



A Comparative Study of Nahj al-Balaghah in the Poems of Abu'l'Ala Ma'ari and

Mohammad Taghi Bahar

Revista Publicando, 5 No 14 . No. 1. 2018, 439-462. ISSN 1390-9304

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Mohammad Taghi Bahar

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Abstract:

The greatness of the Nahj al-Balaghah is understood by those who have bright heart and willing and great thought. Abu'l-al-Ma'ari as an Egyptian thinker and Muhammad Taqi Bahar, as an Iranian critic poet, are both a place of cognition that their poems can be compared by contemplating on Nahj al-Balaghah. The comparison between these two poets has never attracted the attention of the scholars. but This article, by asking whether the Arabic classical poet, Abu al-Ala al-Ma'ari, as a humanistic personality with the libertarian poet of the Constitutional era, can create a comparison on Nahj Al-Balagh perspective? That this thesis considering that divide such comparison to special social cases for the government in four separate sections with the titles of dealing with the peasants, The attention to the ignorant rulers , reminding of the world's vanity to the rulers , and the way of the rulers paid attention to the people. And conclude that the adversary's thoughts of Abu'l'Ala Ma'ari and Mohammad Taghi Bahar in these cases quite similar and unanimous to Nahj al-Balaghah

Keywords: Comparative Literature Nahj al-Balaghah , Abu'l'Ala Ma'ari ,Mohammad Taghi Bahar



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Adaptive Literature:

Adaptive literature, which is called «الأدب المقارن» (Comparative literature) in Arabic language, is a literary modern knowledge and is based on the criteria and rules presented in that paper

"Research carried out in cases of literature coincidence in different languages and finding of the complex and several links that exist in the past and present literature. " (Razmjoo, 2002/1: 447).

"This knowledge can lead to collective and mutual understanding among nations, Because this is the provision of modern mankind friendship. "(Sajedi, 2008: 80)

Comparative literature, as well as other topics of human sciences, has evolved in its historical direction and cannot be given a single, coherent definition or theory. The area of comparative literature since its advent has covered a wide field of intellectual activity and has provided diverse perspectives. This coverage and the vast range has led to the interaction of comparative literature with other branches of human sciences, which has added to its diversity and intellectual richness (Rev. Anushirvani, 2013: 5)

Principles of comparative literature is transatlantic and trans regional. In this kind of critique, the nationality of the poet or writer is not important; the language in which the literary work is written is important. In addition, there must be clear evidence of the relation between literary works and the effects of each other.

It is not enough to spend on the similarity and proximity of literary texts. The links and interactions need to be proven so that they can make a difference in the field of comparative literature (Mohammadi, 2010: 212). In comparative literature, it is not necessary that a work of another effect be taken or affirmed positively, but sometimes it also becomes apparent in the comparative literature of cultural differences and contrasts.

Nahj al-Balaghah:

Nahj al-Balaghah is a ventricle of salvation, love for the God, and monotheism. A culture of anthropology that deals with religion, ethics, politics, and everything that human soul needs for health and excellence. In general, the comprehensiveness of the words of Imam Ali (AS) is to a large extent, which can be achieved with a few points of his words. As in Nahj al-Balaghah's sermon 233 says: انا لأمرء الكلام. (I am the princes of speech) (Nahj al-Balaghah, 2004: 354).



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In the history, anyone who knew Ali and speak about his praise , he interpreted his book romantically, Motahari writes: "The same messenger that the Prophet Sallallah spok about his praise, and his own words, unless in the city of Prophetic science except Nahj al-Balaghah can only be expected? A book that tells you about your salvation and the son of Quran " (Motahhari, 1974: 30)

Sharif Razi says about the famous sermon in Shaghshaghiyeh in Nahj al-Balaghah: "You feel monotheism with the whole being, because it serves as a caliphate for a mournful quagmire. "(Al-Sharif al-Razi, 2008: 50-48), And in the letter of 53, he writes: "soul will come to the regret when you consider precisely the royal rule of Malik Ashtar." (ibid: 445-426)

Anyone who came up with it healed his pain.

Everyone who hangs it, brought the nectar of knowledge in his soul.

Everyone who think about it, have nothing but goodness and blessing.

Everyone who came to this area cleanly found much spiritual gain.

