

Eastern Divan of The Western Author Or the Western Divan of the Eastern Author

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Much has been said about what and how the ideas of prominent scientists in the world come from different specialties and from different geographical areas. But the nature of science is such that research results and scientific achievements are not so dependent on internal factors and social and political environment conditions. Just as the intellectual and emotional outpourings of sages, mystics, artists, and poets can be a function of the inner and outer conditions, so much they can converge in feeling, understanding, and knowing inside and out, providing many questions. In this article we have tried to interpret the explanation and vocabulary of the words in the poems since the original order poet and reality of what has been spoken, and the literal meaning of what is desirable poet, a bridge to be struck. Along with that the convergence of scientific, literary and spiritual concepts with new ways has been considered. The spiritual connection between two thoughtful poets, Goethe from Germany and Hafiz from Iran, who have lived in two different languages and cultures for more than 500 years, demonstrates the possibility of intellectual, cultural and social connection beyond contractual boundaries. Although we were not satisfied with the two, we cite examples of Mowlana, Attar, and Sa'di to show that all the elders in the cupola had a photograph of the scene. We interpret the visage of the mistress as a shared love that knows neither the geographical boundary nor the political or cultural boundary; Not afraid of time or place. Although science also creates such convergence and connection, it brings people together in love, spirit, spirituality, and thought, and avoids disagreements and creates empathy. Today, in spite of the achievement of rationalism, not only the problems of mankind have not been resolved, but also an increase. It may be that everyone thinks of himself as common sense, while everyone is the only one who knows everything and everyone has not yet been born! So, we suggested empathy by speaking it with the language of love, perhaps with this human mechanism achieving promised peace and inner satisfaction.

In this soil in this soil, in this clean farm

Except for love and affection, we should not sow any other seed (Mowlana)

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