

Review Article

The Comparison between some of the Arabic poems of “SA’ADI” and of “Ibn Davood Isfahani “about love

Alireza Baqer and Mohammad Mohammadi Tabar

Islamic Azad University of Tehran, Iran.

[Received-28/02/2016, Accepted-09/03/2016, Published-25/03/2016]

ABSTRACT

Love is one of the common themes in the literature of all nations which lots of poetries and proses are written about it. Many poets composed Persian and Arabic poetries about love and lovers have been suffering from that. Some of these people are Ibn Davood Isfahani (875 A.D) and Sa’adi Shirazi (1312 A.D). Each of these two poets composed about love and presented their situation. Most of these poems have a common theme but the expression and interpretation of each is different. Citing the example of the poems similarities and differences in terms of their themes and imagery as well as poetic structure will be specified. And most importantly the Saadi’s skills and the ability in composing Arabic love poems as well as his extensive rich vocabulary which is influenced by Islamic and pre-Islamic literature has been presented in this article; this is done by comparing some of his Arabic Sonnets with Ibn Davood Isfahani’s. Despite the different circumstances of the two poets including the availability of first-hand books of past poets for Ibn Davood and reviewing their romantic themes in Al-Zahre book, Ibn Davood will never reach the position and rank of Sa’adi in addressing the love theme.

Keywords: theme, lover and beloved, Ibn Davood poems, Sa’adi’s Arabic Sonnet, similarity and difference, poet’s position.

INTRODUCING IBN DAVOOD

Abu-Bakr Mohammad, son of Ali and Grandson of Khalaf Isfahani (873 A.D), is Jurisconsult, narrator and poet, and lexical author of Abbasi era which passed his primary education under the supervision of his father who was an imam and founder of Zaher jurisprudence. About his gifted is also stated that he memorized the Quran when he was 7 years old and had debate with scientists and poets at 10 (Zahabi, 1985, 13/110)

His father died in 860 A.D, when he was at age 27 and he became the Successor and religious

leader of Zaherian. Although firstly some of his Coreligionists were disagree with his succession but after testing him by some scholars of that time they confessed to his intelligence and accept him (Shirazi, 1970, 175; Zahabi, 1985, 13/109).

Ibn Davood built a new school inspired by past love Sonnets and wrote the Al-zahre book about love Customs and lovers status in 100 chapters. He collected the best Sonnets and finally died while he working on his books (Fatehi Nezhad, 2008, 82).

Al-zahre is the most important book of Ibn Davood which made him famous. It is stated that he initiated his writing at the beginning of adolescence and his father saw the most parts of it (Ibn Jouzi, 1992, 13/100; Safdai, 2000, 3/48; Yafeei, 1983, 1/499).

The book is a diverse collection of prose and poetry. Of these two, more of the pages are dedicated to poetry. Different poetic themes and purposes divided the book into two distinct types. The first type, which can be considered as the first anthology of Arabic love poems, includes only sonnet, start of love and rights of lovers and beloveds which in itself is unprecedented. The second part of the book contains poems with multiple purposes except the love.

Ibn Davood has no independent poem book. Some of the poems of Al-zahre book start by the expression "stated by some of contemporary people" which some like Abolhasan Masoudi the author of *Moravej-al-zahboniz*, Hasravi Qeirani the author of *Zahr-al-Adab* and Jam-al-Javaher believe that the phrase refers to himself as the author and the researcher of Ibrahim-Al-samerani considered his poems more than 440 lines of poem which is one-tenth of the poetry book (Al-zahre introduction, 1985, 12).

If the criterion for assignment poems to Ibn Davood is "stated by some of contemporary people" so 107 pieces of 545 lines in the book is his and if "stated by some of this time people" is the criterion for assignment poems to him, 3 more pieces including 13 lines are added to his poems which 110 pieces including 558 lines are assigned to Ibn Davood.

Introducing Sa'adi

Abu Mohammad Mosleh-al-din ibn Abdullah (d. 1312 A.D) known as Sa'adi Shirazi, author and poet of Seventh century, the author of *Golestan* and *Boostan*, is completely known for lovers of Arabic and Persian language and literature. He had the skill and ability in Arabic poetry as much as in Persian and as mentioned earlier, a lot of

studies have been done about him and his Persian and Arabic works.