When he speaks of the creation of the bat, the peacock, the Moors and the locusts (Ansari, 1978: 188-181),

Sharif Razi writes under the title "Al-Tzahid feldonya": "The lightning of his divine wrath shake the sky and the earth a great extent, because of pretend disappointment of the world." (Al-Sharif al-Razi, 2008: 778-777)

You see life as a Bahar of refreshing; when you consider your suggestions as if the cloud of virtue of rain is wisdom throughout you, when it shout to the enemy (Ansariyan, 1978: 610-607)

This eternal legacy is the origin of the light of faith and the brightness of the heart and soul; the heavens of wisdom and the immaculate ocean of knowledge; the aristocracy is the perfection of monotheism; and the spirit of love and hope is delightful, and the unmanageable guidance is delightful for enlightened and apprehend scholars The prayers will be amazed at in rhetoric and he will guide protruding in the techniques of the poetry. He will be well-versed in the original meaning, and in the light of his brighten guidance he will take pleasure and joy. This word of light is less than the Creator's Word, and beyond the Word of the Creator (Ibn Abi al-Hadid , Bitā: v 1:24).



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The loving poets of Mowla Ali (AS) have spoken of Nahj al-Balagha with poetic and romantic qualities. Nahj al-Balagh is a sea that its eloquence is not over. A soul lies in its word that gives life. a group remind this unique book a charter of knowledge, a form of justice, a gem of life and the best treasure of science. One calls this great work a miraculous word, and the other calls this an unobtrusive awakening device. The poet reads this book as the wisdom of the works and the kingdom of words, and all of these endless titles are a small sign of the endless Hermitage Sea that we will deal with here.

A review of the life of Abu al-La'a Ma'ari :

Ahmed ibn Sulayman Tanokhi Ma'ari, known as Abu al-'Ala'a Ma'ari, a well-known poet of the Arab Abbasid period, was born in 363 in Ma'erat al-Nu'man, between Hems and Aleppo, in an oyster family, She was only three years old, that was suffering from smallpox He did not give up on the illness until an ugly look appeared on his face and blinded him. From those eyes he could not see the beauties of the cosmos; he never ceased to seek the knowledge and acquiring of the reputation. The blind guy learned the teachings of science with his father and became aware of the secrets of the word and syntax, but he never succeeded in feeding his thirsty souls; that was, he took the cane and moved to other lands in his lost desire. It was not too late in science and knowledge, his identity and reputation fell in some parts of the Islamic world, and the seekers of science began to follow him, from the scholars and ministers and owners, and whoever he could not come to, wrote to him.

Abu al-Ala was short, lean, with smallpox infectious, blind and ugly, but in that deformed form, he had a great soul; he was intelligent and wise; in Hadith, jurisprudence, branches, and religions was master, in the vocabulary, syntax and other literary techniques was skillful professor. It was, as far as Khatib Tabrizi said: I do not think that the Arabic has spoken a word and does not know about it.

He was well aware of the science of nations and religions and the difference between Muslims and was strong in history and news; despite the fact that he had no faith in the rules of syntax; he remembered all the minutes and was not afraid of professors and rhymes. And many sciences that were struck by force and seriousness, and their blindness, which had been scattered around the scenes, and its dedication, which had made it possible to compose and compose it, brought



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about thirty books and treatises of discipline and prose on subjects Various literatures, the dialect of philosophy and religion and community; the most important of these works are: seghtoolzand, Dooriyat, Abu al-La'a thesis, , Al-Ghafrano thesis and molghi al sabil, and the Book of Al-ayk and Al-Ghosun. Abu al-Ala was later died in 449 BC after many years of biophage work on the path of education and the spread of science and in this way the literary society said farewell with the philosopher of the poets (al-Fakouri, 1989: 501-503)



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A review of the life of Mohammad Taqi Bahar :

Mohammad Taqi Bahar, a good Iranian poet and good-thinker, has always been at the forefront of Iran's freedom and well-being, and has experienced repeated attempts to realize his thoughts, exile, imprisonment, and abuses of the governing body; however, he never gave up his reformist ideas. In Each of its positions, he recklessly, expressed its beliefs in order and prose (Contemporary, 2005: 7).

He is the last professor of Persian classical poetry. In the ensemble, he continues the path of masters such as Rudaki, onsoni, Farrokhi, Naser Khosrow, Sanaei and Anvari; however, he does not have an interest in the tendencies of new poetry, and has himself experimented the new temperamental poetry. (Sepanlo, 1995: 7)

maleallsoaray bahar was not intend to a particular kind of literature. Because he was a poet, journalist, translator, scholar, historian and political critic who worked at all stages of the literary career and tested every kind of poetry with every possible style. He writes poetry in ode, lyric, fragment, quatrain's, mathnaviat, latayef, multiple poems, Acrostic and other kinds of poetry, and on the other hand, he has done a lot of work in the prose, which is noteworthy. He was a poet of politics, patriotism and religion. His curses are praised by the Prophet and Imams and Ahlul-Bayt are testimony to this claim. He tried to get rid of himself in a poem, like other poets before him.

