

Mutnabi and Nasir Khusraw Look at Wisdom

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Abstract

Mutanabbi (303-354 AH) and Nasir Khusraw (394-481 AH) are among the poets who have placed wisdom in their poetic themes and have developed its meanings in a high way. These two great poets, by expressing these transcendent rulings, are considered to be the leaders in this field, and despite the similarities, there are some differences in the expression of their rulings. In the present article, in a descriptive-analytical method, with the aim of examining the frequency of topics of wisdom, an attempt has been made to explain the similarities and differences between the poems of the two poets. The results of this study show that both poets have sought to express legal and philosophical concepts in their poetry, but Nasir Khusraw, relying on moral, doctrinal and practical principles, has benefited more from these concepts. It seems that he was familiar with Mutanabbi poems due to the prevalence of Arabic poetry among the Iranians at that time and according to the common teaching methods in his time, and it can be said that he had some kind of opinion on the themes and wisdoms of Mutanabbi poetry.

Keywords: Belief, Ethics, Mutanabbi, Nasir Khusraw, Philosophy, Poetry

1. Introduction

Wisdom is one of the educational concepts that have always been considered by many poets and writers. Some Iranian and Arab poets, by expressing legal theories and moral impulses, have given a new direction to the ideas expressed in their poems and have given another value to the poem. Wisdom encompasses a wide range of sciences, including physics, theology, mathematics, politics, and ethics, and is divided into theoretical and practical wisdom, which will be further explained later.

Mutanabbi, among the Arab poets, is one of the poets who, in addition to dealing with the themes of lyric poetry, pride, lamentation and praise, have also paid attention to the expression of proverbs, rulings, advice and ethics. He has shown the moral and social wisdoms in the practical and theoretical life of the people and has extracted them. The style, the abundance of meanings, philosophical and theological issues, the value of the word and the long of the meanings of Mutanabbi poetry, have caused his poems to be considered among the writers in their time and after. Poets and writers quote some of his poems and their

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meanings in their works (Pishgar, 2011).

Among Iranian poets, Nasir Khusraw, like Mutanabbi, has expressed his views on the expression of moral wisdom and its impact on the situation of the people of his time. In addition to using the Holy Quran and Hadith, he has used his personal and scientific experiences, long journeys and hardships (as well as rhetoric) in expressing the thematic themes and has presented considerable philosophical and logical views. Unlike Nasir Khusraw, Mutanabbi has expressed his theological themes fluently and far from complexity, and the reader, with a little reflection, understands the depth of his poetic wisdom.

The rationale and significance for conducting this research are that the audience of Arabic-Persian comparative literature can get acquainted with two prominent poets of wisdom poetry and they can find the differences and similarities between their wisdom poetry.

The aim of this study is to investigate the view of Mutanabbi and Nasir Khusraw to wisdom in their poems. The question is, are there any similarities and differences between the theological thoughts and ideas of these two poets? This research was conducted by analytical-comparative method with library studies.

2. Literature Review

A complete and comprehensive research has not been done in the field of examining the legal themes of Nasir Khusraw and Mutanabbi, and only in part, some concepts, such as rationalism or lyrical meanings, have been mentioned by these two poets. Among the researches that have been done in this field, we can mention the following: The proverbs of Mutanabbi "have shown the thematic contents taken from the Qur'an in the poetry of Tanbabi. There is another book by Ibrahim Sajjadizadeh (2011) in which the effect of Nahj al-Balaghah on the legal themes of Nasir Khusraw's poetry is enumerated.

The word wisdom in encyclopedias, including Ragheb Isfahani, means "to reach the truth through science and reason." (Ragheb Isfahani, 1412 AH: The following is the article of wisdom) Tabatabai also says about the corrective meaning of wisdom: That is, it is a kind of hard work or hard work in which there is no loophole and no way out, and it is often used in real intellectual information that can never be refuted and refuted (Tabatabai, 2003, p.395). Ayatollah Javadiamoli believes that wisdom is a special understanding with which man can find the truth and prevent the ruin of work and the work of ruin, and the sages and scientists, if they are divided into two parts, theoretical and practical: Practical wisdom includes those teachings that have studied the activities of practical reason and knowledge of how a person should behave and act, that is, his voluntary actions. Theoretical wisdom is the part of knowledge that explores matters outside the realm of human reasoning (Javadi, 2007, p. 121). Wisdom considers the facts that one achieves after contemplation. The sages express their social and individual approaches in a concise way and in the form of wonderful poems. "Wisdom, if not intrinsic experience, is a method in poetry in which the owner of the world and the truth of things philosophically regulates and relies on his own culture." (Hadareh, 1969, p.448). In ancient Greece and Rome, the first sparks of the spread of philosophical concepts are seen in the works of Socrates, Plato, and Aristotle, each of whom laid the foundations of Greek philosophy. "In pre-Islamic Iran, as far as we know, philosophy was not independent of religion and religious thought; Therefore, in Zoroastrianism, the issue of duality in the world of existence and in the creation and management of affairs by some of the divine lights, according to the order of their existence, was raised" (Safa, 1977, pp. 45-46). After the spread of Islam, theological debates in Islamic countries were mixed with religion and religious beliefs, and theologians and philosophers sought to justify monotheistic and faith issues. At the beginning of the market of philosophical and logical discussions, theologians followed Greek philosophy, but later, philosophers such as Farabi, Abu Ali Sina, Mulla Sadra, etc., with much study and research, tried to present their own wisdom.

