

Full Length Research Paper

The comparative study: Aesthetic and love in Hafiz and Goethe's poetry in order to awaken and bring perfection in global education

Seyed Mahdi Sajjadi^{1*} and Zainab Mahdavi²

Department of Education, Tarbiat Modares University, Tehran, Iran.

Accepted 6 November, 2013

In the middle of eighteenth century, sources of the East were considered by European visitors. Accordingly, Hafiz (c.1320-1329) was one of these sources that influenced one of the greatest poets and thinkers of German. Goethe severely in his *West-östlicher Divan* disclosed that Hafiz's poems attracted him. In this essay, we explain influence of Hafiz on Goethe. In addition, the effect of love and aesthetic illustrated remove distances and keep nations and cultures closer in a common education in order to global unity as Hafiz and Goethe pointed it. Also, it investigates penetrating of globalization on international education, according to the Goethe and Hafiz's view.

Key words: Aesthetic education, global education, comparative education, Hafiz, Goethe.

INTRODUCTION

Hafiz (c.1320-1329) is one of the sources that influenced one of the greatest poets and thinkers of German. Goethe severely in his *West-östlicher Divan* disclosed that Hafiz's poems attracted him. This study plans to analyze both concepts of aesthetics and love in Hafiz's poetry and Goethe's poems and describes connections between them. In this essay, we explain the influence of Hafiz on Goethe. According to Hafiz and Goethe's view, the effect of love and aesthetic is to remove distances and keep nations and cultures closer in a common education for global unity as Hafiz and Goethe have pointed it. As such Goethe has said, 'Hafiz is my spiritual twin with a unique language relation'. Love and aesthetics must be assessed from philosophical and educational point of view with one unique language for global education to awaken man to spiritual perfection. We live in globalization age; educators and educational experts should consider this; therefore, in this essay, we investigate penetrating of globalization on international

education, according to the Goethe and Hafiz's view.

Hafiz

Shams-uddin Mohammad Hafiz, renowned *khaje of Shiraz* (c.1320-1329) is the most beloved poet of Persians and is considered to be one of history's greatest lyrical geniuses. Though he is still little known in the Western world, many notables including Emerson, Goethe, and Garcia Lorca, composer Brahmas and even Nietzsche were deeply affected by him. Emerson once remarked that Hafiz is a poet for poets, and Goethe wrote that Hafiz has no peer. The range of Hafiz's work is astounding, striking a chord of recognition in people from every stratum of mind (Ladinsky, 2002). Despite his role as a distinguished court poet and teacher, very little is known about the life of this fourteenth-century classical Persian poet, whose love poems have provided

*Corresponding author. E-mail: sajadism@modares.ac.ir

inspiration to the West and daily guidance to the families of his home country for centuries (Kalatehseifary and White, 2009).

From the mid eighteenth century, Germany's greatest minds sought to mould for it a cultural identity, and as a virtual step in this, the poet, statesman and scientist Goethe, a man indebted to a form of patronage which peculiarly qualified him to undertake such experiments, conducted a series of literary encounters with the great traditions of Asia. Goethe's carefully nuanced representations in the West-Eastern Divan indicate the advocacy of a secular cosmopolitanism, the popular impact of which has been hitherto underestimated (Fennell, 2005).

Goethe believes that Hafiz is the God of poets. So, according to his notion of unity there is no disconnection between West and East. Nowadays, we need to recognize and reconstruct this relationship the same as in eighteen and nineteen centuries. Proposing some objectives like globalization, education for all, global peace or even deconstruction demonstrates this claim much better. Aesthetic and love are perceptible significances which can help us to achieve these purposes, although, we are not able to illustrate their precise meanings particularly, about nature of love. Ibn Arabi one of the greatest Sufi mystics says: "Someone who wishes to define meaning of love does not comprehend it" (Arabi, 2001).

Not only we can be affected by aesthetics or love and manifest them in our lives but in general, aesthetic and love could be kinds of abstract language that coherently provide once more connection between West and East. Goethe and Hafiz both have had the same message for all times. And also, they have influenced culture, society and even thoughts. Consequently, their perspective is selected as the subject of this study.

