

**A COMPARATIVE STUDY OF LAYLA AND MAJNUN BELONGS TO NIZAMI'S WORK AND  
LAYLA AND MAJNUN BELONGS TO GHASEMI GONABADI ' WORK**

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**Abstract.** One of the most extensive areas of Persian 's poem is the range of lyric poems and in this meanwhile, the most considerable part of such area is allocated to the romantic masnavi of Persian's poem . The aim of this study was conducted to compare the two romantic stories of Persian's poem which one of them is Layla and Majnun poem belongs to the famous poet of the Persian language - Nizami Ganjavi - and the other is Layla and Majnun poem which is a poem's work belongs to Ghasemi Gonabadi who is such a good theoritests of Nizami in the tenth century AD . He has been written his masnavi of Layla and Majnun to emulate by Nizami. In this article, after the introducing of two poems and offering one summary of them into prose, the comparison of these two works has been conducted in the terms of the structure, content and stylistic- language. In addition, this article has been mentioned just in passing to the other theoritests oin the tenth century AD who imitate Layla and Majnun by Nizami.

**Keywords:** Layla and Majnun, Ghasemi Gonabadi, Nizami Ganjavi, comparative Study

## 1-INTRODUCTION

Lyric literature has been allocated to a significant and extensive part of literary works of Persian language as that we can say that this type of literature is one of the most dominant types of literary works across the extensive area of Persian poem. Since

the poet is influenced by emotions and inner feelings and on the other words, s/he pays to inner " I ", therefore, these works has a deep links by some concepts and implications as young love, joy and sadness, despair and hope, and many other such emotional categories. In other words, element of sense has the most important position " among of the three elements of poem, thought, dream and sense (Anousheh, 2001, v. 2: 893) .

Context of love and related categories to it is one of the very large aspect across the lyric literature in Persian language . Romantic stories including context that due to its deep link with human's soul is always accepted by Persian poets and many long and beautiful romantic poems has been grown by Persian poetry and also, such poems has been companioned with readers during poem history . Overview on the history of lyric literature shows that the formation of the first literary works of lyric often has a material aspect in the framework of poem and later although in some form of poems such as the sonnet and or Mathnavi works has been arrived to heavenly popular praise instead of ground popular praise, but people's thought involved in the creation of ground romantic stories and the romantic stories is the most important topics that a considerable number of Persian poets has been interested to the creation of it . Taking such poem forms shows that more romantic Persian stories is written as poems in the framework of Mathnavi . Also, poets has been considered other literary works like as eulogy, satire, praise and chants by following the main topic as infatuation two beloved to each other . Although some researchers has been found the origin of romantic creation poems before Islam religious which has taken to this land in Iranian literature and these researches have brought some valid reasons for their claims but it must be said that " storytelling taken more promotion in the beginning of the fifth century and some poets have been operated in this context . In this period, Onseri was a poet who created the romantic stories such as Nahro Ein, Vamegh & Azra and so on ( Carole ate, 1987 : 69 ) . And consequently, we observes the creation of many romantic literary

poems by different poets in later decades and centuries .

Attractive and long story of Layla and Majnun is as one lyrical and romantic stories which several poets have been considered it, although, origin of this story comes from Arabic narratives of Layla and Majnun but it accepted by many Persian poets and in this meanwhile, Nizami could make to accompanied the name of Layla and Majnun beside of his name in the public mind by artistic and attractive narration in the form of Layla and Majnun poem as one of the five works belongs to himself . The fame of this Mathnavi and also, accepted public of this work led to imitated and followed it by great poets like as Amir Khosrow Dehlavi, Jami, Hatefi Khorjerdi, Ghasemi Gonabadi, Mashali Shirizi, Maktabi Shirazi and many other poets for theorizing of such romantic story .

Although some literary researchers have been stated that the social and political motivations is the main reason for poets interest to the imitation of Nizami ( Shamisa, 1998 :356) such as the acceptance of urban middle class to the story but also some have been stated that the simplification of the poet in poem's Nizami is main reason for the acceptance of the imitation Layla and Majnun and accordingly, these researches have been referred to the most of the imitational works as a low works ( Safa, 1988, v.5: 594 ) .. Among the many imitators of Nizami's Layla and Majnun can be named Ghasemi Gonabadi (death . 982) . He was one of the theoritests who tried to writing this attractive Persian poem with a review to pervious poets of himself including Nizami, Hatefi and so on from his view perspective . In this paper, we conduct to compare Ghasemi's Layla and Majnun and Nizami's Layla and Majnun Masnavi and analyze the common features and divergence points and also effectiveness rate of Ghasemi from Nizami in writing his poem .