In this research, practical wisdom and its types have been discussed, which is sometimes referred to as the philosophy of wisdom.

2.1 The place of wisdom in the poetry of Arab and Iranian poets

Wisdom is one of the sciences considered in the Holy Qur'an: "Praying for the sake of your Lord with wisdom and good preaching" (Holy Quran Surah An-Nahl verse 125) One of the ways to call on God is wisdom, which is used twenty times in the Qur'an (Qarashi, 1991, p.160).

The first signs of the evolution and progress of rhetorical poetry can be found in the beginning of the first century and the pre-Islamic period, in the form of scattered verses in the labyrinth of poems, but the theme of wisdom is considered after it and in a special way in independent odes. This literary art was later developed by poets such as Mutanabbi and Ma'ari.

Persian language poets were not far from the philosophical categories of and wisdom and each of them started to use these topics in some way. One of the first people to introduce religion in his poetry along with theological and philosophical issues were Kasa'i. After Kasa'i, poets such as Saadi, Hafez, Attar, Rumi and others also used thematic themes in their poems. Among these poets, Nasir Khusraw was able to perfect wisdom in his poems.

2.2 Wisdom in Mutanabbi poetry

Mutanabbi was one of the great poets of the fourth century (354-353 AH) and the Abbasid era, who relied on a wider range of Arabic literary techniques of that time. "The poet's literary fame, without exception, was such that no other poem or poet was as much spoken of as him." . (Moqaddisi, 1963, p.351) In Arabic literature, Mutanabbi is considered to be the God of meanings because he pays the most attention to the meaning and concept and his divan is an extract of life experiences and various themes. Wisdom, as one of the themes of Mutanabbi's attention, has been used in scattered verses in most of his poetic purposes.

"Dr. Mandour", have divided Mutanabbi wisdom into two categories: one is social and moral wisdom, the source of which was the experience of life, and the other is the wisdom of theoretical philosophy, which is due to his influence on philosophy. (Mantour, 1972, p.198) In other words, "the benevolent world of Mutanabbi and the utopia in his mind was the subject of Mutanabbi's wisdom." (Shojapourian, 1997, p. 92)

2.3 Wisdom in Nasir Khusraw's poetry

Nasir Khusraw, after Kasa'i, by turning to the asceticism of Kasa'i and following the philosophical and logical beliefs of the Mu'tazilites and the Fatimids in justifying the Shiite religion, introduced the philosophical and logical concepts to his poetry. He was one of the prominent poets of the fourth century (394 AH) and after a dream he had at the age of forty, he began to search for the truth and in this way, he became acquainted with the Fatimid religion. Influenced by Islamic and religious concepts and learning the sciences of narration and jurisprudence, caused him to try to discuss with the followers of Sunni religions and the spread of Fatimid ideas. His divan is also full of legal concepts and scientific and practical sermons.

Nasir Khusraw, among the legal issues, did not refrain from mentioning specific scientific, philosophical and theological terms, and for this reason, the poet's rationalism has caused him to be strongly influenced by the method of logicians in expressing his intentions. "His words are accompanied by logical analogies and arguments and are full of rational conclusions and, accordingly, are devoid of poetic excitement and narrow fantasies of poets." (Safa, 2005, pp. 249-249) Apart from expressing his thoughts and beliefs, he expressed his concern in condemning the world and the guilt of the world, the prevalence of corruption and the departure of morality, and the prevalence of ignorance and ignorance. Philosophy has invited religion.

