

The Comparative Survey of Pessimism in Abul Ala Al-Maarri and Hakim Omar Khayyam Poems

Dr. Nasser Ghasemi Rozveh

Assistant Professor of Arabic Language and Literature, University of Tehran, Iran

ABSTRACT

This essay is a comparative survey on the issue of Pessimism in the poems of Abul Ala Al-Maarri and Hakim Omar Kayyam Neishabouri. Since both poets are recognized for their pessimism, the researcher is going to analyze the effective factors on the onset of pessimism in the poems of both Arab and Iranian poets through discussing the sociopolitical condition of the era the poets both lived in. Moreover the researcher is going to look for tangible sample evidence of pessimistic views in the poems of Abul Ala Al-Maarri and Hakim Omar Kayyam. Although it is not fair to consider both poets absolutely pessimist in everything, it seems somehow obvious that they held pessimistic philosophical views on many issues such as death, the world, friendship and companionship, marriage and women, religion and religious sects, life and free will. In conclusion, the researcher believes that pessimism is more noticeable than anything else in the works of both poets and this is mostly because of the sociopolitical condition of the time the poets both lived in.

KEYWORDS: Abul Ala Al-Maarri , poem , Omar Kayyam , pessimism , comparison.

1. INTRODUCTION

Pessimism has always been one of the nations' noteworthy subjects in all centuries and especially poets have discussed it in presenting their own beliefs and thoughts. Perhaps these subjects originated from political and social conditions of the poet's era, so that through presenting it, the poet can present his ideas to everyone. It is obvious that human beings from the olden days were worried about their future and stated his thoughts and beliefs about it. Thus, there exist several ideas regarding this issue, that man either looks optimistically at the world and worldly goods and spends his life with this view, or sees the world and its possessions pessimistically and condemned to God's fortuity. Both of these views have varying effects on human being's life.

Criticizing and surveying Abul Ala al-Maarri's thoughts and opinions from Arabic literature and Omar Khayyam from Persian literature has always been regarded by keen writers and researchers. Among them we can mention a proper and apposite work by Dr.Taghrid Zaeemian with the topic "Philosophical beliefs in Abul Ala al-Maarri

and Omar Khayyam" and also "Philosophical beliefs" by Omar Forookh and "Wine and Aster"(Mei and Mina) by Ali Dehbashi and "Khayyam Nameh" by Mohammadreza Ghanbari.

Regarding the grand importance of pessimism and its unique effects on human interactions with others, we can see clearly its realization in Abul Ala al-Maarri's poems and Rubaiyat(quastrains) of Omar Khayyam and find out the views of these two poets. A view which made some of the critics of these two poets accuses them of atheism. However, regarding the essence of recognizing human perspectives in different societies, we should use them to advance man's future thoughts. Hence, pessimism of the two famous and capable poets of the Arab world and Iran toward different matters can be an explanation for different angles of their views.

What is posed here is that whether Khayyam has been influenced by Abul Ala? Despite purport and content similarities between Khayyam's and Abul Ala's poems, we can hardly say that Khayyam has imitated Abul Ala. It seems that Khayyam has looked at Abul Ala's poems and has even read some of his verses in an assembly, but what can Khayyam, who is in the position after Avicenna and is a remarkable philosopher, learn from a poet like Abul Ala? (Jafari, 1993, p 38-39)

1- Biography of Abul Ala and Khayyam

Aḥmad ibn Abd Allāh ibn Sulaimān al-Tanūḥī al-Maarri, was born in AD 973 / AH 363, on Friday 28th of Rabi' al-awwal at the time of sunset in Maarat al-Numaan of the environs of Aleppo(Halab) in the Levant (Bilād ash-Shām). His Father Abd Allāh was from the house of science and wisdom who was in charge of the court for

*Corresponding Author: Dr. Nasser Ghasemi Rozveh, Assistant Professor of Arabic Language and Literature, University of Tehran, Iran 1 - Assistant Professor of Arabic Language and Literature, University of Tehran, Iran.
Email: naserghasemi@ac.ir

several generations in cities of Maarat and Homs, his mother was of Al-Sabike ancestry who had received considerable reputation for science and literature. (Ibn Khallikān, Undated, volume 1, p.113)