### *Research Method*

Ghasemi's Layla and Majnun is one of the several poems of Layla and Majnun which is written by following the long and beautiful story of Layla and Majnun . Our work is based on using the poem of Ghasemi Gonabadi's Layla and Majnun which is revised by Dr. Ismaeil Shafagh as critically in this paper . Here, we compared the story by prominent poem of Nizami's Layla and Majnun which is revised and described by Dr. Behruz Servatian after introducing the poet and describing the summary

of mentioned Mathnavi and in this meanwhile , we are utilized by referring to written sources in order to more prolific the work . Due to broad scope of topic and in order to observing the brevity which is one of the necessities of such writings , it tried to conducted the comparative study of two mentioned works in terms of content and structure as much as possible .

### *Review of Literature*

Studies shows that a lot of works has been conducted about Layla and Majnun topic by researchers and many books has been written in this context but there was no observed any research work as paper or book for study and comparison criticism of Layla and Majnun by Nizami and Layla and Majnun by Ghasemi Gonabadi and it may be say that a few works has been conducted about the comparison of these two books by mentioned poets in this paper . Perhaps one of the reasons of non addressing the researchers to this topic is for the sake of no availability of Layla and Majnun poem by Ghasemi Gonabadi's due to the lack of its printing which recently , this work published by Abu Ali Sina University Press for public.

Although one article has been found which is compared the poem of Ghasemi Gonabadi's Layla and Majnun with other great poet of the ninth century for this Mathnavi but there was no any criticism about it and Nizami's work . On the other hand , it can be say that this author's first work is considered as a comparative study of Layla and Majnun by Ghasemi Gonabadi and Layla and Majnun by Nizami .

## **2. MAIN SUBJECT**

### *Life of Ghasemi Gonabadi*

Mirza Mohammad Ghasemi Gonabadi is a Safavid poet era who is passed a part of his life in Timurid era. Perhaps , he belongs to great family of Gonabad's Sadat Hosseini which his pervious ancestor is referred to Kalantari position; but he left his ancestor's job that means Kalantri in Gonabad because most his fondness was achieving the knowledge. He delivered this job " to his younger brother who is named Abul – Fath " ( Razi, v. 2: 851) . He went to the court of Shah Ismail Safavi at the height of the reign of this king and selected as one of the poets associated with the court .He spent a few time in the court for serving to king but it no satisfied him for achieving to his demands and expectations , so , he left Shah Tahmasb and serving . Then , he went to the court of Sultan Mahmoud Khan, governor of Bakr Diyaar . Most memoirs which has been considered his

biography has been said about his association with science and knowledge scholar . " Association the scholars and poets was very large at the serving him and his majesty was acceptable by scholarly and his hereditary was dedicated to the Shrine of Eighth Imam Ali Ibn Musa Ar –Reza (A.S) at the pyramid days which was almost two thousand Toman and also , he paid hoarding of next world in order to raising the flag of eternal world " ( ibid.,v. 2: 851) . Author of his Biography Pub has been described him as a independent human and says " He acted to the content of the Rhetoric of Manual Fakhri and passed his life as Imams PBUH and his high mendicant and well believes can not be written on the paper " ( Fakhr –Al – Zamani , 1985 :169 ) . Some sources have spoken about high and power status of Ghasemi and added the Indian commanders of Akbarai requested him poem due to his powerful nature . " Statue of his supplication so much that some Indian commanders of Akbari came his presence for requesting the poem . One of them was Mirza Ala –Al-Doleh who met Ghasemi in Kashan . Mirza Ala –Al-Doleh on behalf of Jalaluddin Akbar Shah demanded his list of works and poems and Ghasemi in addition to counted his list promised for sending them a copy of each of his works to majesty " (Ghasemi Gonabadi ,2015 :2 ). There are different talking about Ghasemi's works in memoirs. Some have been attributed seven poems to him . Generally , works of Ghasmi 's poem which can be talked about them as frequency include: 1- Layla and Majnun 2-khosrow and Shirin 3 - Shahnameh Mazi 4- Shahanshaah Nameh [ Tahmasb Nameh ] 5- Karnameh ( Goye & Chogan ) 6- Shahrokh Nameh 7- Zobdeh Al Ashar . Although there are some doubt about the death year of Ghasemi but some sources has mentioned his death year about 982 AD in Bakr Diyaar (Romelu,2005 : 596) .