One of the most important aspects of poetic style is its use of metaphor, which has been described and practiced since ancient times. Verbal poetic images constitute the dominant portion of a poetic text message and text formation, as well as the function of textual elements (Keshavarz and Ghasemizadeh, 2008). What is important here is that only a reformulated conception of cosmopolitanism and its transference to educational goal-setting can address the need for a change of consciousness and frame it legally and ethically (Papastephanou, 2005). In this context, it becomes apparent that, whereas globalization regarding education concerns new global policies and the structural changes of schooling they are causing, the cosmopolitan pedagogical ideal should concern the cultivation of resistant, critical and reflective subjectivities. It should concern the effort to minimize the risks for individuals and cultures and maximize the positive potentialities of globalization in a fairer way by encouraging non-competitive feelings to others and acknowledging that there are more than just negative duties towards them.

This article is considered illustrating what the meanings of aesthetics and love in Hafiz and Goethe's poems are, and then comparing these subjects in their poetry. In addition, how Hafiz could impress Goethe was investigated as the question in this research. Ultimately, it is demonstrated how concepts of aesthetics and love in Goethe and Hafiz's point of view, which establish a unique language between West and East, can create new global education for achieving spiritual perfection with consideration characters of globalization.

Hafiz: bridge between the Orient and the Occident

He was born in Shiraz, the capital of Pars in Iran. Most people in contemporary times, however, the name Shiraz associate with the names Sa'adi (1184 or 1185-1292) and Hafiz.

Shiraz was birthplace of, and home to these poets who are among the most significant figures in the history of Persian literature (Shamel, 2007). Hafiz selected *ghazal* for his style of poetry.

In *ghazal*, the move from silence and prose to measured language sets with hemistich. The connection between two hemistiches of a distich is established by various ways beyond the development of one thought, argument, image and etc.

Ghazal can also be the result of formal or rhetorical measures. It is the most typical example of style and one of the best forms that poet can use for expression of lyrical, mystical, and erotic subjects.

Goethe had discovered Hafiz's poems in 1814 in the translations of Josef Von Hammer, and he also read a number of works on Persian, Arabic, and Turkish literature in English, France, Italian, and Latin as well as German including various translations (Bernofsky, 2005). Goethe's platonic love for the latter became a means to mentally travel to the east, and Hafiz' Divan in particular gave him a true understanding of mystical love (Hadadi, 2012:60).

Undoubtedly, Khaje of Shiraz, who is the mystical poet, had familiarity with Sufism literature. Gnosticism (*Erfan*) is a manner of episteme based on spiritual and indescribable state in which human is connected immediately and directly to God (Mahdavi, 2009).

To some extent, perception of mystical state has popular base. From deep comprehension of many fine arts to worship and real praying, all is based on this state, such a foundational condition that even all of customs and religious ceremonies are not considerable in comparison with (Naghibzadeh, 2005).

Shams-uddin Mohammad Hafiz and Johann Wolfgang Goethe are embodiments of dialogue between the East and the West. Poem is a process of dialogue. In fact, being unique language is our truth. There is no distance between West and East. Goethe in his West-o'stlicher Divan wrote:

*Wer sich Selbst und Andre kennt
Wird auch hier erkennen
Orient und Okzident
Sind nicht mehr zu trennen*

*Who knows himself and the other
Shall here also recognize
Orient and the Occident
Are no more to be separated (Burgl, 1998)*

When, Goethe realized the depth of feeling and the art of poetry he was deeply moved. He reacted in twofold manner (Unsel, 1992).

Goethe invents a metaphor that opens a space of dialogue between Christian and Islamic aesthetic sensibilities. This metaphor, based on the Christian tradition of *acheiropoieta* (not-made-with-hands) images of Jesus' face, allows Goethe to bridge two religious semiotics: the Christian one rather centered on the visibility of the sacred, and the Islamic one, rather centered on its invisibility (Leone, 2010).

Goethe who was one of few German authors that had been viewed beyond boundaries and also he had observed deeply and seriously other cultures and civilization. Iran not only was the East for him but China, India, and Arabic literatures were also included. But since Hafiz's influence on Goethe was much deeper so, reader is able to see it anywhere in his *West-o'stlicher Divan*.

