everybody who enjoys the qualification of wearing sackcloth, he should wear it with the hands of a Pir who considers religious knowledge and knowledge of the path of God and truth as prior and be omnipotent to religious principles and dominant over the mysteries of mysticism” (Sajjadi, 1994).

Furthermore, Hajviri considers some conditions for the liner of sackcloth in Kashaf-ul-Mahjub: “that that covers sackcloth over a novice should be those who is in the right path and has passed the ups and downs of the way of the Truth. In addition, he should be aware of the inner state of his novices to be able to predict where they will come at last; they will be among those who will return, continue the path or reach the target. This person should have a great domination and power in order that he can look at the eyes of a stranger kindly and invite him to the path of the truth. He should have the power of lining an unfaithful and make him as one of the friends of God” (Hajviri, 1993).

18. The conditions assigned for those who wear sackcloth

Hajviri considers some conditions for the wearer sackcloth: “wearing sackcloth is only suited for two groups; one is the group whose members has left the worldly properties (ascetics) and the other group whose members are lovers of Ali, the fourth Caliph. In the accounts of Sheikhs, it was mentioned that when a novice come to Sheikhs for being taught, they teach him for three years. If he is able to be accepted as the traveler of the path of Truth, they accept it, otherwise, they do not accept him as the traveler. And now, one of the conditions and qualifications of wearing sackcloth for somebody was to wear coffin which cut the hope of worldly joys and the conveniences of life in order that that person can spend its whole life at the service of God the Almighty and avoid his lust. Then, a Pir lined him a sackcloth and then, he exerted efforts to fulfill the sufisitic objectives” (Hajviri, 1993).

19. Tearing sackcloth

“Among the issue regarding Sama’ (a sufisitic dance) is the issue of Takhriq (tearing garments, tearing sackcloth) which has been mentioned and discussed in the poems in Sufism. Takhriq refers to the event that when a Sufi who is dancing enthusiastically to show that his is indifference to the worldly properties and tends towards divine

world, he will ravish and tears his garment and throws its pieces towards singers, dancers, and Qawwals. Then, according to rituals and customs, the torn garment is divided among them as a sacred object and sometimes these pieces are sold. In case of distribution and division of pieces of sackcloth, sufists distinguish true sackcloth and torn sackcloth" (Mohammad Ibn Monavvar: 1988).

Ezzoddin Mahmoud Kāshāni writes that: "as in Sama' dance, there is not will in the dancer, if he tears his garment willingly, and not due to mystical passion, it is not acceptable. In this state, he loose both his energy and property (his garment)" (Ezzoddin Kāshāni: 1989). Forouzanfar in his explanations of Mathnavi writes that: "when a state of passion is dominated over sufists, and in that state, they feel vomiting and ravishingly start dancing and then, due to over-enthusiasm, they tear their sackcloth then throw the pieces of sackcloth toward Qawwals and signers. These actions are symbols of avoidance from worldly materials and more attention to transcendental world" (Forouzanfar, 1968).

In addition, Hafiz refers to the issue of tearing sackcloth (Takhrigh) in his poetry and interpret it as making a garment a cloak:

When the whole my body starts to dance in Sama'/the garment of my soul can be changed into a cloak

In other poems, he states:

Like the flower, due to her love, tear your garment/and then, throw its pieces towards her tall stature

Like Hafiz, I went to bars while I am tearing my garment/I am in search of and in love with that dear beloved (Khorramshāhi, 1993: 559).

20. Sackcloth and sackcloth wearing from the perspective of some sheikhs of Sufism

Ezzoddin Mahmoud Kāshāni, in the book, *Mesbah-ul-hedaya va Meftah-ul-Kefaya* writes that: "among the customs of sufists one is wearing sackcloth. In changing the promised sackcloth which sheikhs deserve novices to in the first domination and awareness of the inner state in them, there is no evidence in the tradition except a Hadith assigned to Om Khalid (Om the daughter of Khalid Ibn A's who had traveled from Ethiopia). She narrated that when the messenger received a garment which was rolled out among a black carpet, he took it and told the congregation and said: whom do you consider as deserved to wear this garment? All kept silent. Then, he commanded to bring Om Khalid to him. Om Khalid came and the Messenger gave the carpet to Om Khalid and wanted him to make it worn out" (Ezzoddin Mahmoud: 1989). Sajjādi, in the prelude of the book meanings of mysticism and Sufism, writes about sackcloth wearing as: "it should be considered that according to a lot of sufists and mystics, wearing sackcloth is not the real Sufism and mysticism. There are many who wear sackcloth but they know nothing about Sufism. Further, some

sufists and mystics were not accustomed to wear sackcloth and did not insist on it. As Attar in *Tazkirat al-Awliya* writes about the accounts of Jonaid of Baghdad, he wore garment of neither scholars nor sackcloth. Sa'adi does not know sackcloth wearing as a reason for being a dervish or ascetic:

The appearances of mystics is sackcloth/this is sufficient because their appearances is toward people

Sufism means leaving world, lusts and desires/ascetics is not just to leave one's own garment (Sajjādi, 1995).