### *Layla and Majnun of Ghasemi Gonabadi ' Work*

Ghasemi begins his Mathnavi by praising the Lord and he went on to liturgy and describing the beauties of creation .Then , he went on to praise the Prophet (PBUH) and next verses has been allocated to expressing the ascension of Prophet and the epithet of Imam Ali (AS) . Also , Gonabadi talked about the praise of Shah Tahmasb Safavid and Saghi Nameh and prided his poem .

The story begins by the birth of the only child of King Amerian and go to school and fell in love with Layla. Qays and Layla efforts under various pretexts for staying together in school so that even at Easter day which is a time to bring gifts for teachers , they refuse for bringing gifts in order to no separation together . Finally , their

love story set on the all tongues and Layla's mother hears it. When Layla's mother hears the news she banned Layla from going to school and in this way, separation between two lovers begins; Qais or Majnun goes to mountains and deserts after much trying for getting his love without any success and so, the name of Majnun attributed to him for it. Majnun's father is not satisfied by observing the conditions of his son, so, he goes to track him in order to bring him back home by this promise that Layla is waiting for him at home; but when he finds that this promise is not true, he goes to desert again and mediation of his friends is not useful to return him to home and still remains in desert. Majnun comes to the round of Layla's tents in order to meet her love over times and talk with their dog. There was once he met Layla along with other women's aura and Layla requested for waiting in order to meet him until she come back to tent. Majnun, stands there at long time so that one pie nest on his tangled hair and eggs. In following the story, Majnun's father who tries to releasing his son from separation the sadness goes to tribal chief who is called Nofal for helping and meditation, Nofal is also writing a letter to Layla's father for acceptance Majnun to take him to the groom, but Lily's father rejected and tribe chief went to war him and Leili's tribe fail in the war. Majnun takes capture Layla but he returns Layla to her tribe in order to helping the maintain of the reputation of Layla and her family. After this event, Majnun goes to Kaaba to hope love recovery, but, hope to despair and all also lost the grace of Majnun and again he return back to mountains and deserts and his family eventually gave up hope for his return and left food for him in the wilderness.

During this time, Majnun surrounding the Layla's camp away from the eyes of her tribe by much trick for hopping to meet Layla and sometimes he talks with her camel.

Finally one day, Layla path along a way on the board with her friends, wind draw back the curtain and son of Ibn al-Islam see Layla and fall in love over a hundred hearts to Layla and father insist his daughter to get marry with son of Ibn al-Islam. Layla has no any kindness to her husband and son of Ibn al-Islam was denied access to Layla. The marriage kept hidden from Majnun but an old woman's aays to Majnun and he complained to Layla in a letter. In response, Layla writes that her marriage was not by her desire while apologies and son of Ibn al-Islam has no any enjoying her and eventually will be died. Then, Majnun and Layla parting each other in many moans and tears so that Layla fall ill in death bed. Layla's mother requested

Majnun to come on the bed of Layla and these two lovers die together. Then, they buried and one palace built on tomb of them which fans wishes is fulfilled there. Ghasemi at the end of this Mathnavi like his other works points out to the name and year of writing and the number of verses of Layla and Majnun [Qassemi Gonabadi, Layla and Majnun : 2014).