2.4 Wisdom and thematic themes in textual poetry and Nasir Khusraw

In this regard, it tries to express the prevailing and frequent frequency of issues that Mutanabbi and Nasir Khusraw have paid more attention to. The topics studied in this study are: thanksgiving to God, the state of the world and its pleasures, thinking about death, ethics and literature, the value of science and knowledge,

attention to speech and deeds and behavior, attention to honesty, condemnation of wealth, Attention to high position, patience and greatness.

2.5 Thank God in the poem of Mutanabbi and Nasir Khusraw

Most poets begin their divans or collections of poetry with the praise of God, and in these poems, they express the attributes of oneness, the divinity of God, and sometimes by applying philosophical and rational concepts, they express the divine and unique attributes of God. In Mutanabbi 's poems, there is no obvious example of thanking and praising God, because he has paid more attention to material issues, praising rulers, and so on.

سَلَامٌ أَلَدَى فَوْقَ السَّمَاوَاتِ عَرْشُهُ تَخْصُ بِهِ يَا خَيْرَ مَا شِ عَلَى الْأَرْضِ

(Peace and blessings of God be upon you, whose throne is in the heavens, O best of all who walk on earth.) (Mutanabbi 1986, p.202).

However, the praise of God is mentioned in Nasir Khusraw's poetry as an independent theme and there are many examples in his poems:

*Thank God for his knowledge and religion
Open the way of justice to me*
(Khusraw, 2008, p.12)

In other verses of the poem, he gives thanks to the Lord of the heavens and the earth and invites everyone to obey and be thankful for his blessings:

*Do not see that in the heavens and the earth
His husband is godly and noble
Obey and thank him for his kindness
That this is about life's wisdom*
(Khusraw, 2008, p. 110)

This study shows that Mutanabbi, in comparison with Nasir Khusraw, has placed the praise of God less in his wisdom.

2.6 The state of the world and death in the poetry of Mutanabbi and Nasir Khusraw

Mutanabbi and Nasir Khusraw are among the poets who have dedicated most of their poems to describing the world and death, but enjoying the spiritual world is not realized in this material world, but everyone needs to pass through this world to reach a higher world.

2.7 World situation

The world is one of the contradictory themes that most poets have dealt with. Mutanabbi, like other wise poets, has portrayed the ephemerality of the world, its unfaithfulness and its worthlessness in his poems in order to embody the world more clearly for us. In this verse, Mutanabbi has expressed the deception of the world as follows:

إِنِّي لِأَعْلَمُ، وَ اللَّيْبُ خَبِيرُ أَنْ الْحَيَاةَ وَ إِن حَرَّصْتَ غُرُورَ

(Certainly I know, and the wise man is aware that even if you want to live, he will ultimately deceive you and will not last.) (Mutanabbi, 1986, p.116).

In many verses, it refers the reader from the concept of the world to the times and looks at the times with a negative view.

لا تَلْقَ دَهْرَكَ إِلَّا غَيْرَ مُكْتَرِثٍ مَا دَامَ يَصْحَبُ فِيهِ رُوحَكَ الْبَدَنُ
مِمَّا أَضْرَرَ بِأَهْلِ الْعَشْقِ أَنَّهُمْ هُوُوا وَمَا عَرَفُوا الدُّنْيَا وَمَا فُطِنُوا

(As long as the soul is in the body and alive, do not pay any attention to the times and ignore it. What hurt the lovers was that they fell in love, while they still did not know the trick of the world.) (Mutanabbi, 1986, p.234).

Nasir Khusraw is one of the poets who has dedicated most of his divan to mentioning the world, its deceptions and its condemnation. " Nasir Khusraw, after escaping from this plot, rose up to save the captives, as the first verses of many of his poems are dedicated to the description of annihilation and the transformation of the world." (Rokni, 1977, pp. 225-226). The world with all its appearances is so insignificant for Nasir Khusraw that not only tries to deny and reject it but also to force others to think about its misfortunes.

He has been busy working in the world

Why be proud of the mortal world?

Have a good look at the world courier

It's ridiculous to take you to this world

They all ran after themselves

Sometimes on Nowruz and sometimes in autumn

(Khusraw, 2008, p. 48)

Comparing Mutanabbi's poems with Nasir Khusraw 's poems, it can be said that Mutanabbi had a more optimistic view of the world, but Nasir Khusraw has criticized the world more.

