

**Criticism and analysis of the  
techniques and style of poems of  
Abu Moaz Bashar bin Burd  
Takharestani (based on knowing  
the poet and translating and  
describing the poems)**

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**Abstract**

In this research, the purposes and techniques of poetry, verbal and spiritual arts in the poems of Abu Moaz Bashar bin Burd Takharestani are discussed.

To collect the data, the method of studying library resources and scanning has been used in it. For this purpose, the sources related to the topic of discussion were identified and the required information was collected by the method of extracting data.

Then the contents were arranged according to the subject. The basis of the work in this research is based on knowing the poet and translating and describing his poems.

The opinions and different aspects of each poet's poetic goals and techniques are the easiest and most reliable source of knowledge.

In the discussion of conclusions, it is tried to act carefully and avoid personal and biased judgment.

Vocabulary: poetic style, Abu Moaz Bashar bin Burd Takharestani, goals

**Introduction**

Among the outstanding and lasting works in the literary heritage, we can mention the works of

blind composers, which have attracted less attention from critics and researchers.

Throughout history and in the literature of different nations, there have always been blind people, whose poetry is considered one of the literary masterpieces and has been noticed by everyone.

Bashar Bin Burd is one of these poets whose poetic genius has distinguished him from other contemporaries. (Mustafa Mahdavi Ara: 2011).

Abol Faraj Esfahani in Al-Aghani in the chapter devoted to the introduction of this poet has given: He brought innovative and revolutionary methods in Arabic poetry and prose and transformed the savage style of the the pagan state of the Arabs before Mohammad era into the civilized style of the Abbasid era.

The originality of his words was so great that the great scholars of syntax such as "Siboyeh and Akhfesh" have referred to his poems. (Mashaikh Feridni, 1989)

A poet who, although research has been done on his poems and life, but like some other poets and writers, he has been neglected. To the extent that even his poems, which were scattered and collected by great people like Muhammad Tahir bin Ashour in a multi-volume book, have not been translated into Farsi.

And despite the Iranian origin that this famous poet has and has always been proud of, he was unknown to the Persians and was somehow oppressed. In this research, the purposes and techniques of poetry, verbal and spiritual arts in the poems of Abu Moaz Bashar bin Burd Takharestani have been investigated.

**Introduction of Bashar Bin Burd**

Abu Moaz, Bashar Bin Burd is one of the great poets of the second century of Hijri. He had a rich intelligence, excellent taste, good taste, great

thinking and great creativity. He lived in the Umayyad and Abbasid eras.

(Quadratullah Efti, 2013) He was born in Basra in 95 AH 714 AD and was born blind. From that city, he went to Baghdad and reached the presence of Suleiman bin Hisham bin Abd al-Malik in Harran, and he praised some Umayyad commanders (Abd al-Hay Habibi, 1988).

The narrators of the news are all of the opinion that Bashar finally lost his sweet life due to slander and blasphemy.

Asmae has said that Bashar is the end of Arab poets and if his time was not late, I would consider him ahead of many other poets.

Abu Zayd said that he was a poet. Abu Ubaidah was asked if Marwan bin Abi Hafsa is a better poet or Bashar. He said that Bashar himself judged about this and said that he has written thirteen thousand poems.

The good poems of none of the poets of the pagan state of the Arabs before Mohammad and Islam reach this level, and I don't think anyone is equal to Bashar in this field. Even in Basra, they said that happy is the one who neither knows Bashar nor Bashar knows him. (Akbar Behrouz, 1980).

### **Bashar's poetic goals and techniques**

Most of his poems are in the form of odes and sonnets. His fame in sonnets writing was such that women would go to his house to learn his poems, and courtiers would only sing his songs.

The Persians of that era said that nothing popularizes debauchery, sin, and lust like the poems of this blind man.

The author of Al-Fahrest says: His poems have not been collected by anyone or in a book, and I have seen about a thousand pages of them in various papers, and a group also had selections from them (Mohammed Reza Todajd, 2011). That: Bashar was a poet, orator , and a writer of

treatises. He has experimented in most types of poetry.