#### *Layla and Majnun of Nizami ' Work*

Nizami begins his poem by praising verses about the Lord and he went on to praise the Prophet (PBUH) and next verses has been allocated to expressing the ascension of Prophet. Also, Nizami assigned some verses to the wisdom and talk about book's order. Nizami devotes some verses to Akhestan property after expressing the reason of book's order. Addressing the Zamin Bous, praising the prince and advising the child, order reports, jealousies plans, advising the child, expressing his biography and remembering the past is another parts that Nizami have been paid to them before beginning the story, in this way, he continues the main story order which is purpose of the book. Summary of the story is that after years of vow, God gives a son to one of the elder of Bani-Ameri tribes which for his beauty is named Qais and at the beginning are forecasted the end of his love by astronomers. Qais grows up and takes to school, but he sees a pretty girl in the school with a beautiful face, whose name was Layla. There was a fire in his heart by Layla's love and the love of these two lovers were increasing day and day; finally,

the mystery of their love was lay aside and friend and foe spoke of such love and

disclosures it. Layla's mother warned her daughter's from this love but her words did not effect on Layla. Layla's father had no any choice in leaving of her daughter from Qais and kept her daughter at home, choice not only did not effective, but it caused that Qais confused and like as perplexed people go to the mountains and the plains, and sometimes he surrounding around of his love home and look for her smell from soil and wood. His unselfconscious efforts to woo the girl caused some locals to call him "Majnun. When he asked for her hand in marriage, her father refused and no accepted this marriage. American efforts has no any effect on Majnun for refusing this relationship and the fire of love was more blazing. His madness to the extent that he kissed the dog's layla and elder of tribe made decision to getting him to Mecca for repentance and prayer. But also, trip to Kaaba has no any effect for ending to this love in the heart of Majnun. Majnun has no any request

except of Layla's love . He was more crazier and again went to desert until one day he saw one of the Arabian elder who was Nofal . When Nofal become aware of his condition , promised him attained with Layla by peace or even war ; But this promise was no implemented by peaceful request and layla's tribe refused this connection in a bloody war , too and Majnun goes to desert again . Soon after, Layla was married to Ibn Islam who was pervious of Layla suitor and father's Layla insisted his daughter to get marry with him . Majnun heard this news from camel rider through the desert . In this meanwhile , parents grudgingly satisfied him to marry with Nofal's girl, but Majnun wanderer to desert by remembrance of Layla . Father went to visit his son to the desert but Majnun refused him and finally , father died at the sadness of parting his son . Mailed Layla and Majnun and mother 's death of Majnun and a short meeting between two lovers in the groves are other events of this period . Later Ibn Islam - husband of Layla – was ill and died. Layla is being ill despite the hope of attaining to Majnun and her death arrived . When Majnun became aware of the event of death of Layla , come to Layl's soil and embraced her soil and died on the ground . Animals of desert those become familiar with Majnun gathered around him and passengers thought that he is alive . One year passed and only bone remained by Majnun and people understood that those bone belongs to Majnun . Then , they buried him beside Layla and built a palace on tomb of them which fans wishes is fulfilled there . (Nizami , layla and Majnun : 2015) .

#### *Comparison the Structure of Two Stories*

##### *Layla and Majnun of Ghasemi Gonabadi*

Mentioned Mathnavi has a 2540 verses by claiming the poet at the end of poem .

Contract of essence which was obtained

It was two thousand five hundred and fifty

( Ghasemi's Layla and Majnun , 20147 : 137)

But obtained number of verses are 2760 by revising and comprising of this Mathnavi means library version of Astan Quds Razavi ( Ekhtiari , 2011 ,176) .

But also , the same number verses is obtained in printed publications of this collection by Bu Ali University . So , the correct number verses is calculated 2760. Also , 3000 verses has been mentioned for this poem which related to the first composition of the portfolio by poet before revising ( Ibid: 176) . This poem collection is written based on the weight of the "Maful , Mafaelan , Foulan " means Bahr Hz j Msds Akhrb Maghbuz . The year of writing is different due to differences in recording by copyists and it has been mentioned from the 947 to the 965 AH that the second number is more acceptable to the researchers.

##### *Layla and Majnun of Nizami*

The number of verses has been cited and recorded as various forms in this collection and it counted from 3786 to 5100 verses . In this case is such that "Nizami's researchers disagree about the number of verses of Masnavi for Layla and Majnun . number verses has been recorded 4547 verses In Soviet printing . Vahid Dastgiri knows verses of Layla and Majnun About 2677 , originally which more than 1000 additional verses has been added to it . So , the number verses of this poem collection is 4650 verses by considering these additional verses according to revised version belongs to Vahid . Professor Saeed Nafisi has been recorded the number of verses about 5100 for this collection ( yousofi , 2010 : 200) , but adoption of 4494 verses has more acceptance between researchers . Nizami counted the number of verses about 4000 in Layla and Majnun collection and exact composition also has been mentioned.