2.8 Death thinking

Mutanabbi has composed verses on the subject of death that, when we study them, we feel like we are in front of a powerful sage who has correctly understood life and has a complete belief in death and finds himself powerless against it:

وَقَدْ فَارَقَ النَّاسُ أَحِبَّةَ قَبْلَانَا وَأَعْيَا دَوَاءَ الْمَوْتِ كُلِّ طَبِيبٍ
سُبِقْنَا إِلَى الدُّنْيَا فَلَوْ عَاشَ أَهْلُنَا مَنَعْنَا يَهَا مِنْ جِنَّةٍ وَ دُحُوبٍ

(The companions before us were separated from the people (and passed away) because all the doctors did not cure death. Before us, there were people in the world but they left. In this world, we have no choice when to come and go) (Mutanabbi, 1986, p.73).

We all have a path to destruction; So why do we hesitate to forgive our souls:

لَا بُدَّ لِلْإِنْسَانِ مِنَ ضَجْعَةٍ لَا تَقْلِبُ الْمُضْجَعَ عَنْ جَنْبِهِ
نَحْنُ بَنُو الْمَوْتَى فَمَا بَالُنَا نَعَاةً مَا الْبَدَنُ مِنْ شُرْبِهِ

(Inevitably, death awaits every human being and there is no escape from burying her. We are the children of death; so why do we refuse and hate the cup of death that we have to drink) (Mutanabbi, 1986, p:325).

Death and the world after it are some of the things that Nasir Khusraw used to express the difference between life and death, and he paid attention to the passing of this world, its unfaithfulness, and the fact that he must lose it in the face of the Hereafter.

*There were countless creatures before me
Although I have been gone for a long time, my number has gone up
One day they will obediently rise from this dome
My death is like a chicken flying*
(Khusraw, 2008, p. 13)

In several verses, the poet has mentioned death and its inevitability:

*This herd is for the wolf of death, all pure
One that is as fat as a tail or as thin as dry wood
Remaining in the clutches of a hunting wolf
Although you are hunted by a forest lion
If you are suffering from this wolf
Apart from you, there are people who are in a lot of pain*
(Khusraw, 2008, p. 48)

Nasir Khusraw, like Mutanabbi, believed in the death and inevitability of human beings. Both also had beliefs in the mortality of the body and the soul, which they expressed in their poems.

2.9 Ethics and politeness in the poems of Mutanabbi and Nasir Khusraw

Attention to moral issues, perfection and literature can be seen in most books of Iranian and Arab poets in order to spread appropriate behaviors among their people.

Ethics, the sum of Mood. Mood means nature, temperament and the like; Which means inner face of a person that is understood with insight. Many Islamic philosophers and scholars considered the principle of morality to be the attention to the carnal attributes of man, which is the result of self-correction and inner behavior (Al-Zubaidi, p. 337).

Morality is of special importance in Islam. Islamic ethics seeks to promote the virtuous and encourage people to avoid vices. In this research, this meaning of ethics has also been considered. One of the issues that is considered in most of the rulings is ethics and politeness, which has many sub-categories such as forgiveness, honesty and good manners. Below, he pointed out the most obvious moral themes of Mutanabbi poems.

2.10 Morality and action

It is one of the highest qualities that give man honor and greatness because beauty is not only in the appearance of people but real beauty is reflected in the morality and character of the person:

و ما الحُسْنُ في وجهِ الفتى شَرَفًا لَهُ إذا لم يكن في فعلِهِ و الخلاقِ

(If a gentleman does not have honor and goodness in his work and morals, goodness and beauty of his face will not be a source of honor for him) (Mutanabbi, 1986, p.147).

2.11 Forgiveness

It is another moral virtue that exalts man and is very valuable and praiseworthy for Mutanabbi. He considers forgiveness to be the cause of human acceptance and greatness:

(Whoever is kind and generous is loved by the people, and wherever you go, it is pleasing) (Mutanabbi, 1986, p. 232).

Nasir Khusraw is one of the poets of the Seljuk period and ethics was one of the most important poetic subjects of that period. "In the Seljuk period, the subject of Sufism and ethics, which are inseparable from each other, became one of the most important chapters of poetry, and great poets such as Nasir Khusraw, Sanai and Attar, wrote long and detailed poems in advice, wisdom and preaching." (Mo'tamen,1992,p.152) Khusraw (2008) believes that human nature tends to both morality, norm and wrong behavior, but his advice leads everyone to worthy morality.

Cases that can be studied in this field are: truthfulness, faith and piety, and Nasir Khusraw, by using these concepts, has sought to spread the spirit of humanity among the people of Khorasan.

Treat the profession with everyone

Work to the best of her knowledge

Heavy stone weights with no reason

Lighten your own self

(Khusraw, 2008, p. 213)

2.12 Truthful and Judge

The truthfulness and invitation of the people to this matter is Nasir Khusraw 's concern that she cannot ask others to do this until she sees this realized in her society.