(Mashaikh Feridni, 1989) Bashar was a bold poet and satirist who satirized other poets and had many opponents. (Abd al-Hay Habibi, 1988) Like other poets of that era, he earned money with poetry and his great art was presented in the praise and syllables of people. (Mashaikh Faridni, 1989).

### **Poet**

Bashar, like other poets, wrote poems about praise, which proves that he uses praise for gain, and it is reported in reports and news that he asked for peace and reward from those praised in his praises.

Abul Faraj Esfahani, the author of the book (Al-Aghani), says about his praises: His poems in praise of Umayyad era men such as Ibn Habira, Salam bin Qutiba, Suleiman bin Hisham bin Abdul Malik, Marwan Jaadi, Mahdi and Mansour Abbasi are examples of Arabic eloquence.

(Mashaikh Feridni, 1989) Bashar has praised many officials and elders, besides Mahdi, whom Bashar praises the most, one of those whom the poet praised a lot is Rooh bin Hatem, who, according to a story, caused him to enter the court of Mahdi. (Enayatullah Fatehi Nejad, 2019).

Bashar Khalid Barmaki is another praiser who says about him:

حَذَا خَالِدٌ فِي فِعْلِهِ حَذُوَ بَرْمَكٍ      فَمَجْدٌ لَهُ مَسْطَرَفٌ وَ  
اصِيلٌ

و كَانَ ذُووَالْأَمَالِ يُدْعَوْنَ قَبْلَهُ      بِأَفْظٍ عَلَى الْإِعْدَامِ فِيهِ  
دَلِيلٌ

(Mashaikh Feridni: 1989:306)

Translation of the verses: Khalid behaved like Barmak in his work and followed in his footsteps, his honor and magnanimity are both new and rooted. Before him, the needy were called

verbally, which was the reason for their nothingness.

Another praised person is Bashar Uqba bin Salem, who has received a lot of blessings due to his praises. Bashar wrote about him as follows:

حَرَّمَ اللهُ أَنْ تَرَى كَايْنَ سَلَمَ عَقَبَهُ الْخَيْرُ مُطْعَمُ الْفُقَرَا

لَيْسَ يُعْطِيكَ لِلرَّجَاءِ وَلَا الْخَوْفِ وَلَكِنْ يَلْذُّ طَعْمُ الْعَطَاءِ

(Ibid: 307)

Translation of the verses: God has forbidden you to see someone like Uqbah bin Salam, a man whose existence is good and who provides sustenance to the poor. He does not give you out of hope or fear, but he enjoys the taste of giving.

And in the praise of Mahdi Abbasi, he wrote as follows:

افْنَيْتُ عُمرِي وَتَقَضَّى الشَّبَابَ بَيْنَ الْخُمَيَّا وَالْجَوَارِي  
الْأَوَابِ

فَالآنَ شَفَعْتُ إِمَامَ الْهُدَى وَرُبَّمَا طَبِثْتُ لِخُبِّ وَطَابِ

(Muhammad al-Tahir bin Ashoor: 296: 1966)

Translation of the verses: I wasted my life and my youth was lost among wine and pleasant maids. Now I have made the leader of guidance as an intercessor, maybe I have been cleansed and my life path has been corrected.

### Syllable poet

Another poetry arts that great poets have dealt with is syllables, Bashar also has many poems in this category. Bashar wrote poetry since childhood and started his poetry by satirizing tribes, and nobles.

(Mahmoudreza Eftekhazadeh: 1376) In his poetry, he praises Iranians a lot and criticizes Tazians, and he paid most attention to syllabic

poetry because the poets of that era became famous with other slang (Qadratullah Efti: 2012).

In the end, the words that he had thrown at Arab nobles and the Caliph himself with a biting tongue made everyone his enemy (Mashaikh Faridni: 1989).

Among those whom Bashar ridiculed were “Akhfash and Siboyeh”. He said in Siboyeh syllable:

اسِيبُويَه يَا ابْنَ الْفَارِسِيَه مَا الَّذِي تَحَدَّثْتَ عَنْ شَتْمِي وَ  
مَا كُنْتَ تَنْبِذُ مَا كُنْتُ تَنْبِذُ

اِظْلَمْتُ تُعْغِي سَادِرًا فِي مَسَاعِي وَ اُمُكْ بِالْمَصْرِينَ تُعْطِي وَ  
تَاخُذُ

(Mashaikh Faridni: 1989: 317) Translation of the verses: O Siboyeh, O son of an Iranian woman (or Persian speaker), what are these words that you have said in my insult and rejection? Do you fearlessly slander me, while your mother gives and takes in Kufa and Basra?