This majority four thousand verses

can be say according to four months were less

Among this date with it

Eighty-four after five hundred

(Servatian,2016 : 47)

This collection is written based on the weight of the "Maful , Mafaelan , Foulan " means Bahr Hz j Msds Akhrb Maghbuz and the year of writing was 584 AH by citing the poet . In total , written poem by Nizami has 1734 verses more than Ghasemi Gonabadi which both of them followed by the same weight and poem form.

#### *A Comparative Study of Two Stories in Terms of Content*

Look at the content of both works shows that the poets devoted the main content of literacy story to topics such as praise the Lord, praise the Prophet Muhammad and praise the King of his time in introduction before entering the Islam . Some proposed topics in introduction has a common contents in each of two collection and also ,

some contents is also different in the two stories. In general, 814 verses is devoted to the introduction of Nizami 's collection and it is 560 verses to Ghasemi . In this section , we express the number verses and proposed topics in the introduction of two poems as comparably in the following table .

**Table** examines and compares the two Introduction Verses in terms of the number of verses and Topic

Row	Topic	Nizami Poem	Ghasemi Poem
1	In monotheism, Praising the God	105	123
2	In praise of the Prophet	44	46
3	In Ascension	67	76
4	in favor of Imam Ali (AS)	-	46
5	In wisdom and Advice	105	-
6	The causes of order of book	97	-
7	In praise of the King of Time	84	103
8	Addressing the Zamin Bous	39	-
9	In Praise and advice to the child	33	-
10	The report of this order and Purpose of Jealous	68	-
11	In advise of children	136	-
12	In description the Biography of himself and remembrance of last period and Complaints from Time	-	166

Two poems enter to main context of story which is romantic narration of Layla and Majnun after the introduction that their comparison come previously . In general , in all poems of Layla and Majnun , story has a whole unit and it can be say that the main configuration of story is a unit configuration in all narrations in terms of content and its difference is that theoritsts added or reduced something to it according to living environment, personal experiences and historical conditions by observing the overall story principles and by looking at Nizami Narration and also , they have been changed some parts to their personal taste ; in other words, involved captures by each poet in some events of story causes to distinguishing his story from others . Overview to the Nizami and Ghasemi narrations for long and beautiful story of Layla and Majnun leads us to mentioned distinguishes . Consequently , there are some of these differences in narrations of the two collection as follows .

**1.Religious Beliefs of Two Poets** : one of the aspects that considered as difference in content of introduction of two collection is various religious opinions of two poets . As we observed the comparison of two poets in the table ,Ghasemi's Shiite beliefs causes that he devoted some parts to praising the Imam Ali (AS) in addition to the verses of monotheism and blessings the Islam Prophet. This part is no in introduction belongs to Nizami's poem and it indicates the differences in religious attitudes of two poets .

2. After introduction , two poems comes in narration of main story . one of the differences of two poems belongs to the beginning of main story . Ghasemi knows his

sources from historians of ancient mystery when he says :

Historian of the ancient mystery

Inform us about the story

(Qassem: 37)

But Nizami knows the narration of his story from language of a speaker at the beginning of the story and writes:

Narrator of story said in such a way that

Of the moment which the word formed (Nizami : 75)

In the event of going father of Majnun to see his son , Nizami mentioned him as a farmer by pointing to the narrator of story .

Correct farmer birth Persian boy

Peasants had learned such a way (Nizami : 170)

Our understanding at the beginning of the story in Nizami and Ghasemi narrations is that Ghasemi knows source of his narrative from written historian sources but Nizami knows it oral sources means story narrator.

3.Ghasemi in speech of Ameri's features who did not have child emphasis on his wisdom and his description about him as follows :

If the wisdom from Ameri

Nobels of tribe have greatness

(Ghasemi :37)

But Nizami knows greatness and magnitude as main Ameri feature in his story and writes:

Magnitude from domain of Arab

has been graciously improved land

(Nizami : 75 )

4. In Nizami 's epopee , we are witness of inimitable descriptions and very beautiful of different natural views as " spring " , " deer " , " night " , " morning " , and so on . But in Ghasemi 's epopee, poet often without any introduction into topics of the story and description like as Nizami is usually lesser than Nizami's descriptions and this factor reduced the beauty and grace of this epopee .