Except right now and then

You do not have to swear until you need it

It's big of a lie to warn her

Until the mouth is cleansed of pus

(p.23)

Inviting to court is also one of the concepts that the poet has encouraged others to:

Shout out the name of a rocker

Namour shouted at Shahreh Friedun

(p.9)

2.13 Faith and piety

Pure faith and belief in Shiism and Ismaili religion is one of the most prominent themes that is reflected in most of Nasir Khusraw's poems. " Nasir Khusraw defends his faith with all his spiritual and spiritual powers and no torment will dissuade him from his faith." (Dashti, 1983, p.73) He calls everyone to religiosity, obedience and piety:

Acceleration towards obedience and knowledge

Be proud of your worldly rest

In religious and worldly works

Except as you show

(Khusraw, 2008, p.7)

2.14 The value of science and rationalism in the poetry of Mutanabbi and Nasir Khusraw

Science and wisdom are among the other themes of the rule that have always been considered by the wise poets.

One of the highest verses that Mutanabbi has written in this regard is the following verse in which he considers the best companion to be a book and also mentions courage:

أَعَزَّنَ مَكَانٍ فِي الدُّنْيَا سَرَجَ سَابِحٍ وَ خَيْرُ جَلِيسٍ فِي الزَّمَانِ كِتَابٌ

(The best place in the world is the saddle of a fast horse, and the best companion of all time is the book) (Mutanabbi, 1986, p.243).

Elsewhere, it gives the first order to reason and the second order to power, because reason directs to power, and the fusion of the two leads to the greatness of the individual:

الرَّأْيُ قَبْلَ شَجَاعَةِ الشُّجْعَانِ هُوَ أَوْلَى وَ هِيَ الْمَحَلُّ الثَّانِي
فَإِذَا هُمَا اجْتَمَعَا لِنَفْسٍ حُرَّةٍ بَلَغَتْ مِنَ الْعُلْيَاءِ كُلِّ مَكَانٍ

(Thought and wisdom are before the courage of the heroes; wisdom is in the first place and courage is in the second place of importance. So if these two are combined in the existence of a free man, it will reach the highest great level) (Mutanabbi, 1986, p.171).

Nasir Khusraw, like Ferdowsi at the beginning of Shahnameh, has devoted most of his poems and prose poems to science and wisdom. Emphasizing the concept of rationality, he warns people against the times of the deceiver:

*Condemn the lotus wheel
Get out of the wind and stare
Get rid of rotten verbs
You may not condemn the wise
Get your knowledge loaded
To lower the lotus wheel*
(Khusraw, 2008,p.142)

Nasir Khusraw is a poet who has always been thinking about all issues of man and the world. In other words, the virtue of man is that he is a person of "why and why" and seeks not raw imitation. "This was the focus of Nasir Khusraw." (Yousefi, 1975, p.654) In many verses, he has mentioned the praise of knowledge and the victory of man in the shadow of gaining knowledge:

*There are two things in the world, science and obedience
If it is too loose, run it anyway
You are the essence of knowledge and obedience
Thus, both the body and the soul*
(Khusraw, 2008, p.10)

Deep attention to rationalism and scholarship is one of the thematic themes that is reflected in Nasir Khusraw 's poetry more than Mutanabbi.

2.15 Speech and action in the poetry of Mutanabbi and Nasir Khusraw

It is not everyone's job to speak and act on it or to remain faithful to it, but it is a great ability that exalts one's personality. Mutanabbi believes that in fact, a person's words and actions represent his personality traits:

أَصَادِقُ نَفْسِ الْمَارِءِ مِنْ قَبْلِ جَسْمِهِ وَ أَعْرَفُهَا فِي فِعْلِهِ وَ التَّكَلُّمِ

(Before I become friends with a person's appearance, I accompany her soul and character and recognize her character from her actions and words) (Mutanabbi, 1986, p.222).

He goes on to add that every word and tendency does not lead to action and not every practitioner can do it in the best way:

وَ مَا كُنْ هَاوٍ لِلْجَمِيلِ بِفَاعِلٍ وَ لَا كُنْ فَعَالٍ لَهُ بِمُتَمِّمِ

(The desire to do a good deed does not lead to its realization, just as to do it alone. He cannot do it without interest) (p.222).

Nasir Khusraw emphasizes speech along with wisdom and the thoughtfulness of speech.