Khajjah Imam Abu'l-Fath Umar ibn Ibrāhīm al-Khayyām Nīshāpūrī is one of the great Iranian sages, mathematicians and poets of late fifth and early sixth century. About him Bayhaqī writes “He was born in Neishabur and all his ancestors lived there as well. (Bayhaqī, 1972, p.116-117) and his exact birthday is not clear. However, his splendid fame in eastern nations and sometimes in Europe and America is mostly due to his wise Rubaiyat(quatrain) that he used to sang in his leisure time for entertaining himself.

1-1. *Political conditions*

We can describe the political conditions of Abul Ala’s era that he lived in a time full of turbulence and political agitation. The well known Abbasid government had reached its extreme weakness and incapability due to internal conflicts and this lack of ability had agitated local governors and jarls for recalcitrance and sin. Buyids arose from Iran and eventually occupied Baghdad. Abbasid caliphs had nothing but the name of caliph and Buyids’ internal quarrels over seizing power greatly damaged the security and comfort of Muslims in this area and Abbasid governors were just the spectators of these scenes. (Al-Moghaddasi, 1989, p.390-391).

Abul Ala began his life at a time when all Islamic nations were the target of political storms. Iraq and Persia’s governments were different from Egypt and the Levant was manifestly different from both mentioned governments. Islamic nations were about to rupture as if Muslims were against a volcano of riots and political conflicts. “Each government took hold of affairs with special religion and beliefs, therefore sectarian conflicts took a wider realm day by day and in fact led everything to corruption and ruin. (Arab Scientific Group Press, 1945, 179)” The Levant and Iraq did not have a stable government, as Abul Ala puts it:

The ruin of a government is the cause of emersion of another government and this world is like this. (Lozumma-la-Yalzam, volume 2, p.742)

We can almost state the same features for social conditions of Khayyam’s era, a time when Seljuq Turks were the governors of the period, although alien to writing and scribing and deprived of Grace and courtesy, these people just by pretence at believing in religion and standing against Shu’ubiyah, respected Arabic language and they were proud to support Abbasid caliphs and be at their service. There was no end to these kings’ anger and although they had chosen Iranians’ life style, they still had barbarian behavior. We can state in brief words that there was no end to Turks’ cruelties to people’s rights in Khayyam’s era. (Razavi, 2006, p.88)

1-2. *Economic conditions*

It is obvious that economic conditions in every society depends on its justice, peace and security, a gift that Muslim nation in Abul Ala and Khayyam’s era were deprived of, and governors of both poets’ period focused all their attention an wars and battles to gain more wealth and power sources, it is obvious that such governors were unable to adjudicate and revive economic conditions.

Dr. Taha Hussein claims: “Abbasid caliph, Al-Mustansir had to resort to Roamn Caesar to provide Egyptians with food while before that period it was Egyptians who exported food to Constantinople and Rome. There was no year without war and battle, and also there was no year without occurring natural disasters such as famine, dangerous diseases, flood and earthquake. Horrible catastrophes that made residents of Baghdad and Egypt resort to eating the meat of dogs and dead animals. (Hussein, 1965, 79)

Abul-Fazl Bayhaqi, one of the historians in his history mentions occurring a famine in Neishabur in which many people perished. (Bayhaqi, 1999, p.942-943) “In Neishabur in Khayyam’s era that Neishabur is attacked and looted and is stricken by cholera, famine and starvation, in early fifth century Neishabur is so stricken by famine and disaster that no one has enough time to wash and bury the dead, starvation is so severe that people seek wheat and barley in muck and dung of animals.” (Ghanbari, 1985, p.65) Khayyam has been affected by such tragic disasters in his childhood.