Research background

Articles and books are written about Ibn Davood like:

1- Ibn Davood Zaheri and Al-zahre book, author: Mashayekh Freydooni, Mohammad Hussein, July 1987 num 10.

2- Article of Ibn Davood, author: Mohammad Saeidi, Volume: 3 Great Islamic Encyclopedia

3- Men Taraefe-al-Tashif and Al-Tahrif in Al-zahre, Author: Baqaei, Mohammad Kheir, Num 60, Arabic Forum Journal, Jordan, shavval and Rabi-al-aval, 2000.

These works are also available about Sa'adi's poetry:

1- translation of Arabic poems of Sa'adi, written by Moayed Shirazi, Shiraz University Publications 1993.

2- Translation of Arabic poems of Sa'adi, written by Mosa Asvar 2011 which is done by Sa'adi center and helping Fars Encyclopedia.

3- Bachelor thesis entitled "Translation and commentary of words (two lines) of Sa'adi's Arabic codes, Homay Motaref, Faculty of Literature of Tehran University in 1957.

4- Master's Thesis "Study of the characteristics of the issues and themes of Arabic poems of Sa'adi" Ruhallah Zareademirchi, Islamic Azad University science and research Center 2006.

5- Rhetorical analysis essay of Sa'adi's Arabic poems with a view to "liken". Mostafa Kamalju and Elham Zarea, 2013.

But nothing has been done to compare the Arabic poems of Ibn Davood and Sa'adi.

With this brief introduction we discuss and compare the content and structure of some of the love poems of these two famous poets.

A.

Content

1-role of looking and its effect and relationship with lover's heart

Looking has a great role in the beginning of love and some poets have considered it a source and

start of love early scholars repeated this in their poems many times.

Ibn Davood prohibited looking at the beautiful beloved and said "...Enjoy is two kinds, one permissible looking and second is Forbidden Pleasures..." (Khatib,2002,2/32)

His opinion about Glance can also be traced through some of his poems such as:

Look at see the Magic in her eyes and look at Blackness of her eyes. And look at the hair above her ears as if they are ants that crawl on ivory (the same:2/392).

Ibn Jouzi brought the love news of Ibn Davood in the book "Zem-al-Hava" and then stated about Ibn Davood's ruling of looking: apparently Ibn Davood didn't forbid glance (Ibn Jouzi,1998,140).

Except two lines below there are no poems about glance in Al-zahre book of Ibn Davood. He speaks about the impact of looking of lovers and beloveds. The lover's glance makes beloved's cheek reddish which means makes her embarrassed and on the other hand Beloved's glance demonstrates ecstasy and joyful and on affect his heart : I looked her like a manic lover , and my glance affect her cheeks.

She looked at me and I became strong, my heart affected by her eyes (Ibn Davood,1985,1/135)

Sa'adi also believes in glance and its role in romantic relationships but gives this theme with different interpretations of Ibn Davood's and other poets. She knows beauties' glance the cause of their captivity. Do not blame the young whom beauty striplings captured his heart (shirazi, 1993,28).

He interprets the eye glance as a crime and believes that if his eyes were not criminal his Weak heart couldn't take the burden of love and in other words he didn't fall in love:

If my eyes weren't criminal my poor heart couldn't bear the love pain (the same: 98).

In the other line he says that His heart avoided of love but his eyes directed him to love and deceit him:

My heart always avoided from love and that was my eyes which deceit me and guided me to fall in love (the same: 38).

In the term of glance to be permissible or not permissible, According to some Persian poetry, Sa'adi said that it is allowed to look at the beauties: who said that it is forbidden to look at the beauties? But Not seeing that is wrong) Sa'adi,1991 num 6).

If this poem or similar are really poems by Sa'adi, Indicates that his opinion was close to Ibn Davood.