### Lyric poet

Ghazal writing have been popular and loved by poets since the era of ignorance, and Bashar is not out of this circle. It can be said that Bashar's innovations are more visible in his sonnets, he wrote many sonnets about women, all of whom were probably imaginary lovers created by the poet's mind.

(Yasser Khalafi: 2019) An example of Bashar's lyric poetry, where he wrote:

اعاذل لا انام على اقتسار ولا القى على مولى وجار  
ساخبر فَاخِرَ الْاَعْرَابِ عَنِّي وَ عَنْهُ حَسِينُ بَارِزٍ لِلْفَخَارِ

(Yasser Khalafi: 2020: Vol. 1: 9) Translation of verses: I blame and I do not sleep by force and I do not look at slaves and maids. I will discuss the issue between myself and him with the proud

Arab character, the same Hussein who is prominent among the proud.

### Lamentation poet

Many poets have written poems in this regard and expressed sympathy with the bereaved, Bashar is also included in this article. Of course, it should be known that unlike sonnets, which make up a large part of Bashar's book , only a small part of his lament has reached us.

The element of affection is clearly visible in Bashar's lamentations, the author of the Shu'ubi book of Iranian nationalism has stated: Bashar had special and like-minded friends who died during Bashar's lifetime, and the death of these old friends had a great impact on his life and soul.

He considers the world to be worthless and has no reason to live anymore, Bashar's soulful laments in his friends' mourning show this fact. An example of the poems written by Bashar in mourning for the dead:

دَهَبَ الدَّهْرُ بِسِمِطٍ وَ بَرَا وَ جَرَى دَمْعِي سَخًّا فِي الرِّدَا

و تَأَيَّبْتُ لِيَوْمٍ لَاحِقٍ وَ مَضَى فِي الْمَوْتِ إِخْوَانُ الصَّفَا

(Mohammed al-Tahir bin Ashour: 1966: vol.157:1) Translation of the verses: The time took the pearl and went away, and many tears fell on his lips. I waited for the next day and Akhwan and al-Safa also died.

Bashar also wrote the following in mourning for his beloved son with a painful heart:

أَجَارَتْنَا لَا تَجْزَعِي وَ انِّيى أَتَانِي مِنَ الْمَوْتِ الْمُطْلُ نَصِيبي

بُنِيَّ عَلَى قَلْبِي وَ عَيْنِي كَأَنَّهُ ثَوَى زَهْنٍ أَحْبَارٍ وَ جَارَ قَلْبِي

كَأَنِّي غَرِيبٌ بَعْدَ مَوْتِ مُحَمَّدٍ وَ مَا الْمَوْتُ فِينَا بَعْدَهُ بِغَرِيبٍ

(Ibid.: 278) Translation of verses: O our neighbor, don't be impatient and come back; Because my share of death came to me as a watcher. My dear son who was my heart and eyes, because a stone was thrown and fell into the well and became his neighbor. It seems that I am strange after the death of Muhammad, and death after him is no longer strange among us.

### Bashar's religion and religious opinions

There are many and of course different opinions about the beliefs and religion of Bashar Bin Burd, some consider him a Muslim and others consider him a Magian. Bashar worshiped the religion of his predecessors, Magus, and considered fire sacred.

(Abdolhi Habibi: 1988) He believed in the superiority of the Iranian race over the Arabs, and in religion he was inclined towards sect of schismatics and Shiism. (Mashaikh Faridni: 1989).

(Mashaikh Faridni: 1989) Of course, Bashar's beliefs have been severely distorted by pan-Arabism and there are no clear theological lines of his beliefs, but only this outstanding dimension is clearly clear that Bashar is the representative and spokesman of the second generation of the extreme nationalist faction of the Shu'ubi movement.