He adored Hafiz's art and genius; therefore, he introduced him to the West world so that after publishing his *West-o'stlicher Divan*, many Europeans in particular Germans were appreciated by the literatures of Persian. Nowadays, by studying Germany's history of literatures, the effect of Persian literatures on it is undoubtedly realized. In Hafiz, Goethe heard the compelling voice of a rich and imaginative lyric art. He recognized Hafiz as a seeker of truth on both a spiritual and a human level. Calling Hafiz "his twin" in one of his own poems, Goethe was attracted to this mind who rejected any concept of orthodoxy, who embraced pantheism and more liberal views on religion, wisdom and love. And it inspired him to write his own *West-Eastern Divan* (Bruns, 2011).

Although the work that is created by Goethe (*West-o'stlicher Divan*) is both Oriental and Occidental, it does not only belong to Iran and German but also he has emphasized all the nationalities and countries (Behjat, 1999).

He created a new mythology. But where they proposed bizarre mixtures of science, philosophy, European literature and legend, and oriental myth, he has built one from motifs of his own making in which love takes its place in a considered scheme along with the other moving forces of life: the individual daimon, chance, compulsion, hope (Maconie, 2004).

In fact, Goethe can be one of the first pioneers of postmodernism. Pluralism was considered by him. In spite of that he was living in the West, he paid attention to the East cultures. As can be seen, postmodernist respect

to the others and they believe that should be regarded as different voices.

Aesthetic and love: Artistic combination as the essence of human's spirit

To discuss aesthetics and love, its meaning and dimensions have been considered from past up to now, especially in philosophers and thinkers's perspective. A beautiful spirit can only worship God amorously and understand secret of creation deeply and have aesthetic observation of the existence and creatures.

Certainly the word "aesthetics", which its Greece's root means to sense, is not able to describe the meaning of beauty as one of the fundamental parts of philosophy. Because from one hand, debate is not only about beauty, and on the other hand, beauty is not exactly realizable nor sensible. The important point is that since human is the only creature that deserves to receive beauty; he has the ability of soaring after feeling beauty and perhaps going to the beyond of sensual world. Hence, we are able to say despite beauty deals with sensual situations but here metaphysical aspects of sensibility are more important (Naghizadeh, 2006). Hafiz and Goethe had reflected these combinations in their writings.

Hafiz is said to detect beauty of creation, need to have beautiful soul and eyes which are expected to understand beauty:

*The love and truth no preacher exalts
Instead, he's always finding faults (Shahida, 2010).*

On one hand, beauty, attractive, love and desire are facts that are blend together; it means where beauty appears there is power of fascination. Beauty has appeal where love exists and wish will exist in another being. Beauty causes motion and Sufis believes that every move in the universe is a result of love. In fact, according to the mystic's view love is axis of existence. Hafiz wrote:

*For the sake of love's existence are man and Pari
A little (pure) desire, show, so that a great happiness
thou mayst achieve (Clarke, 1981).*

Love is ultimate of creature and its center of human existence; due to this fact, the soul seeks his original identity and returns to true source, hence, it will pursue love in seeking God (Zarrinkub, 1974). In Khaje Hafiz's *Divan* manifest man is thirsty of aesthetic and disgusted with ugliness. His sensitivity becomes much more powerful and stronger in spiritual thing rather beauty of nature. Hafiz seeks more glorious and wealthier than appearance of beauties of nature where physical aesthetic was important and poems only described it (Naghshchi, 1963).

Using cosmetic for appearance or even pretending in behavior is degrees of charming but if making up does

not help nature of human or support his/her balance, it will not be cosmetic. Consequently it makes the woman absurd. Hafiz believes that the mystery of charming and fascination is concealed in spirituality (Ibid:210).

Besides beauty, many a subtlety is necessary, so that a person, Acceptable to the disposition of one possessed of visions should be (Hafiz,ghazal.no.226).