2-The main cause of beginning of love

Eyes are just a tool and excuse, not the primary cause of love. Ibn Davood knows the main reason, according to the hadith of the Prophet Muhammad (pbuh) familiarity of lover and beloved in the spirits world:" The spirit are mobilized soldiers, Each one who have known each other in spirit world will have trading with each other in this world and Those who have not known each other became different from each other. His considered love as a part of nature of lovers and beloveds that never go away:

Anyone who suffers from love without reason, I am suffering from the love that has reason. Her love is nature of my soul that does not change and destroy over times (Ibn Davood,1985,1/53-54)

Sa'adi also when was prohibited of love by others said that prevention is impossible because he believed that love was in his nature before the creation of his body: Do people prohibit the one like me who is mingled with love before creation of my body from adoration? (Shirazi,1993,38).

3-Love and lover forgetfulness

According to Ibn Davood true love is belong to a beloved and the other's love seems to be a fun for lover, although his heart was captivated by several people but forgets them immediately goes back to the first love: Eighty people or even ninety or more than that capture my heart every night. My heart is blundered by one and fall in love with the other but forgets them immediately

and becomes smart. my heart was smart before your love and loved people and had fun. But since your love called me and it answered that, my heart cannot forget your love. It's your choice to join me or not but I know my heart is yours and no other one (Ibn Davood,1985,1/62) Sometimes lover is blamed by the beloved but this have not effect on the love forgetfulness: Although you continue to blaming me, but this will not be a way to forgetfulness of you (the same: 75).

Sa'adi considers the forgetfulness beloved impossible and knows his love story an old one: Forgetting you is unlikely and my scandal is an old shame from you (shirazi, 1993,130). Sometimes the love parties become far apart, but the distance will not lead to forgetfulness love and lover: don't you think that being far apart will leads to forgetfulness, Love is not suppressing fire(the same:32).

He as well as Ibn Davood may be faced with new beloveds but they do not care. He believes that a new love cannot make old the first love: my love promise wouldn't be old by a new love and my love garden wouldn't be fade (the same: 32).

4-Humiliation and humility in love

Degradation and humiliation are the signs of Love in front of his beloved. According to the Ibn Davood's poems lover is slave of the beloved. If beloved does whatever lover wants, she makes her lover alive and if otherwise it's because of the lover's Sinfulness. in the love rule, the opinion of beloved is important and lover has no idea.

If you do what I love you make me alive and if you don't I'm guilty. You're my owner and I have no idea (Ibn Davood,1985,199)

Elsewhere, he considered the humiliation as a dignity and honor" and admits that humiliation is truly Dignity (Ibn Davood,1985, 107).

The poet introduces himself as a slave of beloved and knows it an honor: I deserve to be your slave and it seems an honor to me as god knows. He is satisfied even that his lover accepts him as his

slave's slave: god knows that I want to be your servant and your slave's slave (the same: 88).

He doesn't want anyone to Whimper him about this humiliation because it's Proud and honor for him: I'm bigger than that to be Whimpered, I proud this humiliation (Ibn Davood,1985,141).

Sa'adi also believed in the slavery and humiliation against beloved but not as much as Ibn Davood.

Sa'adi claims that his beloved didn't accept him as a slave while he didn't accept the emirate in his tribe: I didn't accept to be a Governor and now my beloved don't accept me as a servant (Shirazi ,1993,102).

He asked his friend don't blame him for his love because love has ability to change the nobilities to servant: don't blame me because of love ,many nobilities became servants because when they fell in love(the same :134).

He accepts Abjection if it was a beloved command: if it is your command that I should be confused of love I appreciate it and I'm satisfied (Shirazi ,1993,: 30)

5-The victim lover and the killer beloved

Some die due to intense of love and Prolongation detachment from beloved and some ask their religious scholars this Murder warrant.

In the book "VaffiatSafdi" is stated: IbnRoomi entered the parliament while a paper was in his hands written on it: IbnDavod the Iraq religious scholar tell a rule of the eyes of beauties. Should we a beloved stab his lover heart and do lovers allowed to kill beloveds?

Ibn Davood answered: how you can kill your beloved? isnt it better the join than Separation? (Safdi 2000.50).

Sa'adi mentioned also the killing lovers by beloveds and said:

It is stated that its forbidden to kiss beauties is it allowed to kill lovers?(Shirazi 1993.42)

In the other statement he said that he is allowed to be killed by a beauty smile: god blesses a man killed by this smile (The same: 92).

In the other line Curses the brunette beauty which killed the Muslim liver (himself): isn't killing Muslims forbidden? God destroy the beautiful brunette girls whom are allowed to do that (Shirazi ,1993,42) .