*Let your soul be cleansed with words, O wise one
Get out of the well by talking to Gemini
Pride must be spoken for because it was done by him
Proud that he is not nervous after him
The living must be spoken to because
The dead spoke to the Messiah*
(Khusraw, 2008, p.5)

Good deeds have also been considered by Nasir Khusraw and he has taught them in societies captive to disorder and religious and ethnic prejudices:

*Do good deeds to your soul
You may not wear it except for the neighbor
Be kind to the good every time
It is ugly to act on the good
A good deed is not a good deed, except a good deed
Whether it 's bad or bad inside*
(Khusraw, 2008,p.72)

Nasir Khusraw, like Mutanabbi and sometimes even more than him, has acknowledged the value of good words and deeds.

2.16 Contentment in the poetry of Mutanabbi and Nasir Khusraw

Contentment it is a theme that many wise poets have said about it, but Mutanabbi, due to his distinctive personality and sense of self-magnification, is less thematic. Contentment has considered it as a kind of weakness and language:

وَ فِي النَّاسِ مَنْ يَرْضَى بِمَيْسُورِ عَيْشِهِ وَ مَرَكُوبَتِهِ رِجْلَاهُ وَ الثُّوبُ جِلْدُهُ

(Among the people, there are those who are content with a simple life, while their feet, their inks, and their clothes are the skin of their tension) (Mutanabbi, 1986, p.216).

But Nasir Khusraw, in the sense of satisfaction, pays more attention to the pure soul and psyche of man and his distance from any inadequacy and extravagance:

*I saw the world and tested people
I was looking for an opportunity everywhere
I did not see any increase in money contentment
No more abstinence than abstinence*
(Khusraw, 2008,p.210)

2.17 Condemnation of amassing wealth in the poetry of Mutanabbi and Nasir Khusraw

Wealth is sometimes blamed and sometimes praised in Mutanabbi poems. Praise it when it leads to greatness and elevation; That is to say, he used wealth as a means to achieve lofty goals such as power, dignity and status, which were his constant concerns:

فَالْ مَجْدُ فِي الدُّنْيَا لِمَنْ قَلَّ مَالُهُ وَ لَا مَالٌ فِي الدُّنْيَا لِمَنْ قَلَّ مَجْدُهُ

(He who loses his money and wealth has no place in the world, and he who loses his greatness and position has no money in the world) (Mutanabbi,1986, p.216).

However, in most of his poems, Nasir Khusraw has dealt with asceticism, piety, and distance from the material world and not belonging to wealth and children.

*You need it here, dear gold
Otherwise, gold is ranked with plain stone
On the dinar, you need good toast
Unless it is ugly and dry and yellow and thin*
(Khusraw, 2008,p.34)

Mutanabbi, in addition to the debt of property, has dealt with other aspects of money laundering and sometimes praised it, but Nasir Khusraw has paid more attention to the debt and condemnation of property and goldsmithing.

2.18 Patience and great secretary

Patience is a theme that has always been considered in the poems of Hakami.Mutanabbi in the following verse considers patience as a reason for people to be praised:

يَدْخُلُ صَابِرُ الْمَرْءِ فِي مَدْحِهِ وَ يَدْخُلُ الْإِشْفَاقُ فِي ثَلْبِهِ

(Man's patience caused him to be praised and feared, causing his guilt and condemnation) (Mutanabbi, 1986, p.327).

Nasir Khusraw also considered patience and greatness of the secretary in his poetry and invited the people of his time to practice these moral qualities:

*Do not look at this weakness of my body in speech
The saddle of the star bed is more than my work*
(Khusraw, 2008, p.12)

Patience in Mutanabbi's poetry is a theme for praising Mamdouh, but Nasir Khusraw's poetry tries to spread such characteristics among the people.

2.19 Dignified

Mutanabbi's philosophy of life is based on the pursuit of greatness and power, and achieving it is her lofty goal, and in most of her poems, she has preferred death to accepting humiliation.

إِلَيْكَ فَإِنِّي لَسْتُ مِمَّنْ إِذَا اتَّقَى عِضَاضِ الْأَفَاعِي نَامَ فَوْقَ الْعَقَارِبِ

(Stop! Because I am not a person who sleeps on scorpions (humiliation) for fear of being bitten by snakes (death)) (Mutanabbi, 1986, p.268).

He considers great and high deeds to belong to one who has greatness and honor:

عَلَى قَدْرِ أَهْلِ الْعَزْمِ تَأْتِي الْعَزَائِمُ وَ تَأْتِي عَلَى قَدْرِ الْكِرَامِ الْمَكَارِمُ

(Noble people are as strong-willed as they are existent, just as generous people are as generous as they are) (Mutanabbi, 1986, p.138).

One of the concepts that Nasir Khusraw has dealt with in most of his poems is to show his sublime nature and ingenuity, and in addition, he calls others to do the same.