Bahar, due to his characteristics, has enjoyed special privilege and privilege in comparison with other constitutional poets such as Iraj Mirza, Adib al-Mamalek and Seyed Ashrafoddin Gilani.

Two points can be considered as the most important features of Bahar poetry. The first is the volume of the lyrics and the second is its thematic variety.

It can be said that these two factors influence the low profile of his poems in the audience.

Apparently, the active presence of Bahar in the field of social transformation of the country in a relatively long period of time, the intelligence and sensitivity of the poet, has led to the emergence of these two characteristics in his poetry. The period that begins with the Constitutional Revolution (1906 AD) and its end is the death of the Bahar (1951 AD) (Mirranasari, 1998: 7/2). The Bahar is intertwined with Khorasani and Iraqi styles. His poems in remarkableness, simplicity, loyalty, glory and music, the ballad of Khorasan poets, and in the



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theme's grace and simplicity of expression, reminds Iraqi speakers (Azimi, 2008: 47)

Among the works of Bahar research, stylistics or the history of the prose of Persian prominence is outstanding. Stylistics in three volumes, about the evolution of Persian prose from the perspective of Islam to the present day, taught in the PhD degree in Persian literature. This book is the result of thirty years of teaching and studying. (Yusufi, 1984: 84).

He was certain of the immortality and survival of his works, and he himself pointed out many times in his poems.

Comparative study of Nahj al-Balaghah in the poems of Ma'ari and Bahar :

This article will analyze the adaptation of Nahj al-Balaghah in poetry of both poets in four distinct sections, which are divided, how to deal with the landlord, the attention of the ignorant rulers, the reminder of the world's absurdity to rulers, the way rulers pay attention to the people . that presented as follows:

How to deal with a peasant:

The way of dealing with a landlord is a matter which Imam Ali (AS) has always paid attention to, And, following their thinking, Abulalah Ma'ari and Muhammad Taqi Bahar also used the thought of Imam in their poetic words. Imam Ali (AS) believes that the ruler should be full of love and affection for the people; and they have expressed this in the counsel of the owner as follows:

وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللُّطْفَ بِهِمْ وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعاً ضَارِياً تَعْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخُ لَكَ فِي الدِّينِ وَإِمَّا تَنْظِيرٌ لَكَ فِي الْخَلْقِ. (نهج البلاغه، 2004: نامه 53)

I feel your heart of compassion for the flock and their love and kindness to them and do not have seven harmful to take their food, they are classified: Either your brother in religion or a counterpart to you in the creation. (Nahj al-Balaghah, 2004: letter 53)

making motto from Giving kindness to the peasant, love and respecting them. Do not be a predatory animal that enjoys eating, because they are two groups, or they are in your religion, or your followers in creation.

In the same letter, there is another witness that the Imam's love for the people is confirmed:

تَمَّ احْتِمَالِ الْخُرْقِ مِنْهُمْ وَالْعِيَّ، وَنَحَّ عَنْهُمْ الضِّيْقَ وَالْأَنْفَ يَبْسُطُ اللهُ عَلَيْكَ بِذَلِكَ أَكْنَافَ رَحْمَتِهِ، وَيُوجِبُ لَكَ ثَوَابَ طَاعَتِهِ. (همان)



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Then he took the breach from them and the eye, and forbade them from the narrowness and the nose, God will relieve you of all the acts of his mercy, and the reward of his obedience is obligatory.

So tolerate the rigorous or impudent in their speaking. Get out from tight bosom and self-esteem so that God will open your doors to your mercy and give you the reward of your obedience.

Accordingly, Abu al-La' Ma'ari viewpoint in his poems expresses the same points:

اقام الملك حراساً عليه/و ما تفنى الحوادث باحتراس. (المعري، 1983، ج:2: 57)

The property has guarded him / and the incidents are carefully guarded. (Al-Ma'ari, 1983, c. 2: 57)

The ruling regimes, in terms of Al-Ma'ari, are spreading insecurity among human beings. For him, the basis of government is to create security and respect of peasants. However, in the end, this is impossible, because at times when all the wolves are human, and the time is also in the midst of a human being, the appointment of the guard by the rulers does not have any benefit.

As a result, a government that gets people to pay , just is doing unjustifiable works

Al-Ma'ari has a thought close to Imam Ali (AS), but he gets a little sharp and angry thoughts, and he uses the hard and bitter words of the material he has learned.