In fact, the whole ideology of Hafiz circles around love; moreover, on concept of emancipation that itself will not be anything except it. Unmistakably love and lyrical experience includes the most manifest aspect of Hafiz's thought and also the other aspects of his thought connect to each other with this purport. It was his dominate and his extent of lyrical experience in late romantic Europe, caused Goethe to regard "Saint Hafiz" and in his West-östlicher Divan, wishes to follow him (Zarrinkub, 1975).

Goethe as Hafiz believes that book of love is the most wonderful book in the world and it is immortal. Although nature of love causes flame and melts, lover enjoys burning and satisfying it.

According to Goethe's view, love has in it inside beauty. Love and beauty are compounded together. He believes that beauty of beloved is sign of God so that it can rise up our soul to eternal life (Linchtenberger, 1949).

*Kein wunder, daßes uns berückt,
Wenn Auge Frisch in Auge blickt
Als hätten wir's so weit gebracht
Bei dem zu sein, der uns gedacht*

At moonlight in paradise
Jehovah was in deep sleep
Adam lay sunk gently,
Since for 'a Evchen that slept well.
There were now, in earth barriers,
God's two sweetest thoughts. -
"Well !!!", he shouted to the master contract
He even does not like it.
No wonder it ensnares us,
When the eye looks fresh in mind,
S as if we had gone so far
Where to be, thought of us.
And he calls us, well then, either!
Only that I conditional, all two.
You keep these arms barriers
Dearest of all God-thoughts.

Like him, Hafiz said:

*In eternity without beginning (the day of misak),
The splendor-ray of thy beauty boasted
revealed become love; and upon all the world, fire
dashed (Hafiz, ghazal.no.152).*

In fact, ray of beauty of God's light causes the universe to

emanate; in addition, all the universe is unique by incarnation of God. For attaining love there must be sacrifice and loss of everything. Furthermore, it is kind of gambling that men like as Hafiz and Jalaluddin Rumi used it as secret of purgative, emancipation and transcendental (Naghizadeh,2008). Hafiz says:

*In (exchange for) one glance (of the true beloved's)
Men of vision stake two worlds.
The love; and on life's cast, the first stake, one can cast
(Hafiz,ghazal,no,452)*

And zenith of gambling in Rumi's view:
*Good for gambler (gamble with God) that lost his posses
and existence
Remained nothing except another desire
(Rumi,2011:213)*

In order to obtain Goethe and Hafiz's ideas we need to attend to education. In particular, we should consider spiritual education which is vital to achieve perfection. And this reminds us that the adjective spiritual in the term 'spiritual education' should properly describe the nature rather than only the 'content' and 'intended outcome' of that education. An education in spirituality should itself be spiritual. This is different from the case of, say, geography education, where it makes little sense to describe education as geographical (Wong, 2006).

Art education in the age of globalization

Aesthetics education retains a central role in education systems philosophy and values education for cultural sensitivity training that will lead to creative problem solving skills. Increased creative cognitive ability requires a shifting of priority away from curriculum planning with a primary focus on teaching content in subject areas through memorization rather than the creative process of aesthetics reasoning. The content of aesthetic education provides an analytical reasoning process necessary for acquiring new knowledge, a new perspective and a new world-view for the modern world (Whitcanack, 2006).

Dewey believed that art should be included in educational methods as a means of teaching imagination and understanding emotion (Ibid:7).

To counteract the negative aspect of globalization, art education, as Dewey suggested, should be recognized as a major factor in the formation of personal values, and thus an essential component of general education. It should seek to activate the child's feelings, taking into consideration the temperament and life history of the child, and helping the child to develop an image of value that is expressed by those feelings

In terms of cultivating a vision of a personal way of life appropriate in the age of globalization, art education based on Dewey's aesthetics would have the following objectives: It will attempt to create a common ground

between the child's local visual culture and the broader visual culture rather than making a distinction between the local and the global, the particular and the universal, or the child's world and the world of art. It will also attempt to open up ways for both the individual and the community to develop as a consequence of interaction with art in a particular global context (Nakamura, 2009).