To the house of those Andrews, after the secretary

Don't know someone's house's house

(Khusraw, 2008, p.11)

In most of his poems, Mutanabbi has tried to spread the spirit of self-confidence and self-belief, but Nasir Khusraw tries to keep himself and the people of his time out of humiliation.

3. The difference between the themes of wisdom in the poetry of Mutanabbi and Nasir Khusraw

3.1 The themes of wisdom are prominent in Mutanabbi poetry

Courage

Mutanabbi is always in greatness and achieving a position and position, and he does not consider this possible except by using power and courage, and he has mentioned this theme in his poems; Therefore, Mutanabbi's poetry differs from Nasir Khusraw's poetry in terms of being influenced by this theme, in terms of the poet's way of thinking, way of life, social and political environment.

Courage leads to courage and its absence causes fear and avoidance of dangers:

فَحُبُّ الْجَبَانَ النَّفْسَ أوردَهُ الْبَقَا وَ حُبُّ الشُّجَاعِ الْحَرْبَ أوردَهُ الْحَرْبَا

(The cowardly man's interest in saving his life and survival prevents him from taking risks, but the brave man's interest in fighting brings him into the battlefield) (Mutanabbi, 1986, p.78).

Greatness

Undoubtedly, a personality such as Mutanabbi considers greatness as one of the most valuable ideals that he and others have always sought to achieve:

و لَيْسَ حَيَاءِ الْوَجْهِ فِي الذَّنْبِ شِيمَةً وَلَكِنَّهُ مِنْ شِيمَةِ الْأَسَدِ الْوَرْدِ

(Because of his lack of strength, the wolf avoids some work well, but the lion, despite his power, refuses to do some work) (Mutanabbi, 1986, p.299).

3.2 The themes of wisdom are prominent in Nasir Khusraw poetry

Paying attention to religion and obedience to God

Khusraw(2008), in contrast to Mutanabbi, is very proud of his religiosity and religion, and instead of his poems, he intends to show his religion. Although Mutanabbi was also a religious person and a follower of Islam, he did not make this issue one of the thematic priorities of his poems.

*In the way of religion, wear the garment of obedience
Obedience is a blessing and good clothes*
(Khusraw, 2008,p.101)

Wisdom and philosophy

Philosophical issues and Islamic wisdoms are also among the sciences that Nasir Khusraw, apart from oratory and sciences of the time, has paid attention to and Mutanabbi has paid less attention to.

*It is as if the former was the cause of her disability
Such as on the unit number and the components themselves
Disability is one of wisdom, and one is the description of two worlds
Why, because the former cause is capable and wise*
(p.1)