و ارى ملوكاً لاتحوط رعية/ فعلام توخذ جزية و مكوس. (المعري، همان، ج:2: 32)

It is owned by a pastoralist / Falafel who takes a tribute and a tax (Al-Ma'ari, *ibid.*, 2: 32)

As a result, he did not have a gruesome eye on the money of the government, because according to him, this money is the result of a tribute and a tax that has been taken by force from the people. Under these circumstances, the ruler, known as the eradication of the wicked, to infest his blood with every opponent and behead his opponents with a sword. Ma'ari elsewhere writes in this regard:

فلان جيدٌ لصديقه/بل كذبوا، لا يكذبوا ما فى البرية جيد/ فأميرهم نال الامارة بالخنى/ و تقيهم بصلاته متصيد. (المعري، همان،

ج 1 : 339)

So that he is good for his truth, but they lie, so that they do not lie in righteousness. (Al-Ma'ari, *ibid.*, 1: 339) It is not possible to gain power except through lies and betrayal. Therefore, among people whose classes are evil and not good to the middle, not only is friendship impossible, but



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the presidency is also not achieved through treason, and even the so-called, piety is nothing but prayer and devotion to Acquiring benefits.

As a result, it can be concluded that Ma'ari is closely related to the Nahj al-Balaghah's viewpoint; it is something that is obligatory and don't accept beyond it

This similarity of view also exists in the poem of Malik al-Sha'ara, Bahar. Malek al-Sha'ari Bahar believes that kindness is a factor in the development of the land and says:

The country flourish as the Shah behave kindly with the peasants
The house is plunged into ruin due to the ignorance of the head , the land is destroyed
because of the oppression of the kings

(Bahar, 1956: 442)

Malik al-Sha'ari Bahar believes that every thriving land is destroyed by the indiscretion of its kings, this impudence is a solution with the name of the peasant. In the poetry of Ahlān and Sālan, (welcome)which is written in the form of a Caude, he also believes that the kindness of the king is like the cloud, which, with raining on cultivation of the people, bringing more gain:

On people cultivation ,the blessing cloud to rain to increase the crop
Thou king open the door of science and wisdom in your government

(Bahar ,1956,134)

The view of Bahar is closely related to the words of Imam Ali (as), he has a critical but delicate language. In this poem, Bahar regards the king as worthy of praise and sing as follows:

You use the pillow for the peasant and rubbing for the oppressor , and no groaning for
Rashti or Azerbaijani
the nation come out from humiliation, make it clear to the nation, as the luminary of the
state , the ceremony of kindness

(Bahar, 1956: 257)

Bahar in the "Mirror of Knowledge", which he wrote after the accession of Mohammad Ali Shah Qajar, for his advice to him and his acquaintance with the actions of the previous kings, praise Karim Khan by virtue of kindness towards the people and in the kindness of kindness with the people and compare his kindness of mother to her infant. (Rahbar, 1985: 112)



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The tricks were provoked because they found themselves clutched and trapped ... (Bahar, 1956: 46)



The head of Qajar itself was beheading from gallop and grip. The child and his relatives were caught up in a carriage.

purposely with a subordinate became so effective that kindly mom cannot do it for her child

(Bahar, 1956: 88)

The view of Bahar in relation to the special view toward peasant is quite critical, Bahar moves along the path of the Imam, but a little criticizes the word it in the form of a community.

Attention to the Ignorant Rulers:

The ignorant rulers have always had inescapable presence in all ages, which at the time of the presence of Imam Ali (AS), they have always been subject to their wrath, in the interpretation of the verse « فَأَوْجَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى » « The Faithful Of Himself afraid of Moses » (67 / Taha); In the sermon that they made in the battle of Jamal after the killing of Talha and Zubair, the reason for their withdrawal from the government is fear of an incompetent government, and referring to the story of the Prophet Moses (as) and the witches, present the reason of The Moses fear as follows:

لم يوجس موسى عليه السلام خيفة على نفسه بل العشفق من غلبة الجال و القرآن اليوم توافقتنا على الصحق و الباطل من وثق
بماء لم يظمع (نجيب بالغه

Moses, peace be upon him, did not fear for himself, but pity the predominance of fools and states of misguidance. Today we agree on the path of truth and falsehood. He trusted in water that did not thirst. (Al-Balaghah, 2004:

As Calim's Moses feared the overthrow of the ignorant and the sovereignty of the lost, I was feared either and not ashamed of death. Today, the line of truth and falsehood has become clear in our position, and whoever leads to the source of the right will never see the thirsty.