6- Separation

Separation is one of the worst issues of lovers. they Complain much of this situation and describe that. Ibn Davood knows separation as the most difficult situation of lovers:

Being forbidden is easier than that separation for lover. I swear that I saw nothing more painful than separation (Ibn Davood,1985,1/149).

Fear of Separation burns lover's liver and breaks his heart: I am concerned about separation and my heart is sad. it fears of separation while lover is crying around people. Healing and illness is of the lover are the same but it's more painful and tragic the separation time (the same 1/230).

In his opinion the most difficult disasters is separation without farewell, he believes that desperately the lover should say goodbye to his beloved. He believes that lover should Seized the time of goodbye because there may no other opportunity to see her again: take advantage of your farewell time because you won't have an opportunity to see her again.

The most difficult pain I've suffered is a separation without farewell.

Almighty God is, all love joins how long they are, however they all lead to separation (Ibn Davood,1985,1/259).

Sa'adi describes the join and separation together. He believed that as much as the join day is sweet, the separation day is so bitter. He considers the separation as a disaster and knows it painful: the join night is bright like a day and the separation day is as dark as a night. The separation is a big and suffering disaster (shirazi, 1993,130).

He knows that true love will die in the separation die: I'm not faire if I won't die at the separation day (the same : 116).

In the other line he alike the separation nights to death time and alike the join time to eve

morning: the nights without my beloved are like my death nights and my join day is like eve morning (the same :54).

7-Disclosure of secret love

Lovers tend to deny their love .some lovers deny it completely but it will be Disclosure by overcoming the passion.

Ibn Davood According to the poems considers the overcoming the patient of lover as a cause of Disclosing the love: every one whose patient is overcome, his love will be Disclose (Ibn Davood,1985,1/418).

He believes that a lover whose live is secret isn't good and it's impossible to hide the love because the sadness of lover discloses it: the love that is hidden by words isn't hidden because the sadness of him discloses that and all are aware about that (IbnDavood, 1985,1/425).

If a lover wants to hide his love his appearance represents his inside emotions: if I hide my love, is there anything present my love from my inside emotions? (The same:1/425). Sometimes the secrecy is causing the leak of love: I hide my love and this secrecy discloses me (the same: 1/426).

He believes in disclosure of secret love and describes love Concealment asa heretic: the secrecy of love is Concealment in love religion; I love apparently however my beloved doesn't like (Shirzai ,1993,120)

He mentioned the cause of disclosure of love which is lover's emotions and say that lovers hide the love as much as the can but their emotions overcome them and disclose that: lovers hide their love as much as is possible but their desires appears that.(the same: 40).

8-lovers crying

Crying in front of beloved or her home is a common thing among all lovers. In contrast of last lovers Ibdavood speaks about the crying in farewell time instead of last memories of beloved: when we wanted to say goodbye we said many things. my tears fell down, my duty was keeping you and I try to keep my tears now.

my eyes are as like as cloud raining quickly. Cloud is already calling the waters to fall down and the north winds riding the, Clouds were not scattered until their water poured and make the Gardens become lush and green (Ibn Davood, 1985,1/396).

He was remembering that his hair still was black at youth and also crying: You have many excuses at the time your hair was black. I told while my rears were dispersing (the same: 1/449).sometimes he stop crying because of the Envious blames. He knows tears the pain sedative: nothing can avoid my crying else the Envious blames. Crying is a sedative for lovers (the same:1/ 403).

Sa'sdi is also crying for his friend, she separates but sa'di still loves her and cares about her: my beloved is separated from me but I'm with her remotely. my days are like Doomsday and I alike my tears to the night stars (Shirazi, 1993,2).

He said: my Eyes have given to Noah's Flood and my heart is forsaken (the same; 52).he cried several times for being separated from beauties: women adorned with bracelets and strings of pearls injured me many times. He cried so that wants to make a river of his tears: the Caravan in the desert was thirsty and I made a Lake of my tears for them.

9-patience

Patience is one of the most difficult responsibilities of lover in the road of love. Some lovers are patient and some other Impatient. Ibn Davood describes his patience in this way: this is the state of person whose owner (beloved) left him, he couldn't wait (Ibn Davood ,1985,1/179) In his opinion the patient leads to convenience but the lover spends his life in the way of waiting: I know that patient leads to convenience but my life is spent in this road (Ibn Davood ,1985,1/193).