1-3. *Social conditions*

Social security is the result of a fair economic system, and all groups of society enjoying political and economic security impartially. If, due to any reason, one of these effective factors is lost in the structure of society, consequently it leads to social quarrel and hatred. In addition, hostility and deceit substitutes kindness and intimacy. Abul Ala’s era has an unsatisfactory view in this regard.

Whatever occurred among Buyids over seizing wealth and power and sometimes made two brothers be each other’s most perilous enemies, is an evident proof of unorganized political era of Abul Ala. (Damascus Arabic council Press, 1945, 18)

Abul Ala sees himself captive in a society that despite the existence of boffins and scientists, the majority of people are surrounded by ignorance. Also sage Moerri's society was encircled by betrayal and abomination and people inherited this characteristic from each other.

People's behavior became immoral and unacceptable and people inherited it from each other. (Lozumma-la-Yalzam), volume 2, p.921)

Showing discord was another unfavorable characteristic of philosopher poet society, and sometimes he had to, in addition to pretending to stupidity, pretend to hypocrisy and discord.

I show discord like others because the characteristic of all people is showing discord. (The same, 1110)

Social conditions of Khayyam's era is similar to that of Abul Ala's. "A time when fighters are busy looting, the virtuous bluff about their virtue, speakers envision, the pious spread religious traps, Sufis were satisfied reveling, juris consults used legal tricks, scientists are severely biased, governors tyrannize, kings are busy with their own prosperity, and the old and the young are drowned in lust. (Ghanbari, 2004, p.48)

In this period, successive battles among claimants over crown and throne (power) and disasters such as plague and famine resulted in social distress and economic loss encompassed nearly all Iran. Moreover, ethnic and religious biases in Iran led to occurrence of hideous controversies and heavy slaughters. Conflicts which took many people's lives, ruined many schools and burned great libraries. (Shah Vari, 2005, p.67-71)

Therefore we can conclude from the above mentioned statements that social conditions of the two Arab and Ajam(non-Arab) poets are uniquely similar and social worries is related to the periods of both of them.

1-4. *Literary conditions*

In this period, new thoughts and beliefs had a severe tendency toward imitation. Initiatives were closed gradually and poetry with the same wonted style was in the mind of poets and as though all doors to new artistic horizons were blocked. Repetition of the same meanings and content prevailed and plagiarism which was demonstrator of poverty of enthusiasm and thought became popular. In this period that Arab had defeated and a group of them had migrated to the Levant and the Island and the rest that had stayed were humiliated. an era that Islamic nations were controlled by Iranian and non-Iranian rulers and power was in the hands of army and people in authority in a way that the world belongs to whoever is triumphant, and in an era that religion was a tool for achieving worldly purposes, in an environment that invited and bold and disobedient person to choose the bright way of army commanders, authorities and heretics, in this era people like Abul Ala Al-Maarri appeared. (Al Fakhouri, 1984, p.32-33)

It is interesting to know that Khayyam also in describing the literary conditions of his period in the introduction of the book "Force and Opposition" criticizes the unintelligent and lowerclassmen of its period who pretend to be knowledgeable and he describes them as pedant and puts it this way with extreme regret: "we are involved in a society that from scholarly people there remains but a few who are stricken by thousands of pains and hardships, and continuously overwhelmed with the thought that seek opportunity among the negligence of time to probe into science and stabilize it. Most of the pedants of our period wear the wrong garment and sometimes don't go beyond ostentation and pretence to wisdom." (Torabi, 2003, p.197-205)

In this period kings respected the poets a lot and poets were mostly famous scientists and cognizant in varying sciences. Among the content that prevailed in the poem of this period was poets' pessimism over the world and avoiding it, complaining the period and social disorganization in poem. (The same, p.198-203).

1-5. *Religious conditions*

We can say that the religious era of both poets was the era of conflict between religion and philosophy, religious tendencies weakened, and governors and authorities tended to mundane and worldly issues and by passing time, due to the fact that power was in the hands of those who were not Arab and didn't have a precise recognition of Islam and its principles, religious and moral rules were changed.