The concern of Imam Ali (AS) about the rule of the ignorant people, which causes the destruction of property, is also mentioned in the letter of 62 Nahj al-Balaghah:



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لَكِنِّي أَسَى أَنْ يَلِيَ أَمْرَ هَذِهِ الْأُمَّةِ سَفَهَاؤُهَا وَفُجَارُهَا فَيَتَّخِذُوا مَالَ اللَّهِ دُولاً وَعِبَادَهُ حَوْلًا وَالصَّالِحِينَ حَرْبًا وَالْفَاسِقِينَ جُزْبًا .
(نهج البلاغه، 2004: نامه 62)

But I am sorry that this mother ordered her servants and her fugitives to take the money of Allah and his people and slaves Khula and the righteous war and the oppressor's party. (Nahj al-Balaghah, 2004: letter 62)

But I am sad because the unbelievers and the criminals of this nation get the rule, then they will hand over God property and slay his servants, be in battle with the wicked, and be with the abusers. In following this view, Ma'ari also brings poetry into his own language:

كم امه لعبت بها جهالها / فتتطست من قبل في تعذيبها // الخوف يلجئها لى تصديقها / و العقل يحملها على تكذيبها. (المعري، همان، ج:1: 168)

His mother has played her foolishness before / in her torture. "Fear is a refuge for her / her conscience, and she has to deceive her. (Al-Ma'ari, *ibid.*, 1: 168)

The main cause of the corruption of each society is attributed to its ignorant people when they take the affairs of the society.

تنافس قوم على رتبة / كان الزمان يديم الرتب // و دنياك غرّ بها جاهل / فتبت على كل حال و تب. (المعري، همان، ج:1: 191)

Some people competed for the rank / time of the rank and / or the rank of ignorant and / or in any case. (Al-Ma'ari, *ibid.*, 1: 191)

Near him such ignorant, as they thinks that time is permanent for them and their social status continues, step by step they are competing to win a higher social status.

فاف من الحياة و اف منى و من زمن رئاسته خساسة (المعري، همان، ج:1: 121)

from life and from the time of his presidency, Khasasha (Al-Maari, *Ibid.*, 1: 121)

Ma'ari criticizes his life for a long time, which is dominated by feeble minded people. Ma'ari complains that I became bored with life. How long should I live with a nation whose emirs are doing wrong? They oppressed on peasants and deceived him and ignored the interests of the people while they were hired. It is obvious that on the basis of these thoughts, the government does not regard the government as a right but a duty to the rulers. It's as if the government is a people's right in which they hired someone to take care of their affairs.



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Of course, Umar Faraqh has quoted a quote from Taha Hussein in his book, and believes that he has taken another purpose and says: "Abu'l-al-Ala has not believed in hereditary rule. He only believed in choices and allegiance, as Republicans believe. " (Omar Forloch, 2002: 183)

لكن شرف للصعلوك العاربية من الملوك (المعري، 1984م ، ج1: 417)



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However, it is an honor for the infamous behavior of the kings (Al-Ma'ri, 1984, p. 1: 417) Therefore, entering into power and governance, ruling over any nation and territory, is due to human ignorance and disregard for the events of the day.

from Ma'ari perspective , the king cannot forgive unduly . For the king, his rule is as important as for the Bedouin, his water. The water that hides it from the newcomers and does not present it to any, He states that the poor misfortune that is not under the brutality of any government is a decent human being.

Bahar also agrees with the thought of Imam Ali (as); he sees intellectuals and scholars as partridges and pheasants, which deprived from the right to decide on the important matters of king garden, and have been given to ridiculous people such as hedgehogs and lizards. He is worried about a government that given to the foolish people and his song is as follows:

I see obvious Seditions	There is hands in such seditions
The hunters and adventurers	ride on my donkey
I see juicy rhymes	To conquer on some crazy men
I see the freemen in solitary confinement	Or top of gallop tree (hanging)
In garden instead of partridge and tazor	I see hermit and lizard
He who received life by homeland	I see endless and desperate
He who took, ate and happily slept	I see cheerful and Iran- oriented

(Bahar, 1956: 486)

Bahar, in another part of his poetry, is fond of ignorance by the king, and believes that this ignorance is the reason for the destruction of the country, and says:

I am fearful about your ominous	That at the end this country be destroyed
This example is exactly famous in the world	Ignorance of a person is a calamity for city
If the king bring ignorance	It leads the country to destruction

(Bahar, 1956: 99)

In line with the views of Imam Ali (as), Ma'ari and Bahar, both have been very critical language, both of whom are sad about the ignorant rulers and have expressed their anger.