21. Hafiz's perspective about sackcloth and sackcloth wearing

Regarding the fact that Hafiz has what attitude about sackcloth and sackcloth wearing, it should be stated that Hafiz's poetry and particularly regarding the lines related to sackcloth and its derivatives, Hafiz has no favorable attitude. In most of the lines, he attributes unfavorable features to sackcloth. In this regard, Mortazavi has stated in the book *Hafiz's school of thought* as:

"The enmity of Hafiz with hypercritical sufists whose attributes, features, names, titles and etc. are observed in his poetry along with the representations of ascetics and selection of words and titles hated by these hypocritical sufists is sublime representation of the school of Hafiz. These descriptions of Hafiz of these hypercritical sufists have no similarity with the real sufists. However, sometimes, Hafiz considers himself one of Sufis and speaks of his sackcloth" (Mortazavi, 1987).

In this regard, Hafiz states in his poetry that:

Hafiz, this sackcloth you have will see / that tomorrow, it will be hypocritical and you will be ashamed (Hafiz, 1990).

But Hafiz does not consider this sackcloth wearing as his ultimate religiosity and his words includes hatred and enmity with those Sufis who wear sackcloth only for hiding their deficits and wrongdoings:

My sackcloth wearing is not due to my ultimate religiosity/ I wear a veil to hide hundreds of my deficits (Hafiz, 1990).

Cover my deficits, oh wine-saturated sackcloth/because that pious Pir has come to meet me (ibid).

According to Mortazavi in the book *Hafiz's school of thought*: "in the way and thought of Hafiz, there is a trace of reproachism (Malamatiya). Regarding the reflection of reproachism (not fearing the criticism of people and hiding good deeds) and reproaching (Ghalandari) or deconstructing customs and habits in Hafiz's poetry, it can be claimed that:

- a. Hafiz not only criticizes hypocrites, he also hates and opposes those who are opposites of this hatred.
- b. Hafiz' opposition to thoughts and beliefs of hypocritical Sufis is more satirical and this enmity is penetrated in Hafiz so much that sometimes he rejects good and acceptable affairs, which

- sometimes he himself act according to, and pretends to be opposite of them.
- c. Deconstructing habits and customs and being indifference to customs can be observed in every ghazals of Hafiz.
 - d. Scoffing and belittling titles and names of elites and sheikhs of Sufism.
 - e. These scoff and mockery are for this issue that Hafiz knows the owners of these titles and names as proud, false, and dishonest hypocrites who are unaware of truth and are empty of kindness and good-heartedness. He also opposes a group of people who annoy other people not due to reaching truth, but due to their hypocrisy and dishonesty.
 - f. The signs of religion and Sufism such as mosques, convents and monasteries, and ascetics are not acceptable for Hafiz and he considers them as the representations of hypocrisy, dogmatism, bias, and egocentrism" (Mortazavi, 1987).

At last, in the book, mind and language of Hafiz, it is noted that: "Hafiz knows the mother of all wrongs and corruptions and considers the fight with it in each form, whether it is in the shape of religion or Sufism or mysticism as obligatory for himself, and the results of this fight is his disclosure of these bad deeds and hypocrisies all over his Divan" (Khorramshāhi, 1983).

Here, some instances of Hafiz's poetry about sackcloth are selected from the Divan of Hafiz and discussed. Anvari in the book it is no longer a story divided these thoughts and ideas of Hafiz about sackcloth and sackcloth wearing as follows:

1. In the following lines, sackcloth is considered as an unfavorable thing; he feels tightness and considers himself as a non-dervish. At last, he avoids sackcloth and wants to make himself free:

I feel tightness in this sackcloth/free me by a sufisitic coquetry

Make belief and forgive me for the sake of God/because you do not know how non-dervish I am

The ringlet of the darling commands that/goes oh Shaikh because sackcloth becomes forbidden for us

2. Some sufists wear sackcloth for hypocrisy in order that it can hide their deficits. But, they have so many wrongs and deficits under that sackcloth, and thousands of intrigues can be found in the sleeves of their sackcloth. When you unveil the sackcloth, Zunnar (a belt to distinguish Christians from Muslims in Islamic communities) appears:

My sackcloth wearing is not due to my ultimate religiosity/ I wear a veil to hide hundreds of my deficits

Under the support of sackcloth, one cannot be hypocrite forever/we found our principles on this critical method

Hafiz, this sackcloth you have will see that/tomorrow what Zunnar became appeared under it (Anvari, 1990).

