The Reflection on Khayyam's Thoughts in Ahmad Safi Najafi's Poems of Aspects: (Epicureanism (carpe diem), Secularism (love of material world), Youth (love of drinking), Complaining of fate)

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Extended Abstract
1. Introduction
The most successful and the closest translation of Arabic taste and poem is done by Ahmad Safi Najafi. One of the reasons for his successful translation was his prolonged stay in Iran and his good acquaintance with Persian language. According to Yousef Hussein Bakar, the best translations of the Rubaiyat, the translation of Ahmad Safi Najafi, belongs to the Iraqi poet called Abdul Haq Fadhil, an Iraqi literate (Bakar, 1957). Safi started learning Persian and began to learn Persian in a short period of time through books and people, and this language gave him the opportunity to become acquainted with the treasures of Persian books (Salehi, 1970). Thus, Arabs named Safi Najafi Khayyam al-Arab because the Khayyam's spirits flow into his chest, and his genius has been transferred to him (Safi, 1961).

2. Review of Literature
The main task and function of comparative literature in Arabic language, Alad al-Muqaren, is comparing the literary works written in different languages and revealing the similarities and differences between them from different aspects. Adaptive literature speaks of the literary relation of different nations and reflects their literature as compared with each other (Fakhr, 2007). In comparative study of the works, the researcher can discover how the thoughts and common points of human thoughts can be influenced in different fields (Nosratzadegan, 2008).

3. Method
This study examines similar poems from two poets (Khayyam Neishabouri and Safi Najafi) using the French school method in the comparative literature with semantic similarity to explain the similar and different ideas. The French school in the comparative literature believes in the influence between two literary and linguistic differences.

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4. Results and Discussion
Both poets express their thoughts openly; sometimes they use ridiculous expressions. Not paying attention to the past and the future are two elements of the philosophy of Khayyam, which Khayyam repeats abundantly and calls on everyone to take advantage of good moments. Safi, like Khayyam, comes to life in the present time. There are similarities in the views of both poets about the passion of the world. Khayyam caused the interest of the world to be distressed, and it was distant from reason and wisdom. Khayyam says that the world and what is in it is going to be destroyed; therefore, it is not worthy of man to be interested in it. These two poets invite human beings to avoid the world and interest in it. The belief in the destruction of the world is considered to be the cause of a tendency towards comfort and beauty. Both poets are sorry for the loss of their young age, and they rejoice in their poems. Both poets spoke of the end of the happy young age. It can be said that the functions and meanings that both poets have used in their poems of wine is very close to each other. And at first glance, the reflection of Khayyam's thoughts and meanings on the issue of wine is evident in Safi's poems as well. Both poets consider wine as a source of goodness and liberation from wisdom and thought. The viewpoints of Safi and Khayyam are shared by this attitude, and both have the same attitude towards time. Najafi regards the era as an enemy that always attempts to perish; he sees the time as a gambler that never wins the game and the gamble.

5. Conclusion
The story of Ahmad Safi Najafi and his eight-year-old life in Iran, his knowledge of Persian literature, his interest in Khayyam's thoughts and beliefs about the poet and the philosopher and the translation of his poems, and in some cases, the similarity of the beliefs and spirit of these two poets in their poems reveal the views and thoughts of Khayyam reflected in the thoughts of this Iraqi poet. By studying Safi's poems, it is clear that Khayyam's thoughts are effective in the philosophy of ideology, and the similarities between the two poets are more than their differences. Some of these effects and contributions are evident in some cases, such as missing out on the present, avoiding interest in the world, regretting young days, praising wine, and complaining about the times. Meanings of not losing the present in Najafi's poems are like Khayyam's Rubaiyat. The love of the world in their eyes causes sadness and a lack of greed due to the wisdom and source of happiness. Complaints and protests are used greatly in their poems. They find the way to the sweet, so they both invite wine and use good moments, especially young ones. Safi Najafi's poems have been truly influenced by the structures, words, and sometimes the themes of Khayyam's poems.

Keywords: Khayyam Neyshabouri, Ahmad Safi Najafi, Boasting the present, loving the world, Youth, Praying wine, Complain of the days

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