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Reminding the World's futility to the rulers:

Imam Ali (pbuh) considers a few principles for the king: the religion of the king, faith in God and resurrection, attention to the close proximity of death ..., which is mentioned in Sermon 224: *وَاللَّهِ لَأَنَّ أَبَيْتَ عَلَى حَسْتِكَ السَّعْدَانِ مُسَهَّدًا ، أَوْ أُجْرَ فِي الْأَغْلَالِ مُصَفَّدًا ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَرَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِمًا لِبَعْضِ الْعِبَادِ ، وَ غَاصِبًا لِشَيْءٍ مِنَ الْحُطَامِ ، وَ كَيْفَ أَظْلِمُ أَحَدًا لِنَفْسٍ يُسْرِعُ إِلَى الْبَلَى قُفُولُهَا 3 ، وَ يَطْوُلُ فِي النَّرَى حُلُولُهَا !؟* (نهج البلاغه، 2004: خطبه 224)

And God is pleased because you have been afflicted with the sense of the blessed Masada, or the reward in the shackles of Masfada. He loved me from the fact that God and His Messenger on the Day of Judgment threw some people off, and raided some of the debris, In its solution? (Nahj al-Balaghah, 2004: Sermon 224)

I swear to God that if I turn up the night to wake up to the throne of Sa'dan, and my body be dragged on the ground by putting hairs and claws on my body, it is more popular to me than to meet God and His Messenger on the Day of Resurrection while giving some people I have oppressed, and have taken away something from the worthless world of the world! How to wrong someone? For a being that quickly goes to aging and caries, and its stay undergoes a long time under the soil ?! Meyerie also speaks to Ali (as) with a similar view, but when the absurdity of the world in his poems is raised, the unconscious centers the point of death, and regrets the world and its predecessors.

فاوصيكم بدنينا هوانا / فاني تابع آثار صحبي. (المعري، 1983م، ج:1 163)

And your commandments are in our hearts/. He continued to follow (Al-Ma'ari, 1983, c.1 163)

The universe is generally referred to as "the world" when it relates to human beings, in a world that is nothing but absurd, The obvious manifestation of this emptiness and ruin is that man does not see any trace of his ancestors.

لم يقدر الله تهذيبا لعالمنا / فلا ترومن للاقوام تهذيبا // و لا تصدق بما البرهان يبطله / فتستفيد من التصديق تكذيبا // فما يريد لاهل العدل تعذيبا // يغدو على خله الانسان يظلمه / كالذئب ياكل عند الغرة الذيبا.(المعري، 1983م، ج:1 126)

God did not appreciate our world / There is no dream of the people is polite / and do not believe what the proof will nullify him / and benefit from the false confirmation / what the people of justice seek torture / on which the human becomes unjust / like a tortoise at the time of the wolf. (Al-Ma'ari, 1983, p.1 : 126)



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He considers this being so foolish that even God cannot help him. The least sign of this is the history and the past nation, and they spent the world with all its ruthlessness and died. This is the most obvious reason for Ma'ari,, and advises us that we should not endorse the proof that a proof has been vindicated by this manifestly. This reminds the rulers of the world's worthless life.

ارى الايام تفعل كل نكر / فما انا فى العجائب مستزید / أليس قریشکم قتلت حسینا / و صار على خلافتکم یزید. (همان، ج:1: 337)

See, every day you will do all that is wrong. What am I in the wonders? I will not kill you, but I will not kill you. (ibid, 1: 337)

That is why the repetition of days is nothing but a repetition of evil, and writes, "For me, the days are nothing but evil, and this does not increase my surprise." Whether was not your Quraysh that killed [Imam] Hussein and Yazid became your caliph after the murder of Hussein?

ان یقرب الموت مئى / فلیست اکره قریه // و ذاک امنع حصن / یصبر القبر دربه . (همان، ج:1: 134)

To bring death closer to me / I do not thank him for his closeness, and to prevent the fortress / tomb from burying his path. (ibid, 1: 134)

یدل على فضل الممات و کونه / اراحة جسم، ان مسلکه صعب؛ (همان، ج:1: 84)

The superiority of death and its being / rest of the body indicate that it is a difficult animal; ; (ibid., 1:84)

He was so disgusted with this world that he said that "despite the false claim that some people say after returning to this world through reincarnation," I will no longer return to this world. "To Ma'ari death is only a solvent wine that has to be completely drunk. This emptiness of the world is a vision for him, which stems from the thought of Ali (as).

Bahar, with the same view in the time of the hollow remembrance of the world, places the Resurrection at the center of its attention and attention; it remains of particular interest to the world in order to redeem its usurped rights from the kings of time, the instability of the world.

This is my point that from the good and the bad of the world	Not be proud , not be afflicted that everything would be passed
In the morning, joy laughs and the spring o pleasure	Of this ominous evening and tragic afternoon be passed



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(Bahar, 1956: 43)

Why you fall in love with the world after this dialogue, one who are delicately brought up , don't be proud to the world (Bahar, 1956: 128)

According to the Bahar, the government is not worth it to break the heart of depressed man:

know that the god who gave with a few drops of rain,	The Napoleon's bed and hat to the wind
That the throne of the king do not pay so much	that they reliving the disgusting heart

The time was given the trend of work to those who are filthy in nature and mournful in disposition (Bahar, 1956: 616)

The scope of understanding the Bahar in relation to the emptiness of the world is pure attention to the God, and he brings the world to the world in remembrance of the days of the hereafter and reminds the rulers and the audience of his poetry.