Abul Ala sees religious leaders who do not show much commitment to Islam principles and for achieving their own goals support various religions and sects. (Zeif, 1990, p.56-58)

These religions are tools for attracting the world for governors. (Lozumma-la-Yalzam, volume 1, p.61)

Religion in this period was influenced by religious policy and governors' and rulers' interference in people's thoughts and beliefs. Furthermore, by the appearance of religious sects and emersion of biases and conflicts among different sects and pronouncing sanction against rationalists, especially philosophers, the way to free thinking reached a dead-end practically to the extent that teaching theoretical sciences was prohibited and philosophers were accused of atheism. Also in this period Sufis expanded their domain of activities and compiled many books in this period. The noteworthy point is that Sufism in this period was of considerable contribution to Persian literature.

Since they found Persian prose and poetry a good device for stating their moral and theosophical aims, they added new sources of thought to it. (Safa, 1994, p.172-179)

Perhaps Khayyam's unwillingness to teach in public and his lack of interest in scientific discussions was because of his fear of being condemned by biased people. "The art of Khayyam is also living in such a period, a time that due to excommunication from the side of scientists, the titles of scholarly people darkened." (Ghanbari, 2005, p.84) However, the century that Khayyam and Maarri lived in, despite being named the century of social and political turbulence, is a luminous century in terms of history of thought; a century in which Abū Rayḥān al-Bīrūnī's vast and critical researches and attractive and passionate poems of Abul Ala Al-Maarri began and ended with the philosophy of famous mathematician, Omar Khayyam and his universal Rubaiyat (quatrains).

2- The literal and expression meaning of pessimism

Pessimism literally means portent. (Tabibian, 1993, volume 1, p.573) and is of grim thought meaning inauspicious and portent, and in expression means human pessimism over an issue or issues.

By investigating the works of these two poets it seems that we are probably unable to compare Abul Ala Al-Maarri and Khayyam in terms of science or philosophy with each other, but in the area of literature and specially poem, there is a lot in common between these two poets. One of these common issues is implications of pessimism in the content of these two poets that we can investigate the existence of this phenomenon and its reflection in works and lives of the two poets.

Of course before mentioning any subject, it is noteworthy that referring pessimism to some poets is unfair and we can call many of these poems a kind of sorrow or complaint because of fiascoes or adversities and human's pessimism or optimism is not usually stable on a definite opinion or philosophy, but is dependent on those sensual feelings that appears in special or common people's lives.

And man in both pessimism and optimism on whatever his life is dependent is affected by poverty or wealth and health or sickness and defeat or victory. We can also state that man's impression has a strong influence on tending to pessimism or optimism.

Thus, after noticing the literal meaning of pessimism, considering an introduction, we investigate some of the realizations of these two issues in the poems of the two poets.

3- Causes of pessimism

We dare say that in all issues that Abul Ala is pessimistic about, Khayyam also has the same thoughts on those issues, in a way that sometimes in studying the poems of the two poets we feel that one of these two has imitated the other one, even though researchers have denied that Khayyam has been impressed by Abul Ala and explained their similar thoughts just an accident, some people partially indicate that Khayyam has been the follower of Abul Ala Al-Maarri. Perhaps one of the most important factors that led to his pessimism over living in the world and had a tremendous effect on his thoughts was his sightlessness problem in which he lost his right eye at the age of forty and his left eye at the age of six due to smallpox that deprived him of seeing the beauty and glory of the universe, "and another effective factor on Abul Ala's pessimism is his deterministic thoughts which had a wondrous effect on his thoughts and his look at life and world, and worldly life and his poem in Lozoomiat is representative of that. At the introduction of Lozoomiat he has written that he had not compiled this book voluntarily and in fact has compiled it due to a fate for which he does not the depth and root." (Hussein, 1965, p.261)

Human is born with force and discontent and leaves it with anger. (Lozumma-la-Yalzam, olume 2, p.995)

Another factor that boosted the spirit of pessimism in Abul Ala was the effect that yielded in Abul Ala's thoughts in the shadow of past philosophical thoughts. It was because translating some books in the Abbasid era. With the help of these translated books, Abul Ala got familiar with these philosophical thoughts and beliefs and was impressed by them.