5. One of the events in the story is news of marriage with Ibn Islam and Layla .In Ghasemi's epopee , Majnun heard by an old magic woman .

The way his eyes looked, behold the wonder Zal

Evil was that night in trick and guile of Satan's trap

Open incendiary word like a candle by cries

Flower and Garden pleasure said the frustrated young

He never knew who the enemy is the meaning of your memory

Cry screaming that the cypress was familiar with non-familiar

Fulfill the covenant, because other mirrors sat face

(Ghasemi : 103)

But in Nizami's poem , Majnun heard it by an black camel rider

Suddenly , a black camel rider

passed as a sharp snake

When he saw the miserable captives

captured the the reins camel hard

He cried as a growled evil

It would have given him the heart of the battle

thinks their hostility

Because of their harvest to wind up

the bad wind remember

They were the bride to her

young husband in time

(Nizami: 163)

And it is one of the differences in story's narration

6. Another considerable point in the epopee is that Nizami brings some tales for helping more understanding during the story . Tales like as Partridge and Ant , Favor one person to king's dog , king and ascetic are among these tales that Nizami added to the main structure of the story but Ghasemi 's tale did no have observe these beautiful tales and it is one of reason for shortage of this epopee concern to the Nizami's epopee in number verses .

7. One of the described views in Nizami's story is the pleasing view that deer survives from hunter

trap by Majnun and Nizami creates an emotional and attractive context which has a large meaning fit with desert and deer and each of them has a kind of confusion in the wilderness and Nizami used this nice animal for helping to the descriptions of Layla at the view of reader .

Crazy Horse drove to intercede  
 See hunter ride and stand  
 Word to draw to himself  
 Guests combined with what you have  
 Head lint trap gazelles  
 This was a round to go  
 What to do with dead wild  
 Is there any creature to  
 Loain and eye so good  
 Written on both non wrath  
 Gave herat because for going out war  
 Doce blood run down  
 His eyes were not the eyes of man  
 New spring not smell like  
 (Nizami 142-143)

But in Ghasemi's poem although Majnun helps to one animal release from trap, but this animal released by Majnun is Quebec and Majnun released the animal without any mediation himself. By considering the features of deer which it can be said previously, Quebec choice in this selection system does not seem very artistic; Ghasemi while failing to provide an attractive and romantic description for this view

Down from each side  
 Suddenly see the animal away  
 Quebec was trapped leg  
 He missed the stamina  
 Majnun was caught by the wind  
 He was released it from the trap  
 Said, you wait for me  
 You behave like a beautiful venom  
 (Ghasemi :72)

8. One of the characters that Nizami used him is a man who called Zeyd in order to explaining the love of Mjnnun to Layla in his poem . Zeyd fall in love with Zeynab . Although the love between two people in some ways similar to Layla and Majnun but artistically Nizami with a comparison between Majnun and Zeyd tries to put mutual dialogue between them in order to showing the main nature of Majnun 's love to Layla for reader and it is one of the available finer points in this collection . At the first of all , Nizami describes one view from Zayed and his love .

However Zayed as Majnun faces with father opposed the marriage and Finally, Zeyanb as well as Layla to marry with other man . In the meantime, Zeyd familiar with Majnun and after a while , by observing the great love of Majnun to Layla objected to him .

Zayed blamed him  
 What heart could hold Pearl  
 Why took madness  
 Choose the wise way  
 If you are loyal  
 More than Zaid love not  
 Come out of this mess  
 Too bad you're  
 (Nizami : 247 )

And when Zayed understand the interpretation of Manjnnun means fascination , he fascinated and provide a beautiful description about his understanding For Layla's love in such a way that:

The surprising answer because drink  
 Zaid was too far off balls  
 (Nizami : 250)

While Nizami tries to creating the deep understanding on the reader about majnun's love by his wisdom for creating these characters but unfortunately, in Ghasemi's poem is no any these characters in his poem like as Zayed

Not facing a personality such as Zayed  
 (Ghasemi : 86)

9. One of the characters in both poems is Nofal . He is tribe's elder in Ghasemi's poem and says :



Insane introduce says  
Commander of the royal clan  
Nofal name Jahanpanah  
(Ghasemi: 86)

And in Nizami's poem , after Ibn Islam make wooing for Layla , Majnun was headed to the land and in this way he was familiar with Nofal .