The Method of Attention of the rulers to the People:

Imam Ali (peace be upon him), in letter 53 in an advice with Malek Ashtar, assume the good opinion of, the ruler to the peasant, as the loss of long suffering in enduring the problems and states that:

وَاعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَى إِلَى حُسْنِ ظَنِّ رَاعٍ بِرَعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ، وَتَخْفِيفِهِ الْمُنُونَاتِ عَلَيْهِمْ، وَتَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قِبَالَهُمْ. فَلْيَكُنْ مِنْكَ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الظَّنِّ بِرَعِيَّتِكَ فَإِنَّ حُسْنَ الظَّنِّ يَقْطَعُ عَنْكَ نَصَبًا طَوِيلًا. وَإِنَّ أَحَقَّ مَنْ حَسُنَ ظَنُّكَ بِهِ لَمَنْ حَسُنَ بِلَاؤُكَ عِنْدَهُ، وَإِنَّ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمَنْ سَاءَ بِلَاؤُكَ عِنْدَهُ. (نهج البلاغه، 2004: نامه 53)

I know that there is nothing to be sure that the shepherd believes in his beneficence from his charity to them, and relieves the millions on them, and left him to ask him for what he did not have before them. Then it is sufficient for you to meet with good faith in your favor. And that he is more deserving of his good faith than the one who is good in his foolishness, and that he is more deserving of the evil of his disdain for him than the one who is ill with him. (Approach of the communion, Nahj al-Balaghah, 2004: letter 53)



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and you know the best thing that causes good opinion to the peasant is provide good things to the parents and peasants and reducing their pains and don't force them to do something that are not oblige.

And you have to be so kind as to provide you with good fortune. For their good will distract you from many tribulations. To your good deed, you are more deserving to be more honest in his right, and to be suspicious, the more desirable you have to do evil. Elsewhere they say:

لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى النِّقَّةِ بِالظَّنِّ (نهج البلاغه، 2004: حكمت 211)

It is not fair to eliminate trust in the mind (Nahj al-Balaghah, 2004: hekmat 211)

"Judging from suspicion is not justice to the one who is trusted."

that is about someone that is confident and is famous for trusting, the order of treachery by doubt is out of justice and assumed as oppression (Ibn Maysam, 1996, p. 5: 600) According to Imam (AS), the illumination of the supervisor's eyes is in the emergence of friendship with the people and friendship with the people is not realized except by goodness:

وَإِنَّ أَفْضَلَ فُرَّةِ عَيْنِ الْوَلَاةِ اسْتِقَامَةُ الْعَدْلِ فِي الْبِلَادِ... (نهج البلاغه، 2004: نامه 53)

And that the best of the eye of the governors of the integrity of justice in the country (Nahj al-Balaghah, 2004: letter 53)

"Verily, the brightest eyes of the rulers and governor is establishing of justice in lands and cities.

According to this theme, this follows:

And the poorest people in their dungeons are in need.. (Al-Ma'ari, 1983, p. 1: 264)

He introduces the poorest people as the kingdom that step by step, need the division. Because he believes that these are the people who will ultimately help the government. For Ma'ari It is necessary to consider this point as far as it is. If it is done against it, then the people of that property will wait for the coming of the government and establish a new government that is not in the interest of any land:

لا شام للسلطان الا ان يرى / نعم البداوة كالنعام الطارد // و يكون لبادين عذاب مياهه / مثل المدامة لاتحل لوارد // و يقوم ملك في الاتام كانه / ملك يبرح بالخبيث المارد // صنع اليدين بقتل كل مخالف / بالسيف يضرب بالحديد البارد // قالوا: سيملكنا امام عادل / ير مى اعدينا بسهم صارد // و الارض موطن شره و ضغائن / ما اسمحت بسرور يوم فارد // و لو ان فيها ناظراً كالمشترى / يعطى السعود، و كاتباً كعطارد. (همان، ج: 1: 394)



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"Yes," he said, "I do not have the right to kill anyone who violates the sword." They said, "We will have a fair share of the land, and the land is the place of shame and grudge," he said with pleasure, as if he were a Saudi buyer and a writer. (ibid, 1: 394)

In such a situation, people say that after this, I will rule the Imam, who will kill our enemies by sword. This is while the earth is the source of selfishness and abuses, and it will not be for humankind to see joy and joy. However, among them, rare people such as Client and Mercury will emerge to be forgiving of happiness and relief.