"Abul Ala indulges in his pessimism over different issues and sees nothing in living but darkness. He complains about the world in vain and society's corruption and is pessimistic about all human beings, especially women. He does not befriend people, doesn't marry and chooses an ascetic way of living. So, Abul Ala has been pessimist, he does not talk about things and life but pessimistically." (Zaeemian, 2003, p.173-174)

Another factor which brought about pessimism in Abul Ala Al-Maarri's thoughts and philosophy was his skepticism and uncertainty about some of man's life's issues and not understanding or perceiving some spiritual concepts that man is incapable of understanding.

However, about Khayyam we can say that one of the important factors about Khayyam's pessimism is losing his father at the age of 18 due to which he had to leave studying and gaining knowledge so he could earn a living for himself and his family and support his family with his own wage. In his book "Force and opposition" he mentions the difficult conditions that he and his family tolerated.

Moreover, we should not count Khayyam's complaint just as playing with words; at a time when injustice and corruption of the court and king, and at a time when death, destruction and famine was an evident sample of injustice in front of people's eyes in all over Iran, the discussion between Mutazilah and Ash'arites on how to better explain God's justice was a meaningless debate. Khayyam reacts against this theoretical discussion not only by asking where the origin of this justice is but by pointing at God as the source of evil and injustice. (Amin Razavi, 2006, p.96)

Another cause of Khayyam's pessimism was that he was familiar with intellectual and scientific achievements of the four previous centuries of Muslims, yet he saw everything fall down, and it was a time that the center of Islamic civilization had shifted from free theoretical research to tough explanations and interpretations toward Islam. Khayyam was definitely angry and sad about such a situation. (The same, p.106)

Another effective factor on Khayyam's pessimism could be his belief in determinism where he says:

If my coming were up to me, I'd never be born
And if my going were on my accord, I'd go with scorn
Isn't it better that in this world, so old and worn
Never to be born, neither stay, nor be away torn? (Forooghi, 1986, p.147)

4- Realizations of pessimism in the poems of the two poets

1-4. pessimism about the world

Both poets emphasize that the world is full of pain and torment and prosperous is the one who does not open eyes in the world full of pain. Abul Ala has reprieved life more than others and has chosen "Om o-Al-dafir" grudge for the world.

Abul Ala says:

My life is full of pain and my death is comfort, and all human beings are slave and captive in the soil. (Lozumma-la-Yalzam, N 76, p.391)

And Khayyam says:

In this desert mankind faces turmoil,
Many a struggle and brain – solitting toil.
Happy is he who left this gloomy field
Happier is he who came not to this soil! (Forooghi, 1986, p.135)

Both poets believe that the world is not to stay and whoever comes to this world sooner or later will migrate. In addition, both of them believe that this world is a place of torment and disaster and someone is fortunate who is not born at all. The stomach of a baby's mother that had encompassed him said fie on you, don't come to this world and die of sorrow. (Lozumma-la-Yalzam, 70, p.289)

Khayyam:

If those that rest behind conceived our test,
Indeed they would decline this mortal dive! (Forooghi, 1986, p.122)

The opinion of the two poets is that the world remains but man is eventually mortal, in this regard Abul Ala says:

Man passes like day in time and never comes back. (Lozumma-la-Yalzam, 56, p.281)

And Khayyam also says:

When you and I behind the Veil are past,
Oh, but the long, long while the World shall last (Forooghi, 1986, p.110)

Sometimes it happens, however, that poets have different ideas about an issue and have different ideas about the world, it means that Abul Ala finds death as escaping from the world and its torments.

So he assumes living as pain and death as relief. (Lozumma-la-Yalzam, 66, p.319)

But Khayyam says:

We should use the moments of life and enjoy its legit pleasures.

Get up and forget the cares of the ephemeral world,

Enjoy yourself and spend your brief moment in fun,

For if the world were faithful by nature,

Your turn would not come before others. (Forooghi, 1986, p.135)

And it is essential that man does not think about the past and future and enjoy every moment of his life with joy and pleasure.