He wait as a real lover till the beloved tend to join him: if I could wait you will join me one day (the same: 1/ 197)

He believes that when you separate and love has Pertinacity, you mustn't wait (the same : 1/302).

Sometimes lover is disappointed and be forced to wait against destiny: I'm enough against you, not like a crafty man, but I'm disappointed and I will wait against the destiny (the same: 1/456).

He wanted to be rewarded so is Obedient to God's command: I hope to be rewarded by god and being hapless is as like as vining (the same: 1/ 456).

But sometimes Love troubles and disasters are so severe that the lovercannot bear them: does patience can Resists against what I see or prohibits me? (The same: 1/ 479).

Sa'adi chooses the way of patience apparently but his inside is Restless: it seems that I'm patient but I'm Inner impatient (Shirazi, 1993,24).

He describes the patience as a Permanent companion and a disloyal friend in love.

I confess that patience is a Permanent companion but in love it doesn't make sense (the same: 24).

In The conflict between the power of love and patience, love always has been dominant: love became dominant and plundered my heart and prevented me to scream. The love hand won and my patience hand failed (the same: 102).

Sometimes beloved asks lover to be patient but it's impossible in because the love overcomes: do you ask me to be patient while my love overcomes my patience? (The same: 92).

Hispatience destroyed gradually due to Permanent sadness and sorrow until is completely disappeared: sadness and sorrow like a rain washed my patience and destroyed it completely (shirazi, 1993,38).

B- Interpretation Structure and language

As is clear from the above examples two poets have used common sense and themes, But the Interpretation style and way of each expression is different. Diversity and difference of Terms and manner of expression in the poetry of Sa'adi is quite tangible. Before examining the structure and way of expression of the poet's imagery It is

a needed a short definition of some of the modes of expression such as metaphors or Simile and disambiguation .

1-Majaz (disambiguation) in terminology means assault and Phrasal mean of it is to quote the word from its original meaning and use it in the sense according to the original meaning for example using the lion to express the courage of someone. Majaz has two types: a) Lexical which Includes using the word in sense which is not defined for that in order to interest (the mean in common with real and virtual meaning), this use is because of symmetry meaning which prevent from expressing true meaning this symmetry meaning is whether Lexical or by state. B) Rational which is assigning the action to something else due to its virtual and real meaning relationship and the symmetry meaning which prevent from expressing the true meaning. For example: physician healed the sick, Healing is god's work and assigning this action to a physician is kind of Majaz. (Hashemi, 302 &308).

Simile in term means Liken and is used to likening 2 or more things because of common attributes and by the particles (hashemi, 256).

1-

he word "**Metaphor**" means to ask something in trust and its Phrasal meaning is use something in the meaning except the mean that it has. It's because of Likeness between the original and desired meaning (Hashemi, 315).metaphor is in fact the simile which its particle and one of simile sides are eliminated. If the Likened is eliminated it is called Stipulated and if the other part is eliminated it is called Maknieh. (The same:315,317-319).

With these concise definitions now there are examples of illustration these cases by these two poets:

IbnDavood say: I've got to hide your love even I had avarice to it, so my secret revealed what I hid (IbnDavood,1985,1/426).

The second Hemistich has rational Majaz so that the action "revealing" is assigned to "hidden" not to a person himself.

Or in the statement "does patience can Resist against what I see or prohibits me?" (The same:1/479) the action "Resist" is assigned to patience and the action "prohibition" is assigned to Infinitive of prohibition.

Heart that is the main part of body in the loving Process is frequently used in lover's poems and many actions are assigned to it instead of the person himself. IbnDavood in some poems assigned Bondage, perplexity, indifference to other loves, falling in love and, Alertness and humor, meet real beloved and not forgetting the to his heart (IbnDavood,,1985,1/62).

Rational Majaz is more seen with other forms of expression in Sa'adi's poems. He assigned the Bondage to the beauty eyes which this simile is Causal (Shirazi ,1993,28).