Soft-hearted king of the territory  
Forged iron that had become like wax  
Nofal had the courage famous all  
Whom everyone obeyed  
(Nizami :124 )

Nofal is a character sitting on the pity and promises that for matching him with Layla . In Nizami's story , direct exposure occurs between Nofal and Majnun . Nofal craving for the promised assistance (Ibid: 123), but the story of the Ghasemi , Majnun's father for a solution to meet Nofal and Nofal promised to bring Majnun with his sweetheart .

Another point about the story Nofal in the two stories is striking, is that in the story of Nizami , the battle between the tribe of Nofal and Layla tribe happen twice which in first step, because of the resistance and convergence parties lead to peace, but insisted of Majnun and blame of him by Nofal , for lack of action the promise of union with these two, again a battle between Nofal and Layla's tribe begins and ended by Nofal victory over the tribe of Layla , but when Nofal to victory arrives at the threshold of achieving Layla , Layla's s father requested from Nofal with a flippancy for no carrying out his desire and so , Nofal let Layla (Ibid 123-140), but in the story of Ghasemi , after Layla no accepted the threatened letter of Nofal to tribe , war happens . One battle which is ended by describing the battle scenes and submission of Layla to Majnun . Although Majnun to respect the dignity of Layla and her tribe , delivery Layla to her family healthy ( Ghasemi , 86-90) .

10 . Another character in Nizami's work is Salim Ameri Khal Majnun . This character throughout the story has some meet with Majnun and tries to counsel and advice Majnun from confusion ( Nizami :2015) , but there is no present this character in the narrative of Ghasemi .

11. Majnun in Nizami's narration and in various parts of the story with the wind (166), wilds

[187], raven (149) has some speeches but in Ghasemi story with desert gazelle (77), flowing fountains (73 ), cedar (74), desert (75) and plants and flowers (71) has speeches.

12. In the story of Ghasemi , Qais or Majnun after reaching the age of seven to be sent to school by parents .

When she was seven years old  
Like blossomy ,open flowers  
She was always with his father  
To school board  
(Ghasemi :38)

In the story of Nizami , Majnun after reaching the age of ten to be sent to school .

From seven years to ten years  
All became famous beauty  
Dad looked when he was happy  
He sent from home to school  
(Nizami: 77)

One of the things that Ghasemi added to the anecdote about going them to school , he puts the story of gift applying for professor which of course Layla and Majnun because of fear of separation and to force the professor to punish those who kept more the school has been deliberately have refused to master, but this is not part of the Nizam's story .

13. in Nizam's poem , Majnun becomes aware about death of Layla after this event , he present on her tomb and then go along and take care of companion animals's bones exposed people to evolve Layla pushed him to the ground next to the cellar.

But in Qasemi 's poem , to help mother Lily Weber was aware of her patients bedside He is currently the two lovers die in each other's arms And after the death of buried side by side In other words, it can be said to be in the poem of Ghasemi union between lovers happens, But in Nizami's poem is no happened and in parting the die.

Layla breathed his farewell

Majnun was interruptions from separation

The parting was painful dark

Mirror on both of the

Kisses the joy set

The final amount of death tasted

Destruction of property went to struggle

As the child went to kindergarten

People all helpless and unconscious

Shower heads placed on its cradle

The house was taken to the grave

They gave to their soil

(Ghasemi : 128)

14- Layla and Majnun in Nizami narrates the dreams of the two men in Paradise by Zayed (Nizami 295) but This story is narrated by Nizami set the palace on the graves of two ends (Qassem: 129) .

15 . Layla and Majnun book of Nizami ended with praising the Shirvan Shah Akhstan and advising ( Nizami 299), but Layla and Majnun book of Ghasemi insane ended with asking intercession The Prophet (PBUH ) and the infallible Imams and complaints from jealous (Qassem: 130-135) .