As yester goes, let go! 'Tis out of way!

And morn's to come, so what's the ho-and-heigh?!

O waste thou not thy while on might and may!

This day thou seize and loose the ceasing day! (The same, p.134)

4-2. pessimism about living and death

When a reader reads the poems of Khayyam and Abul Ala, especially if he studies their life style, he finds out that pessimism has occupied lives of the two poets and they see life, existence and death as disaster and calamity.

Abul Ala Al-Maarri says:

Your life is full of pain and it is a wonder that someone seeks a long life. (Sact-Uz-Zind, third section, p.977)

And Khayyam also has an opinion similar to that of Abul Ala's:

In this desert mankind faces turmoil,

Many a struggle and brain-solitting toil.

Happy is he who left this gloomy field

Happier is he who came not to this soil! (Ferooghi, 1986, p.135)

Perhaps death is the end of life so man should know the value of life and forget about sorrow.

Abul Ala Says:

Therefore his idea is that man should continue life the way he has begun. (Lozumma-la-Yalzam, 57, p.286)

And Khayyam says:

O friend, for the morrow let us not worry,

This moment we have now, let us not hurry

When our time comes, we shall not tarry

With seven thousand-year-olds, our burden carry. (Ferooghi, 1986, p.129)

Thus, in their opinion death is the path for all creatures and whoever dies never comes back. However long a person's life be, they should finally leave this world. Therefore, all creatures are the same regarding the end of life.

Khayyam says:

Suppose the world was at your wish, then what?

Suppose you have read the letter of life, then what?

Suppose you remained prosperous for a hundred years,

Suppose you remained another hundred years, then what? (The same, p.85)

And here is a word from Abul Ala that is similar to Khayyam's words.

In these two verses Abul Ala means that death comes to us whether we are poor or rulers. (Lozumma-la-Yalzam, 8, p.109)

And it is similar to this holy verse that God states: wherever you are, death comes to you even if you are in strong castles. (Sura Nesa, Verse 78)

Both of them regret the end of life and suggest that people use the opportunities in life and while Khayyam assumes death as an end to pleasures, Abul Ala assumes it as an end to torment.

Abul Ala says:

Someone who is clever does not fear death because there is difficulty and trouble in life

And no sect was secure from the tyranny of life until they were buried in the ground. (Lozumma-la-Yalzam, 7, p.202)

And Khayyam says:

By thee a fresher dear than flower's sheave,

Do not the cup and lap of flower's leave,

Before the Ride of Time and Tide of Doom

Thy Dress of Life as that of flower's cleave!(Ferooghi, 1986, p.129)

4-3. pessimism about man's willpower

Abul Ala and Khayyam talk about determinism in life and coming and going by determinism without any willpower in life. So man passes a path in life in which he has no willpower, therefore he is born by determinism and dies because of determinism without interfering in it.

Abul Ala says:

I came to this world unwillingly and reluctantly and I will go to the other world unwillingly and God is present. My birth and death is not at my will and I had no willpower in life. Will I have willpower hereafter? (Lozumma-la-Yalzam, 4, p.253)

Khayyam says:

If my coming were up to me, I'd never be born

And if my going were on my accord, I'd go with scorn

Isn't it better that in this world, so old and worn?

Never to be born, neither stay, nor be away torn? (Ferooghi, 1986, p.147)

Both poets have deprived man of willpower and believe that man has no willpower in doing thing, whether good or bad, and man is condemned to fate. Furthermore, both poets believe that man's happiness or sadness is the result of fate and life has no effect on that.

Abul Ala says:

We cry and laugh while fate is dominant and it is not the world that makes us laugh or cry. (Lozumma-la-Yalzam, 50, p.424)

And Khayyam says:

Good and evil, our moral prison,
Joy and sorrow passing like season,
Fate in the way of logic and reason
Is the victim of far worse treason.(Forooghi, 1986, p.105)
4-4. pessimism over religions

It seems that pessimism of the two poets over religions and dignitaries of religion is due to the fact that in the era of the two poets religion was an excuse in the hands of the governors of that period that assumed themselves inheritors of religion via which they reached their avarice and wills.