He likened the eye to a human and assigned the crime to it which is the Maknietype of Majaz and on the other hand assigned the Bear guilt burden to his heart because heart is a place which is affected by eyes. The statement "Yahmelo Vezara" illustrates lexical sorrow of Sa'adi in some Verses of Quran, for example Verse 164 of An'am which says: "no one can carry other's sin": if my eyes weren't criminal my weak heart couldn't bear the sins (the same: 98). In the other line he assigns the guidance of heart to his eyes. (The same: 38). In the other poem the statement "most permanent companion and most disloyal friend" are Rational Majaz because poet assigned Permanence and Disloyalty to patience. In the other case he likened the patience to a permanent companion and disloyal friend which is eloquent simile (the same: 24).

In other poem he assigned the ownership of his heart to love to demonstrate the effectiveness of love on his heart so that, love is owner and heart is owned slave. The combination of "hand of love" in in that poem is Maknieh metaphor because it likened love to a person and then

removed that and mentioned one of parts which is Hand. The word Patience is also Maknieh metaphor .poet likened the patience to a person which has arms and then removed the person and used its part which is arm. On the other hand he assigned the shortness to arm which is rational Majaz (the same: 102)

Sa'adi expresses the beloved's looking by metaphor, the beautiful glance which is as sharp as Sword. Arrow and sword are metaphor of beloved's eyes.

Poets likened the glance to the arrow and sward and then removed the eye which is simile first part; this metaphor is called Stipulated (the same: 24). He uses the Maknieh metaphor to describe the effect of beauty eyes on the lover'she art for example in combination "eyes sward" or the stipulated metaphor of Verbensheathe.

Poet gives this verb for close eyes of beauties as a metaphor and similes "glances and eyes of beloveds" to sward. Beloveds close their eyes which are such swards at the time of sleep. He likened this closing to Sheathing the sword (the same: 24).

In the other poem he says: Usurped heart has no complain even if will be killed by beloved (shirazi ,1993, 24). In this poem the stipulated metaphor is used since the lover is likened to a Usurper and beloved is likened to Usurped and the simile is used.he composed about the effect of beloved glance on the lover. Let her kill me by her eyes since eyebrow can target everyone shewants(shirazi,1993,120).the combination "sharp eyes" is Eloquent simile. so that he likened the glance to an arrow in term of being effective and the eyebrows are likened to a bow in term of Curvature. This combination can be Maknieh metaphor so that eyes are likened to a Shooter who shoots the arrow. He removed the second part of simile but the arrow, one of the parts is remained. He likened his eyes to an enemy which Assaults his heart and has misled him to road of love (the same: 36).

About forgetting love, he likened the old friendship to a cover or garden which a new love cannot make that old and his old love will never get destroyed(the same: 32).

Eloquent simile or Maknieh metaphor is seen in the "vow cover", the vow is likened to a tent then it is removed the thing is simile. Maknieh metaphor is in likening the vow to a woman who has cover. he removed the part of simile and keeps one of its parts which is Jelbab(cover).in the second love is likened to a garden.

He brought Eloquent simile in four hemistiches: join night is bright as day. Day of separation is dark as night. Farewell is a big disaster. Separation is suffering (the same: 130).

Poet removed the particle and simile cause and it leads to no difference between 2 parties of a simile.

Sa'adi likened his Outward patience to spider webs In terms of weakness and erosion (shirazi ,1993, 24).the Inconclusive metaphor is used in both cases. He likened his patience to a ruined house which is destroyed by rain (the same: 38).

The combination "patience ruins" is Maknieh metaphor. He likened the patience to a house which becomes ruin now, this is also an eloquent simile which means likening the patience to ruin house and likening the sorrow to rain.

A compare between IbnDavood and sa'adi:

Having a glimpse to the poems of these two poets it can be inferred that describing love and lover in sa'adi's poems are more beautiful and exaggerative. IbnDavoodlikened his eyes to a cloud which Roars, he didn't care about the eye and describe the cloud.in the other poem he likened his eye to a cloud and likened falling tears to milking but he removed "falling " so stipulated Metaphor is used.

He likened the Thunder peal to a camel driver's vocal .this cloud wont sporadic till cries (rains) and then hills are laughed and trees will be green (Ibndavood,1985,1/396).