Mystical love: to educate eternal human in order to improve global education

In both philosophy and Sufism, human perfection is envisaged as the full actualization of the potentialities that are present because human beings were created as complete and total images of the Real. The Sufis often discuss the achievement of perfection in terms of "union" with God, which are the discovery of one's identity with the divine image and the fulfillment of the proper human role in both the cosmos and society (Chittick, 2006:216-217).

When we consider poetry of Goethe and Hafiz deeply, we can recognize they illustrated educational messages for us, although they did not describe their thought expressly. Hafiz believed that man should not stop in appearance of beauty, but needs to go beyond it that is significant. He calls it "*Malahat*" (grace):

*By concord with darkish beauty [Malahat], the world thy beauty
Yes; by concord, the word one can (Hafiz,ghazal,no:67).*

It means beauty and real meaning of it (*malahat*) is together. Actually beauty without true meaning is not considerable. Goethe's *West-östlicher Divan*, one of conditions that poet should have is:

*Dann zuletzt ist unerlässlich,
Daß der Dichter manches hasset;
Was unleilich its und häßlich,
Nicht wie schönes Leben Lasse (Goethe:66)*

*Then last is essential
That the poets much hate
What is intolerable and ugly?
Not live like beautiful leave.
Knows the singer of this fours
Urgewalt'gen material to mix
Hafiz like he is the peoples
Eternally happy and refreshed*

And in his "*Faust*" demonstrates human without meaning is absurd. Modern thought with perfect separating of inner and outer world, made any connection between lowly and great universe impossible; and with fractionating hierarchy and pyramidal structure of world bring it on geometrical context and obstructed any transcendental episteme and with searing the root of

ultimacy made any coming back to the original source or even virtual connection between God and man impossible (Shaygan, 1995:151).

Humans have made major accomplishments over the last century from landing on a moon to the development of nuclear technology, yet the major problems of the educational system remain. Who is to be blamed? Should we continue to blame our educational leaders or are we going to do anything about it? We often envision looking to the future but we seldom look to the past and learn from the mistakes of yesterday (Ishaq, 2009). As a result, new world needs kind of education that is able to recreate another man.

According to previous perspectives it is clear that globalization has changed education whether in goals, content, methods or policies. In fact, education cannot be separated from penetration of globalization.

The global impact on education comes from multiple forces within Western civilization. These forces include national security, economics, political and governmental structures, military strategy planning and democratic principles (Whitcanack, 2006:22).

Globalization has been defined in economic, technological, social, and cultural terms. Familiar economic accounts emphasize the spread of market exchange relationships to large segments of the globe. Technological accounts have focused upon the rapid growth of information networks and instantaneous flows of information and commerce across national borders, e.g., on the Internet (Waks, 2006:403).

Culturally, it is intervening dramatically in the (re)shaping of identities and self-conceptions, the premises of human encounter and exchange of world-interpretations and the frame of diverse sensitivities, creativities and responses to aesthetic experience (Papastephanou, 2005).

Educators attempt to create more informed citizens able to continue the evolution of mankind. This requires a reflective consideration of the place of education in the civilization process and how the role and goals of education must change with the times. Today, educators are required to prepare global citizens able to sensitively interact with persons of all cultures to solve problems common to mankind. Educators act as change agents for future generations. To better prepare teachers and students in all disciplines, educators must be aware of the larger global world-view and movements impacting expectations as well as the mission of education at various levels of instruction (Whitcanack, 2006:23).

In *ranj name* or *Hikmat name* parts of Goethe's *West-östlicher Divan*, in particular, he represents wisely how true education can make man awake or perfect. In fact, similar to his East twin, he believes bird of spirit is engaged in cage of body:

*A travers le frission nocturne, le chant de nuit de
Monta jus qu'au trône radieux d'Allah.*

[Boulboul] *Eten récompense de son harmonie use chanson*

Il l'enferma dans une cage dorée.

Dieser sind der fühlet sich bescheranket,

Singt das seelchen immer wieder (Goethe:16)

Bulbuls night song by Showers
Urge to Allah's Throne sparse,
And to reward the good song
'He locked her in gold farmer.
These are human limbs.
Although they are feebleth policy restrictions;
But if they do right, bear in mind,
Sings the little souls again and again

Not for a sweet singer like me, is the cage like this:

To Rizvan's rose-bed [heaven], I go; for the bird of that sward am I (Hafiz.ghazal.no.342).