3.3 Frequency of the themes of the wisdom of Nasir Khusraw 's poetry

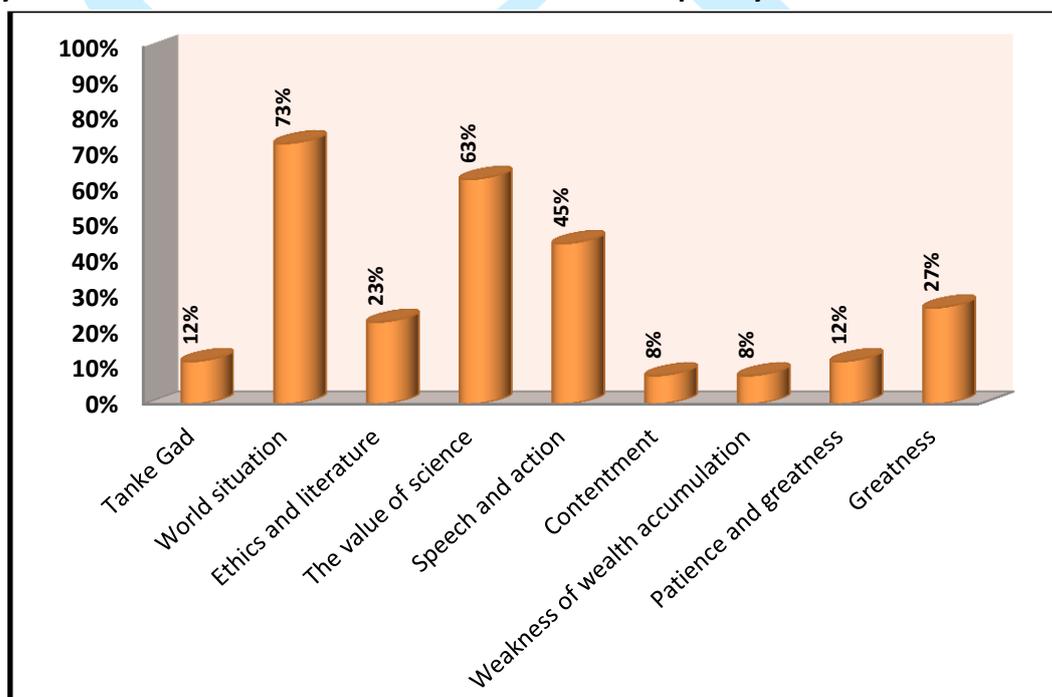


Fig. 1 Percentage of themes of wisdom in Nasir Khusraw's poetry

3.4 Frequency of the themes of the wisdom of Mutanabbi 's poetry

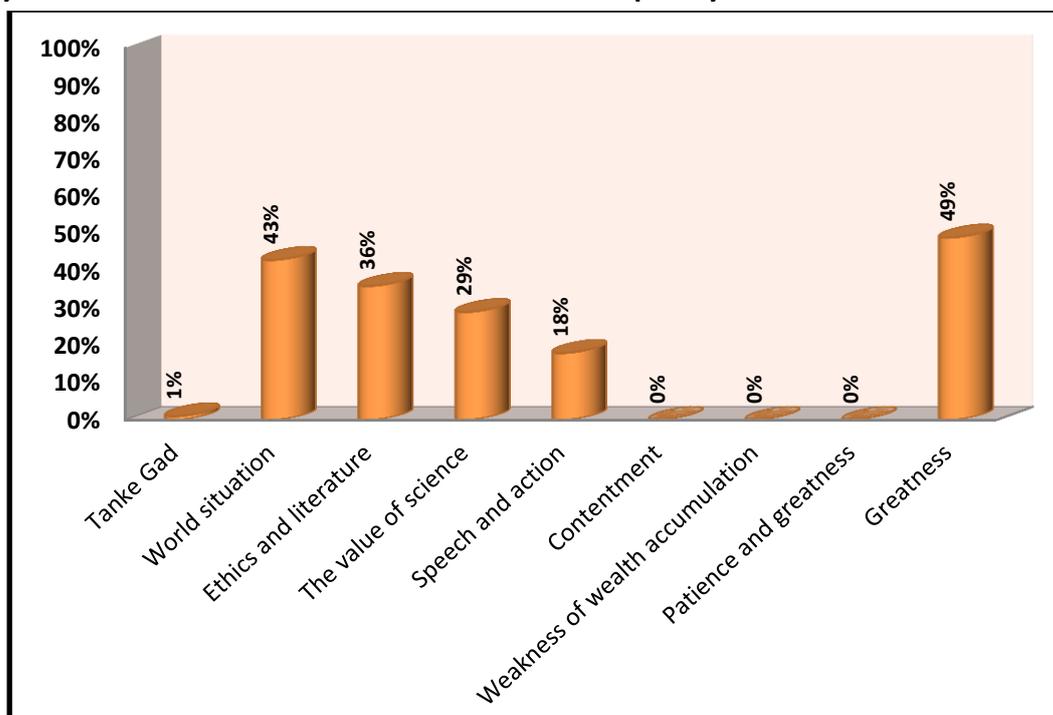


Fig. 2 Percentage of themes of wisdom in Mutanabbi 's poetry

4. Conclusions

Nasir Khusraw, like other Persian-speaking poets, has been influenced by the Qur'an and hadith in his poems, and this has led him to become acquainted with the literature and themes of Arabic poetry. Mutanabbi, as one of the most prominent poets of wisdom of his time, has influenced Arabic and Persian poets and they have adapted some of his poetic themes. This research has sought to show the type of wisdom and its expression in the poems of two poets by bringing examples of examples and mentioning the frequency of the thematic themes of the poems of the two poets. These two famous poets, while paying attention to the expression of moral, theological and philosophical concepts, have not neglected to address the important issues of their time. Nasir Khusraw has not contented himself with publishing humanistic and moral ideas, but has used rational and philosophical arguments and inferences to spread religious ideas, truthfulness, asceticism, and asceticism.

Although these two poets have similarities in using moral principles and forcing human beings to behave and do good deeds, they have acted differently in terms of paying attention to some legal and moral principles. Mutanabbi has spread more and more moral principles and practical wisdom, such as contentment, supremacy, courage, but has not sought to spread the spirit of humanity, but Nasir Khusraw, in addition to paying attention to the mentioned themes, more than Mutanabbi to express and praise moral principles such as religiosity, Orthodoxy and philosophy.

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