In the word Crying and laughing, the stipulated Metaphor is used because raining is likened to

crying and being green is likened to laughing of garden.

He likened his tears to a Pearl string which Never breaks (the same;1/ 449)

Sa'adi expresses his crying in several ways, such as Scattering of stars at Doomsday (shirazi, 1993,28).

He exaggerates a lot in his eloquent similes.in the combination "Flood of tears" tears are likened to flood and the falling tears is likened to scattered stars in Doomsday. Or in the other case he likened his crying to the raining and the exaggerate is when it is likened to the Noah's flood. Alsohe likened his inner warmth to a Fire with firewood (the same; 52).he also likened his tears to a string of Pearls which is Torn each time remembered the separation (the same; 54).

The statement "tear string" is eloquent simile. He likened the tear to a pearl string which is torn. But another time exaggerates in his words about crying. He makes a lake of water for caravan (the same;102).

Interrogative method

The main meaning and purpose of the interrogation is seeking to realize the unknown truth but sometimes it is used to other aims like Renounce, reject, exposition, encouragement and....

IbnDavood uses this method to negate the ability and patience of lover against love and beloved: does patience resist against the Suffering that takes a man like me? It means that it cannot bear the love injuries (IbnDavood ,1985,1/479).

Sa'adi uses this method for several purposes:

It is statet that kissing the beauties is forbidden .is allowed to kill the lovers? (shirazi, 1993,42).

It is clear that his mean was denying the action and condemning it. Of course in other place he expressed that it's allowed to kill him (the same ;92).

He used the word "Saghr"which means mouth and teeth in sense of Border. so there is Opacity because "Saghr" has two meanings: 1) border 2) mouth and teeth of beloved. In the second

meaning sa'adi likened the love victim to soldiers and Border guards who are martyr, the lover is martyr because of the love and its injuries. If it means teeth and mouth it refers to Hadith "a man who die while is lover, his death is like as to become martyr" which IbnDavoodcited that. Sa'adi in another poem used two methods of allusion and Interrogative:" isn't killing the Muslims Forbidden? God curse the Brunette beloved of tribe which allowed killing them. (The same; 38).

The first Hemistich refers to the sanctity of Muslim blood which in some of the verses such as 93 of Nesa is mentioned:" whoever kills a believer intentionally, will go to the hell which is eternal". The poet likened himself to a believer who is intentionally killed by liver. on the other hand the Interrogative is used with two different meanings, in the first Hemistich, denial Interrogative is used and in the second one Interrogative is used in The sense of wonder .in the statement "god curse "the verb is literally past but it's a kind of pray, on the other hand the Brunette beloved refers to a Brunette beautiful face in the poem of Amr-alqeis : "I was like a piercer of Hanzal in front of the Brunette beloveds of tribe".

Harmony of the poem

Music harmony is the main factor of the poem, Value and consistency of a good poem depends on its music. About the impact and importance it is stated that poetry is the minded music. Today, writers and researchers are divided poetry music into three types:

External music or prosodic weight

Side music: The appropriateness of two words or two letters at the end of hemistich.

Internal music: The appropriateness of Consonant and vowel of a poem.

External and side music of a poem is related to Rhyme of poem because the melodies originated from them.

Weight or Bahr of the poem which is the base of forming anOde will provide the balance of all the

musical elements. The balance becomes possible through the strong order of segmentation and movements .however Cohesion and community of words with each other gives poetry A kind of inner inherent strength which leads to effect on the reader or listener more than the unweight words.

Choose the right words with proper meaning as well as their proper order and Sortundoubtedly is one of the characteristics of a good poem, they should be chosen to have a better music and harmony and capture the reader. According to some previous examples it is clear that many poems of IbnDavood are nothing but rhyme and rhythm and if we remove the distance between two hemistich and rhyme andrhythm, the poem will change to pure prose and have no effects of happiness or sadness and excitement on listener. As an example about the great bilateral impact of glance of lover and beloved, he just says briefly about its effect and mentions it with word "Asar"which sometimes implies multiplicity and can express the effect of an usual person in a pose statement. (IbnDavood, 1985,1/135).

Or in the theme of Slavery of lover IbnDavood writings are more likely to be a pose rather than poem. He is begging the beloved to accept him as a slave (The same; 88).