Love and aesthetic are two fields whose entry into the prose of education will show another figure. These are important factors that cause delicacy feelings. Definitely, tactful and shining feelings by them (love and aesthetic) will both have objective and subjective undeniable influence.

In other words, aesthetic education provides for new ways of knowing, hearing, feeling and moving or interacting with the world. Art is one method of how people symbolize the reality around them. Arts indicates an individual and group identity and a cultural level of spiritual evolution.

Aesthetics becomes one method of cognitive training for better perception of the reality of the inner and outer worlds. This training is seen as "integral to the development of persons-their cognitive, perceptual, emotional, and imaginative development". Students become more able to utilize critical reflection about their own self-conscious awareness of how and where they fit into the bigger picture of the world. Because the modern world is primarily a visual culture, aesthetics is a critical reflective ability that teaches student discernment about the visual culture so they are not merely propagandized through mass media. Aesthetic education leads to change of thought and action. In the modern multimedia visual global culture, aesthetic education becomes one of the central philosophical perspectives that foster strong character and values in students (Whitcanack, 2006:26).

These subjects make context that portray such a picture existence of man in universal unity. The picture connected colours and lines of the soul with creature of beauty unseparately. In fact, education in its deep meaning of word is attention to the beauties. For instance, beautiful music arises from the soul in a deep context that is able to lead man to perfection and affects the spirit. As Plato believes that true path for attaining love is we should start from the beauty of the world and

our purpose should be autonomous beauty. we should progress continually and from realizing a beauty body, get to recognize two beauty of bodies and in this place move to recognize whole beauty of bodies, and after that to obtain beautiful ethic, and from it, to beautiful sciences, and with passing these levels, to beautiful knowledge; that is anything except autonomous beauty and independent identity and by itself is beautiful (Houman, 1975:241).

Hence, wisdom directs to new path which will become closer to brilliant essence by leading love and limited in calculating, expediency framework and to stop benefit or disadvantage.

In modern educational system we have too many so-called leaders; unfortunately most of them are very ineffective in dealing with the problems of the educational system. When the educational leaders define educational philosophy and do not include epistemology (nature of knowledge), metaphysics (cultivate reality) and axiology (values); the educational system is set for failure.

Spiritual education, in its broadest sense, would be any intended or unintended circumstance or effort that promotes the development and flourishing of spirituality, in particular, the capability of and the disposition to transcendence and raised awareness, including relational consciousness (Wong, 2006).

In this circumstance and in global education, when we teach students to observe beyond the national benefits; in the future, there is no doubt that these potential powers will consider progressing internationally.

Many wars and hemorrhages having root in authority will not occur; of course, no authority without ideal significant-by domination and hegemony-and the governments cause it to happen. And the students will be concerned about establishing peace or security of world, preserving natural and ecological beauties. To help who the nationals are fallen behind in some fields by colonialism, in these positions it would not be pretended to do economical assistance, cultural (without colonial thoughts) social, sanitary; an industrial aids will not help foreign nations and will not lose economical benefits; as it gives from one hand to another hand.

If the ray of love shines in the hearts, it will blaze fair that reflects, illustrates the whole of the universe.

Many costs which use to dominate and plunder by some methods like: to establish huge intelligent services, to equip armies by the last and the most develop genocide, to ruin nature and its beauties to purpose building central researches produce and foster the most mortal viruses and unknown microbes used for incidence between other people, advertisement and some media that depend on misleading popular minds and many other things which cannot be calculated; any section from them is unbelievable financial cost imposed on government- in fact notion.

Could these financial sources not be invested in another place to have upper goals? Is someone who

illuminated his heart by light of love be able to destroy it?
The answer is given by Hafiz:

*The one who loves can never die
For love is eternal, no one can deny (Shahida,2010).*

Having new attitude to beauty has different result. Attention to the woman's beauty from different perspective, as the masterpiece of manifestation beauty of Lord, will demonstrate another aspect of female certainly. In this aspect, the woman will not waste her attractiveness and prettiness; furthermore, she will not abuse it. In that time, her beauty has grace. In the reality, beauty does not have more things to describe.