The most important thing for the government is the optimism and good fortune of the ruling ruler. "The basis of corrupt governments is pessimism, distrust and suspicion of the people under the rule of law. Their ruler knows himself exceptional from people in opposition against the government and by the same vision, always remembers the anxiety and concerns of the people, in the wake of information (by various organizations) of 315)

In this regard, Bahar's view is that the view of rulers with non-charitable intentions is nothing but exposure to danger:

Because the heart was created, by the anger of the king		early from time to time flew into the well
As the peasant be afflicted by the king		He loose The power of the hands
became peasant on the side,		or be brave over him or her army
As the power of the elephant and sharp claws		Cannot resolve unfortunate condition
If the suspicion was continuous.		Life was forbidden to him
And if it's a good idea,	it	will trapped by a seed

(Bahar, 1956: 90)

By conveying the story of the suspicions of Khosrow Parviz, he considers the disgusting cause of his property and his death no to be in the same direction as the people:

The last kings was Khosrow Parviz Khosro was an alert ,and had clear sighted
and discernment mind



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His soft tongue was bleeding	The country in. His period was worthy of all things
But he was a scary suspicion;	it was a bad guess to the abusive owner.
In this way, the army swept over him and Shiroyeh became king,	Khosrow, ruined by Shirvoye fetter

(Bahar, 1956: 57)

The view of the Bahar and Ma'ari regarding the situation of the people and the government is quite similar. Both share a common goal in expressing their faith.

Adaptive Conclusion:

Imam Ali (p b u h) as the leading speaker, the creator of the word of God and the creative meaning of the meanings, His speech is magnificent and his pen is a Quranic and every word is a recipe that he deserves to the world.

The poetry of Muhammad Taqi Bahar, a poet and thinker of the contemporary political era, is full of free-thinking ideas, while Abu'l-al-'Ali al-Ma'ari, an Egyptian poet and thinker, goes along with free-thinking. But the remarkable point is that in adapting the effects of what is important, the main source of ideas for both poets is Islamic sources, especially Nahj al-Balaghah, so that in the courtroom of both poets, The footprint of the great ideas of Imam Ali (AS) is seen. The result of matching with our poet leads to the following:

1. The way of dealing with the peasant is a concept that Imam Ali (as) advises to the friendship of the goddess, who always emphasize the love of God in their words and consider it a way to receive divine mercy. Ma'ari also follows the message of the Imam and believes that the observance of the state is obligatory and believes that the basis of the government is observance of the landlord, in line with this Bahar thought, in his poems, he always refers kindly to the goddess, and this is a factor He knows the development of the land and considers the lack of reason for the kings and the lack of companionship with the landlord as the reason for the



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destruction of the country. The views of both poets are exactly the same as those of Imam Ali (AS).

2. Attention to the ignorant rulers: Imam Ali (AS) always feared the rule of the lost, and he spoke about the criminals of the Ummah, taking over the government, and in his poems the corruption that governs society attributed to the ignorant government. And believes that the government is moving among the ignorant people and considers this fate of ignorance. In line with this thinking, Malek al-Sha'ari Bahar also refers to this issue in his poems and believes that the immature are the hedgehogs and lizards who have taken control of the state and critically show their delusion of this foolishness in the language of poetry

3. Reminder of the world's hollowness to the rulers: Imam Ali (AS) thinks the world is brutal, many remarks throughout this worthless book point to the worthlessness of the world from their point of view, and it shows this worthlessness in the dead people from whom No trace remained. Mehrī also takes steps toward Imam's thinking and in different poems he speaks of the world's emptiness, he does not consider the repetition of days as anything but a repetition of evil, and reminds the ruler of this evil. The Bahar also believes that getting into a world that is passing is stupid, he has always referred to this view in various poems, and in this sense, he is also in line with the mastery of Nahj al-Balaghah.

4. The way the rulers pay attention to the people: Imam Ali (AS) believes that the way the rulers pay attention to the people in the direction of goodness reduces their problems. Imam believes that you must try to have a supreme leader in order to distress you as a ruler. Ma'ari also agrees with this idea that if people are not paid attention to changing the situation to replace the righteous, some of the most important government instruments are optimistic. Bahar also explains why the ruler's suspicion of property is the cause of the destruction of the land. Both poets have the same thinking as religious thought lies in Nahj al-Balaghah.

The adaptation of both works shows that the poetry and Bahar in the mentioned concepts are in line with Imam Ali's (AS) thinking of poetry, both poets critically look at these concepts of choice in the realm of adaptation and both try Civic society to deserve the right to freedom. These two poets have not yet been adapted so that this article will attract the attention of researchers in the field of adaptation.



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