But Sa'adi used effective words to express the lover's looking, like the bow and arrow or shooter. Although these words were also in so many old writings but sa'adi ordered them appropriately with a new harmony and intensified its effects on listener or reader.(shirazi ,1993,24).

A glance Hits the heart of lover, so sa'adi uses the words like "Invaginate"and" sward of eyes" and" Decisive blow"to express the real meaning of hitting. He expressethe effect of beauty looking on the lover's heart with his word arrangement. (the same; 24).

However Sa'adi didn't exaggerate about the slavery,as IbnDavood ,but stated his degree in front of his lover and tribe with proper words:

"she didn't accept me as a slave while I am a commander in my tribe"(the same ;102).

Comparing the Weights and prosodic Bahr used by these two poets, given that the diversity of poems of IbnDavoodis more than Arabic poems of sa'di,Weights and prosodic Bahr used by IbnDavood are definitely more than by sa'adi. Since comparing all poems of these two poets is impossible, we convince to some of them in a table:

Sa'adi	IbnDavood	Bahr
6	8	Long
3	-	Complete
-	7	Extensive
1	6	Luxuriant
1	1	Geomancy
2	-	Slight

CONCLUSION

- 1- The proposed themes inlove poems by IbnDavoodandSa'adi are similar although there was also seen different themes and issues in both of them.
- 2- IbnDavoodoften expressed love and its issues by simple words and statements.
- 3- Regarding that he is a religious man and scholar, the reader expects to see more religious sentences in his poems but this phenomenon is more seen in the poetries of Sa'adi.
- 4- Sa'adi expressed love issues by multiple imagery as simile and metaphor while IbnDavoodtook advantage of them specially simile less than sa'adi.
- 5- 1. Literally should also be stated that sa'adi captured the words of pre Islamic poets and combined them with the words of the Quran while we don't see this way in IbnDavood's poems. Of course verses of IbnDavood are left which has written by the style of pre Islamic in term of theme and words. on the other hand in a few poems he used religious words such patience and satisfying to

destiny when he is completely disappointed of beloved and had no way to join her.(theme : patience and humiliation against the beloved)

- 6- The Harmony caused by arrangement of words in sa'adi's poems are more pleasure.

12. Yafeei,abd-allahbnSad,Merat –al-Janan and Ebrat –al-yaqzan fi marefatHavades al-zaman ,research Abd-allah Aljaboori,1st edition Beirut Al-Resaleh institute,1983.

Reference

1. Allah Almighty, holy Quran
2. IbnJouzi ,Jamal-al-din Abu alfarajAbd-al-rahmanibn Ali ibnmohammad , Zema –al-hava , research : Khaledabd –allatif –al-sabe al elmi publisher: Dar-al-ketab Arab, Beirut num1.1998
3. IbnDavoodIsfahani, al-zahreh, research : Ibrahim al-samerani . publisher : maktaba-al-menar Jordan Zarqa ,1985
4. Khatib al-baqdadi,abubakrahmadbn Ali, Baqdad history ,researcher: dr.basharavadmarouf ,Publisher : dar al-qarb al-eslami . Beirut num 1.2002
5. Zahabi,shams –al-din bn Muhammad, seiralam –al-nabla. Research: The researcherssupervised by shoaib –al-arnavot 1985.Beirut Al-Resale institute
6. Sa'adi, sonnets ,research: khatibRahbar ,publisher : Mahtab ,Tehran,4th edition 1991.
7. Shirazi.abueshaq Ibrahim bnAli,Tabaghat al- Foghaha, corrected by Muhammad bnmokarrambnmanzoor research: Ehsan Abbas 1970,1st edition Beirut ,Dar –al RaedArabi
8. Shirazi ,JafarMoaied,arabic poems of Sa'adi,1993,shiraz university press
9. Safdi,Salah-al-din malvafi be-alvafiat,research: Ahmad al-arnavoot and turkey Mustafa 2000 Beirut,DarEhya al-tarath
10. FatehinezhadEnayat –allah, Ideal love in poems of Abbas ibn ahnaf,LiteraryJournal num13,summer2008.
11. Hashemibak,SeyedAhmad,Javaher –al-Balaghe fi Al-maaniva –albayan, no date,TehranmMustafavi press