Abul Ala puts it this way:

These religions are only tools for gaining the world by rulers. (Lozumma-la-Yalzam, Alhamzeh 24, p.64)

And Khayyam also says:

The reason I came to the mosque today,
Was not that I intended there to pray.
I had stolen a prayer-rug before,
It's old now, a new one I'll take away! (Homayee, 1988, p.109)
Abul Ala says:

A nation assumed that they became happy by saying prayers, but God is voucher that they have neither benefited nor suffered a loss. (Lozumma-la-Yalzam, A, p.371)

And Khayyam says:

One hand to skoal, and the other to Scroll!
Sometime haram, and then halal our goal!
Unripe our flesh, and then so ripe our soul:
A Mammon neither, nor a Muslim whole! (Homayee, 1988, p.96)
4-5. pessimism about dignitaries of religion

In ideas and opinions of the two poets we can understand that they criticize and reprove followers and dignitaries of the religion, especially those who pretend to piety and believe that they have codified some rules and created some religions for deceiving people and then resorted to lie and discord to reach their wills and desires. Their intention is not generalized to all religion dignitaries.

Abul Ala:

There are many elderly people who pray during the day but keep afloat in the betrayal sea at night.

Preachers tell you that they have remained undressed while their clothes are hypothecated by pleasures. (Lozumma-la-Yalzam, volume 1, p.371)

Khayyam says:

We're wiser than you, O' judge, though you're fine.
We're more sober than you, though drunk with wine!
Who is more blood – thirsty of us, O' judge?
Men's blood you drink, I drink the blood of vine! (Homayee, 1988, p.243)

4-6. pessimism about marriage

Abul Ala and Khayyam do not have a positive view about marriage; especially Abul Ala does not have a propitious idea about the result of marriage that is child and states that it is a crime committed by parents when a child is born. He assumes increase in generations and population as the cause of more corruption and ruin and goes to the extent that sings this poem and suggests that they write it on his headstone.

It's a crime that my parents committed against me but I did not commit such a crime against anyone.

And also says:

Most children bring about adversity for their parents; I wish such a sperm never reached fruition. (Lozumma-la-Yalzam, volume 1, p.32)

Khayyam also escapes from marriage but does not run away from wife and life to the extent that Abul Ala does. He does not encourage people to marry instead he encourages them to remain single and says:

Whatever pleasure and comfort that creator made,

For singles he put in the horizon,
Whoever got married due to Impatience?
Took his comfort and put it on the roof! (Homayee, 1988, p.232)
4-7. pessimism about friend

It seems that Abul Ala, due to his difficult physical conditions did not have many friends or he was suspicious about them and because of this reason was deprived of having a good friend. Khayyam also did not trust anyone and recommended to stay away from friends because he assumed that they finally become your enemy.

Abul Ala:

Try not to have a good assumption about friends and it is careful not to tell anyone your secrets and you are not secure on any heart. (Sact-Uz-Zind, p.131)

Since I have tested people, I stay away from them and I am superior to my enemies that they show enmity against me, so I have neither any friend nor any enemies. (The same, p.131)

And Khayyam:

You'd better take few friends in this era,
Talking to people is good from far away,
Whoever you are dependent on in life,
When you open the eye of wisdom he is your enemy!(Homayee, 1988, p.203)

Conclusion

Regarding the poems that exist in Lozumma-la-Yalzam and Sact-Uz-Zind the frequency of Abul Ala Maarri's pessimistic thoughts is more than his optimistic ones. It could probably be due to the fact that he could not see the divine's beauty in the world around him and enjoy it. He has optimistic poems regarding different subjects, though. However, in poems of the sage of Neishabur frequency and extent of pessimistic and optimistic poems is almost the same. But what we accomplished in this research is as follows:

- 1- Both poets enjoyed intellectual ingenuity, divine talent, and high philosophical thoughts.
- 2- The common ground between Khayyam and Abul Ala was due to the common pain that they had received from the social quality of their own period.
- 3- There exists a kind of "epic" thought in the poems of both poets.
- 4- Rationalism and Peripatetic school as another common ground between Khayyam and Maarri.
- 5- Both believed in the existence of the eternal God and had complete faith in him.
- 6- Sometimes pessimism appears in the poems of the two poets in such a way that some people accuse them of atheism with defiance.
- 7- Although both Khayyam and Abul Ala are stricken by pessimism about the secrets of creation and universe and have common ground regarding pessimism, in its realization and consequences they differ from one another in some areas. Khayyam's pessimism leads him to drinking wine, enjoying worldly pleasures and valuing the moments of life, while Abul Ala's pessimism leads him to piety and avoiding worldly pleasures and greed.
- 8- Khayyam's pessimism in all cases is in a lower position than Abul Ala's pessimism.

REFERENCES

- 1- AminRazavi, Mehdi, (2006) Sahbaye Kherad, "describing the biography and works of sage Omar Khayyam, Tehran, Sokhan.
- 2- Al-Maarri, Abul Ala, (1998) Sact-Uz-Zind, explained by Dr.Faroogh Al-Tebagh, Dar Al-Argham ibn Abi Al-Argham publications.
- 3- Almoghaddasi, Anis, (1989) the pioneers of Arabic poetry in the current century, Beirut, Dar Al-Elm Al-Malayin, T 17.
- 4- Alfakhoori, Hanna, (1984) history of Arabic literature, translated by Abdulhamid Ayati, Toos Publications.
- 5- Bayhaqi, Zohr Al-Din Abul Hasan Ali, (1999) Masoudian History, volume 30, with the help of Khatib Rahbar, Tehran.
- 6- Bayhaqi, Zohr Al-Din Abul Hasan Ali, (1972) Tatamma Savan Al-Hekmat, Lahoor.

- 7- Damascus Arabic council press, (1945) Abul Ala Al-Maarri's millennium festival Damascus eastern publications.
- 8- Ibn Khallikān, Shams al-Dīn Abū Al-Abbās Aḥmad Ibn Muḥammad, (Undated) *Wafayāt al-ayān wa-anbā abnā az-zamān* (Deaths of Eminent Men and History of the Sons of the Epoch) Ehsan abbas research, Beirut, Dar Al-theghafah.
- 9- Torabi, Mohammad, (1999) "a look at history of Persian literature" Tehran, Ghoghnoos.
- 10- Jar, Khalil, (1993) Grand Larousse encyclopedia, translator: Seyed Hamid tabibian, Tehran, Amir Kabir publications.
- 11- Jafari, MohammadTaghi, (1993) Analyzing Khayyam's Personality, Tehran, Keihan publications.
- 12- Hussein, Taha, Philosophical conversation in Abul Ala Al-Maarri's prison (translated by Hussein Khadim Jam) Tehran Mosavvar publications.
- 13- Zaeemian, Taghrid, (2003) philosophical thoughts of Abul Ala and Omar Khayyam, Al-Dar Al-theghafah, Al-Ghahereh publications.
- 14- Shahvari, Ahmad, (2005)sage Khayyam Neishaburi's perspective, Tehran, Hamrah publications.
- 15- Safa, Zabih Allah (1994) history of Persian literature, summary of volumes 1 and 2, Tehran, Ghoghnoos publications.
- 16- Zeif, Shooghi, (1990) history of Arabic literature, the period of governments and nations in the Levant (current Syria), T2, Al-Ghahereh, Dar Al-Maaref.
- 17- Forooghi, Mohammad Ali, (1986) The Rubaiyat(quatrains) of sage Omar Khayyam, Tehran, Foroogh publications.
- 18- Ghanbari, Mohammadreza, (2005) Khayyam Nameh, Tehran, Zavvar.
- 19- Homayee, Jalal Al-Din, (1988), Rubaiyat(quatrains) of Khayyamm Tehran, Nashre Homa publications.