3. In the following lines, sackcloth is equivalent and companion to ascetics, this companionship appears because Hafiz believes that ascetics is for hypocrisy:

However ascetics and wine are not companions of each other/I have all these beside each other for your sake

My ascetic sackcloth can be devastated by wine/my wisdom was burned by the fire of bars

4. Sackcloth has no joy of drunkenness and with sackcloth, one cannot reach the beloved:

By sackcloth and prayer-carpet, one cannot reach the joy of drunkenness/if you can reach all these/demand them from a bartender.

How I can catch my beloved with this woolen sackcloth/she is a very competent fighter in the battle of love

(Anvari, 1990).

5. Sackcloth wearers are not honest friends, one should not be a companion of them:

For the sake of God, be not a companion of sackcloth wearer/be a friend of those who are free and criticize hypocrites

Here is no place to talk about secret things/recap the wine cup and do not release our secret when a sackcloth comes

6. There are so many corruptions and dirt in sackcloth

There are so many corruption in this sackcloth/the time of wearing the garment of bartenders is joyful

I am ashamed of my corrupted and dirty sackcloth/it is full of dishonesty and unfaithfulness in its hundreds of pieces

7. Now, when the sackcloth is dirty and corrupted, it should be washed:

For the sake of God, wash the sackcloth/because I smell bad scent from these conditions

Now, I wash the sackcloth with wine/what I was given in the day I was created cannot be changed (Anvari, 1990).

8. Now that the sackcloth is saturated in wine, it should be thrown out. But how? It should be given as a mortgage instead of a cup of wine, or it should be fired:

- a. In the following lines, sackcloth is in the mortgage of a cup of wine:

Constantly, Hafiz's sackcloth is in the mortgage of a cup of wine/it seems that his nature is from the soil of bars

There is no mad among priests' of Zoroastrianism like me/my sackcloth is in mortgage of wine and my book of wisdom is in the mortgage in other place (ibid).

- b. In the following poems, sackcloth is considered just worthy to be thrown out, because it is used for hypocrisy:

The fire of ascetics and hypocrisy will burn the field of religion/Hafiz throw out this woolen sackcloth Hafiz! Throw out this sackcloth to be saved/because fire rises from the sackcloth of hypocrisy

- c. In the following lines, sackcloth deserves to be burned

Criticizing a Sufi is not all to consider him as a pure man/how much sackcloth which deserves to be fired

Fire this sackcloth of ascetics, oh Hafiz/because if I become fire, I am ashamed to burn it (ibid).

9. Sometimes, in some poems, Hafiz washes the sackcloth contaminated with wine by tears!

We are to wash sackcloth with tears/it is the time of sincerity and repentance (ibid).

As a consequence, according to Mortazavi, Hafiz is a sincere poet who is fond of truth. He is not contrary to the very nature and origin of Sufism as he is not the opposite of the real religion and ascetics. But, he is contrary and an enemy of hypocrite Sheikhs and sufists who falsely and dishonestly behave. Therefore, he criticizes and belittles false titles and terms such as Shaikh, sufists, ascetic, fellowship of convent, sackcloth, blue sackcloth, multiply-colored sackcloth, and etc. as the codes of concepts other than their common meanings acceptable to real sufists" (Mortazavi, 1987).

22. Conclusion

Sackcloth wearing has been an ancient tradition and messengers and friends of God, particularly the Caliphs of Islam, Imam Ali, the Messenger of Islam, companions and followers wore it. But, up to the first half of the second century AH, this garment was not considered as a symbol of Sufism. Since that time, sackcloth, with different forms and shapes and in different colors, became the symbol of sufists and mystics as well as travelers of the path of Truth. Different sects in Sufism, in addition to paying attention to its sacredness, were committed to keep the series and hierarchy of the originality of their won sackcloth. And sometimes, in case of Sama' dance and in mystical passion, they tore their sackcloth and this ceremony was called Takhrigh. But, over time, some pseudo-sufists started to abuse sackcloth for hiding their bad deeds and to their villain ends. This issue caused that the sacredness of this garment be neglected. The opposition of Hafiz with hypocritical sackcloth wearer was due to the hypocrisy and vanity of these false sufists.

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