*Not every beloved one that up-kindeth his face
the work of a heart – ravisher knoweth
Not everyone who maketh the mirrors, the work of
Sikandar knoweth (Kelark,1981).*

In Hafiz's point of view, who was one of aesthetics and experts in knowledge of sight, grace is beyond normal or standard beauties. Of course, there are people who have both characteristics. The difference of these subjects that is beauty in contrast to charm, is able to sell as godliness (zohd), science and est.

*Although, into splendor, have come beauty – boasters
To our beloved in beauty and grace, one reacheth
not(Hafiz.ghazal.no:156)*

Sometime, beauty can be obtained by make-up and operation of beauty, but in mystic's view, grace (Malahat) is inner thing, and it is essential to intellectual characteristic that need to seek it in beloved's icon and his/her spiritual typical.

*That one is not the beloved, who hath (only) a hair and a
waist:
Be the slave of the form of that one who, ravishingness
to the
highest degree, hath(Hafiz.ghazal.no:125).*

The violence and wildness of modern civilized human is because the soul does not have meaning and it is captured in prison by Godless and modern enchantment, and nobody can hear his desperate sound.

To educate lover soul, there is the healing of absurd and alienation. As "sa'adi" said, "love is able to make man visits anything except God". There is indeed an important role to be played by spiritual education initiatives and activities, for example, sessions set aside for the discussion of spiritual issues or the teaching of meditation exercises, or even regular meditation periods in the time-table. While Buber believed that education of character 'is not achieved through the direct teaching of ethics', he nevertheless admitted that it will involve some reflection upon ethics (Wong, 2006).

In the result of this education man can be cruel and oppressive to his mankind. The lover spirit always will think to improve people's life, if he be in any position, degree or situation. Like Goethe wishes people live in peace or have the best education. He described his idea in "Faust":

*That to content me was not able!
One joys to see the folk increase,
And in its fashion live at ease,
And from and teach it self-them sees
In each one hath but reamed a rebel (Latham,1946).*

Conclusion

As we said, love is the basis of notion; Spirit seeks beauties and these are signs of totality. In other words, all of them are union. A lover is able to see anything except beauty in intensity. In reality, love to beauty and aesthetics, is adorer beauty of God and it provides force of movement of humans such as transcendental spring. Rumi says:

*Through love the earthly body soared to the skies:
The mountain began to dance and become nimble
(Nicholson, 1960:6).*

Hafiz and Goethe are the artists who 'transcend the antitheses of 'animal and angel', 'joyfully' espousing those 'contradictions which seduce one to existence'. It is Hafiz and Goethe who are proposed as practitioners of an 'art of apotheosis', both embodying the 'unstable equilibrium' of humans (Einboden, 2005).

They had experienced mystical love. Goethe with adoration *Marianne* drank immortal panacea and created aesthetics art.

New man lives where in the world is empty of meaning, although the West is advancer in science, industry and perhaps art; it seems meaningless and also does not understand the truth of beauty.

Butterfly of soul needs to drink wine of love that flies toward the eternal. On one hand, to inject the Eastern ancient culture and mystic to the West, and on the other hand, neuter cooperation and without colonial goals from west, make opportunity for both that reconnect like previous centuries that Hafiz had influenced Goethe so that he created writing which was a combination of aesthetics and love.

REFERENCES

- Behjat H (1999). Short History of West-o'stlicher Divan, Tehran, Books of Contemporary Literature. P.27
Bernofsky S (2005). Foreign Words: translator-authors in the age of Goethe, Wayne state university press. P.142.
Brunns M (2011). Hafiz in the West: Songs of Love and Life. London.
Burgl C (1998). Three Articles about Hafiz, Tehran: Markaz. P.69.
Chittick W (2006). The Circle of Life in Islamic Thought. Islamic

- Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm, Springer. pp.205-213.
- Clarke W (1981). Shamsu-din Mohammad-i-Hafiz Shirazi, The Divan Hafiz, Calcuta: government of India central.
- Einboden J (2005). The Genesis of Welt literature: Goethe's West-östlicher Divan and kerygmatic pluralism, Literature & Theology,1993).
- Fennell S (2005). Asian literature as a Tool for Cultural Identity Creation in Europe. Goethe's Hafiz, Asia Eur. J. 3:229-246.
- Hadadi M (2012). Houman M (1975). History of philosophy, Book I, Tehran: Tahouri. pp.239-241
- Ibn 'Arabi M (2001). Futuhate makkiye, Tehran: Mola.
- Ishaq K (2009). Applying Postmodernism: Solutions to all our Educational Problems, Tehran.
- Kalatehseifary M, White J (2009). Hammer Purgstall's German Translation of Hafez's Divan and Goethe's West-östlicher Divan. University of Waterloo.
- Keshavarz F, Ghassemzadeh H (2008). Life as a Stream and the Psychology of "moment" in "Hafiz Verse: Application of the Blending Theory. J. Pragmatics. 40(21).
- Ladinsky D (2002). Love Poems from God . Penguin Group Press.
- Latham A (1946). Goethe, Faust, London. P.360.
- Leone M (2010). The Sacred, (in) Visibility and Communication: an inter-religious dialogue between Goethe and Hafiz, Islam and Christian-Muslim Relations. 21(4):373-384.
- Linchtenberger H (1949). Johann Wolfgang von Goethe. Divan Occidental- Oriental translated. Paris. P.261.
- Maconie R (2004). Message of Light: Goethe, Stockhausen and the New Enlightenment, Tempo. Cambridge University Press. 58(230).
- Mahdavi Z (2009). The investigation of Place of Reason in Mathnawi Jalaluddin Rumi and implication of it, Thesis Master of Art ,University of Shahed, Tehran. pp.34-35
- Naghizade M (2005). Study in Philosophy of Education, Tehran: Tahuri. P.86.
- Naghizade M (2006). Introduction on Philosophy, Tehran: Tahuri. P.13.
- Naghizade. M (2008). Study of Philosophy Approaches in Twenty Century, Tehran: Tahuri. P.91.
- Nakamura K (2009). The Significance of Dewey's Aesthetics in Art Education in the Age of Globalization, Educ. Theory. 59(4).
- Nicholson R (1960). Jalaluddin Mohammad-i- Rumi, The Mathnawi of Jalaluddin Rumi, Book I, Translated by, Published by Messas. Luzac And Co. LTD. London. P.6.
- Papastephanou M (2005). Globalization, Globalism and Cosmopolitanism as an Educational Ideal, Educ. Philos. Theory. 37(4):67-68.
- Rumi J (2011). Divan-i- Shams-i- Tabrizi, Tehran: Amir Kabir.
- Shahida K (2010). Shamsu-din Mohammad Hafiz, Hafiz Divan with God. Tehran.
- Shamel M (2007). Goethe and Hafiz: Poetry and History in the West-östlicher Divan. Diss. Stanford University.
- Shaygan D (1995). Under Skies of the World. Discussion between Ramin Jahanbeglu and Daruosh Shaygan , Tehran: Farzan. P.181.
- The Influence of Hafiz and Mystical Love on The Creation of Goethe's West-East Divan. J. Res. Foreign Lang. 34(60).
- Unsel S (1992). Goethe and Ginkgo. University of Chicago. P.53.
- Waks L (2006). Globalization, State Transformation, and Educational Re-structuring: why Postmodern Diversity Will Prevail Over Standardization. Study Philos. Educ. 25:403-424.
- Whitcanack M (2006). Aesthetic Cognition and Symbolism: A Hermeneutic Analysis of the "Apprentice Pillar" in Rosslyn, Scotland as a Code of Conduct and a Code of life in Education. P.40.
- Wong P (2006). A Conceptual Investigation into the Possibility of Spiritual Education. Int. J. Children's Spirituality. 11(1):73-85.
- Zarrinkub A (1974). The Value of Sufi Heritages, Tehran: Amir Kabir: P.109.
- Zarrinkub A (1975). Through the Streets of Rogues: about Hafez's life and Thought]. Tehran: Franklin. P. 76.