



Extended Abstract

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A Comparative Study of the Manifestations of Love in the Poetry of Sa'di and Abu Nuwas

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Introduction

Love and its related concepts are common archetypes of mankind and are as old as human life (Yung, 2002: 368). Arabic literature is a lyrical literature in which love is one of the main themes of its great poets. Abu Nuwas, an Iranian poet of the Abbasid era, who is considered one of the masters of Arabic literature, is one of the leading Arab poets in wine literature and ghazal (sonnet). In Persian literature, Sa'di has been considered as the true master of romantic poetry, and in his own words, "Sa'di's love is not a story that remains hidden." He is a poet who, in addition to being a master of Persian literature, is also a master of Arabic literature. Sa'di's knowledge of Arabic and his presence in scientific and literary circles of Nezamiyeh in Baghdad, Iraq, has convinced some people to regard Sa'di's poetry, especially his didactic poetry, as influenced by Arabic literature and its great poets because of the similarities it has with Arabic literature.

This research compares the poetry of these two great poets and the similarities that existed in this important aspect of their poetry through studying their ghazals. The hypothesis of the research is based on the archetypal property of love and its innateness as well as Sa'di's high poetic talent and his ambitious imagination while benefiting from Arabic literature. Authors believe that although Sa'di is completely familiar with Arabic literature and there are many conceptual similarities about love in the poems of these two poets, these similarities are not confirmation of the influence of Abu Nuwas on Sa'di. Actually, it is better to say that these similarities are the result of telepathy rather than influence. Therefore, the present research conducts a qualitative content analysis of the ghazals of these two poets from the perspective of the American school of comparative literature. The necessity and importance of this research is due to the fact that studying ancient literature with its unique eloquence and relation between past with the present is one of the necessities in literary research. It is especially important that this relationship is based on the assessment of national literature with one of the richest periods of Arabic literature, in order to better show the poetic art of Sa'di and his skill to Persian-speaking readers. Comparative literature can provide a better understanding of national literature by welcoming the

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conflicts of opinions and thoughts, while emphasizing the preservation of native identities and respecting national literature and culture.

Literature Review

In *Neither East, nor West, humanity*, Zarrinkub emphasizes the originality and great creativity of Sa'di by examining the Arabic and Persian sources of his literature. Hossein Ali Mahfouz (1998) in his book *Motenabi and Sa'di* claimed that Sa'di adapted many of the concepts of his poems from Motenabi, an Arab poet of the Abbasid period. Of course, the author's emphasis was on religious and moral poems and he did not pay much attention to ghazals. Amal Ebrahim (2016) in a book named *A comparative critical study of the influence of Arabic language and literature in Sa'di's verses*, talks about Sa'di's sonnets and believes that "studying the works of ghazal composers, Sa'di's influence of pardon love concepts is clarified in Arabic literature". Mahmood Heidari (2016), in an article entitled "Acculturation in Abu Nuwas wine poems: A study in light of comparative literature (the image of fire and light as an example)" studied the influence of Iranian culture on Abu Nuwas in his radiant images of wine and considered the sacredness of light for Iranians and its presence in the subconscious mind of Abu Nuwas as the reason for the luminous images of wine in the works of this originally Iranian poet. Turaj Zainivand and Rizvan Mohammadi (2015) wrote "The didactic poetry of Sa'di and Abu Nuwas in the mirror of comparative literature" and came to the conclusion that "the didactic poetry of Sa'di and Abu Nuwas has common themes such as the world, the afterlife, the passage of youth, death, etc. The main difference of their poetry is that Sa'di looked at existence and its phenomena from a spiritual perspective, while Abu Nuwas has a materialistic view.

Discussion

Talking about love is a sweet subject that shows itself in every language. In many cases, Sa'di and Abu Nuwas have similarities in the expression of love. Sometimes these similarities can be analyzed in the form of literary influence, and sometimes they cannot be regarded as signs of Abu Nuwas's influence on Sa'di, but mostly telepathy (intercommunion) between the two poets, which can be analyzed according to the archetypal nature of love. One of the things that can be considered to be the influence of Abu Nuwas on Sa'di is the comparison of the beloved's face to a garden whose fruits cannot be enjoyed and one should be satisfied only with visual pleasure (Abu Nuwas, 1428: 189). Sa'di also compares the beloved's face to a garden that can only be seen and does not give fruit to anyone (Abu Nuwas, 1428: 193). Sa'di seems to have been fascinated by this theme and has used it with minimal changes in his words (Sa'di, 2010: 440). One of the recurring themes of the lyrical poems of these two poets is the oral concealment of love, tears and the appearance of a lover that reveals the inner secret. This subject is shown sometimes with the pale face of the lover and sometimes with her tears in the poems of ghazal writers. Therefore, it is better if we consider this repetition as a telepathy. Complaining of beloved to herself, beloved's lack of adornment, forgetting the sorrows at the presence of the beloved, beloved's lightness and surprise of the lover's health were among other common themes that were analyzed and investigated in this research. Although many of the themes raised in Sa'di's romances are recurrences and it can be said that these similarities are recurring elements in the lyric poetry and may enter the mind of any poet at the moment of writing; however, the existence of some conceptual similarities can indicate Sa'di's awareness of Abu Nuwas's poetry and the poet's view of it while composing.

Conclusion

Comparative literature by examining the points of intersection of national literature with prominent figures of world literature will make the reader achieve a deeper and better understanding of national literature. No doubt, the comparison of Sa'di's poetry with one of the greatest Arab lyrical poets, has the same purpose and makes the words of Sa'di sweeter for the Persian reader.

The theme of love is one of the common themes that can bring people's thoughts and feelings to a common point in its expression. The authors' believe in being captive to love, unlimited beauty of the beloved, the pain of parting, etc. are among the common themes in the poetry of Sa'di and Abu Nuwas. Considering the common language of love and its archetypal feature, the existence of these similarities are the mental thoughts of two poets.

In a small number of cases, almost the same imagery was found in the poetry of Sa'di and Abu Nuwas, such as the permissibility of the blood of a lover and the prohibition of looking at a beloved, which is natural with Sa'di, who studied the Arabic language and the poetry of poets. It is possible that some subjects are imprinted in Sa'di's mind and consciously or unconsciously flow in his words.

What can be seen in the similarities and themes shared by Sa'di and Abu Nuwas is not a mere imitation of them; rather, Sa'di's rich taste and his eloquence have caused him to use his genius which gave his poems an irreplaceable freshness.

Keywords: Abu Nowas' comparative literature' Saadi' love

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