(Eftekhazadeh : 1997) The author of the book "Alaghani" says: After Mahdi whipped Bashar and killed him, he sent someone to search his house, he was accused of being a liar and atheist.

In his house, they found a piece of paper with the following written on it: In the name of Allah, the Merciful, the Most Merciful, I wanted to call Sulaiman's family a syllabary for their greed, but I remembered their kinship with the Messenger of God, and out of respect for him, I refrained from syllabifying them. I just said:

دينار آل سليمان و درهمهم  
كالبابليين حقا بالعفاريت

لايصران و لايرجي لقاءهما  
كما سمعت بهاروت و  
مارت

(Mashaikh Feridni: 1989: 324) Translation of the verses: The dinars of the family of Solomon and their dirhams are guarded by demons from all sides like Babylonians (treasures of Babylon). They are not seen and there is no hope of meeting them, as you have only heard of Harut and Marut.

### Bashar and innovative industries

The author of Al-Aghani book has also mentioned about the characteristics of Bashar's poems: He brought innovative and revolutionary methods in Arabic prose and verse and transformed the savage style of the pagan state of the Arabs before Mohammad into the civilized style of the Abbasid era.

The originality of his words was to such an extent that great syntax scholars such as Siboyeh and Akhfesh have referred to his poems. He has used verbal and spiritual techniques so skillfully and elegantly that his speech has become the capital of the compilation of novel science.

(Moshaykh Feridni: 1988) Contrast : Whenever a poet or writer uses two opposite words in an artistic way, it is called contrast . Where it is written:

عش واحداً أوصل اخاك فائه  
مقارف ذنب مره و مجانبه

(Contradiction between the words “مقارف” and “مجانِب” as well as between “عش” and “وصل” in terms of meaning) (Saeed Amiri and Sakineh Malmir: 2015: 143).

Translation of the verse: Live alone or associate with your brother, because he sometimes falls into sin and sometimes turns away from it.

Pun: Bringing two words or words that look similar but have different meanings. where he says:

اذا لاح الصوار ذكرت نعي و انكرها اذا نفح الصوار

(Ibid.: 146) The complete pun between the words الصوار is pun.

Translation of the verse: Whenever the flock comes out in the morning, I remember Naomi, and whenever a good smell spreads, I remember her.

يزوعه السرار بكل امر  
مخاف ان يكون به السرار

(Ibid: 149) The witness is in the word السرار

Translation of the verse: The secret scares him in the work lest he hides him like the last night of every month when the moon covers the sun.

Guarantee: It is that the poet brings a stanza or a verse or several verses of another poet in his poem. Where he wrote:

هيفاء مقبله عجزاء مدبره  
لم تجف طولا ولا اري بها القصر

(Ibid.: 154) (It is taken from this poem by Ka'b bin Zuhair:

هيفاء مقبله عجزاء مدبره  
لا يشتكى قصر منها ولا طول

Translation of the verse: When he comes and faces, he is narrow and thin, and when he turns his back and leaves, he has a wide body, he is not very tall, and I did not even see him short.

Subtraction: It is to collect between two or more things in having an adjective (quasi - comprehensive or comprehensive) and then separate between them by connecting each. Where it says:

فصاغني صبغه نصفين، من ذهب  
نصفى و نصفى كرعص  
الرملة

(Ibid.: 150) Translation of the verse: He drew me in two parts, half of me is from the road and the

other half is from the sand hill and is always in motion.

**Conclusion:** After examining the book of Bashar bin Burd, the most important and clear feature of his poetry can be such as:

1-Bashar is skilled in writing poetry, especially sonnets and odes.

2- Bashar's praise is for gaining position and money.

3- Bashar has been very rude, reckless and rude in writing satire.

4- Bashar is proud of his Iranian race and believes in the superiority of the Iranian race over the Arabs.

5- He is innovative in his sonnets and has a tendency to describe his imaginary lovers.

6- Bashar's style of speech had changed.

7- Bashar's skill and accuracy in using verbal and spiritual techniques made his poetry to be the origin of the compilation of novel science.

8- Bashar has experimented in most types of poetry.

9- The element of affection is clearly visible in Bashar's laments.

## Recourse

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