*Review the Stylistic Features of two stories in Nizami and Ghasemi*

Ghaemi's poem is so simple, unaffected and concise, although some of the themes related to the science and technology , but these terms are not high enough for putting his poetry to the problem and understand it. In continue , we compare and review the linguistic and stylistic features of the two collections .

1. One of the stylistic features of Nizami's poem using a great scientific and astronomical terms such as medicine

In his poetry . Nizami in different parts of story, especially since Majnun prayed to be with the Lord, considered the terms of astronomy and the stars .

Bear came to a head

Last came to the ship

Sirius breathed a hundred species star

The sky was a ceiling mount

Parvin the yellow and blue silk

Flag made of gold

(Nizami : 194)

But the term of science and astronomy not so much at Ghasemi's Layla and Majnun and if the scientific terms used in this collection , This are simple terms without any complexity .

2. Other features of Nizami's Layli nad Majnun is great use of poet from a fascinating new combinations and new metaphors That is added the elegance and beauty to this collection . Although sometimes indulge of the poet utilizes both of these factors causes the problem for understanding the meaning of his poetry . From this perspective in Ghasemi's poem less able utilize for new interpretation and composition metaphor and so , his poetry is lesser beauty and elegance.

3. Bringing fresh metaphors that sometimes recently, it seems a bit strange intensity of course, it's poetic creativity in the use of new imagery which is beautiful and important features of Nizami poem and Ghasemi also strong efforts in this direction and across of his poem is full of new metaphors although in comparison position , it can be say that Ghasemi 's metaphors which has evocations of sweetness and recently not provide in Nizami metaphors.

For example, the night black hair and unruly

Or like feathers black crow

Her days was like Cute night

What if a thousand beautiful

(Nizami : 78)

based on the crest of the evening was hourse

What a night it was thousands a day

(Ghasemi : 39)

Beginning the story of the death of Layla from Ghasemi's poem

Springtime in the cloud cried like a farewell  
lovers

Unfaithful bolted away from the world lay in  
Jerusalem Shrine

Saddle unfaithful mortal went home to the King  
eternal

relatives of all hair and hair squandered Rvkndh

The venom of the black wearing black dresses

The secret springs of water took their bodies  
washed the dust of death.

(Ghasemi : 128)

5. One of the stylistic features of Nizami's poem is unmatched and beauty testimonials that this poet is capable of different landscapes as spring (116), deer (142), night(194) , and morning ( 224 ) provided in the across of the story . Presentation of these descriptions added to the beauty of and poetic humming of the poem but in Ghasemi's narrative we have been observed less such descriptions and no specific introduction into the story and this factor makes the reader faces with a informative report of one event and feels a kind of feeling the monotony of the story for the reader.

#### 4. NIZAMI IMITATORS IN THE ERA OF GHASEMI GONABADI

As it was said Ghasemi is a poet belongs to Safavid period that a part of his life spent in the course of the Timurid setter. Safavid era coincided With tenth century, although Khamse storytelling after Nizami and by emulate him is more or less common variety of interest in this field trial are published, but such a course is the tenth century the Masnavi by several different poets perhaps written in imitation of Nizami be courageous claimed that the poets of this era among the Persian poets

1-Abdi Beyk Shirazi : Although biographies no give us much information about life of mentioned poet but in the book of Taklmeh Al Akhbar and according to himself , he was born he was born in the ninth month of Rajab years 921 AD( Navid , 1946: 5 ) . Saba writes in the daylight biography about him, "Khajeh Abdi Beyk Isfahni is the severity of some Shiraz to consider Shirazi him (Saba,1343 : 557) . He is the accountant and finally in the court of Shah Tahmasp and has served deserve effect On the court booming progress been died finally, in the year 988 AH He has in the city of Ardabil .

Amin Ahmad Razi writes about him " reputation in any way for use of science was familiar for every body He was active in writing the poem , and he interpreted twice book of Khamseh "(Razi 1378, vol.1: 236) Abdi Beyk has notes of poetry to mimic a system that include:

1. Esence of Secret and Wisdom essence which is written by composed of Makhzan Al Asrar 948- 956 AH.
2. Jam Jamshidi In the year 943 AH and book of pain which is written by composed of Khosrow and Shirin in 948- 956 AH.
3. Layla and Majnun and Khazaen Malakut which is written by composed of Layla and Majnun in 947- 968 AH.
4. Haft Akhtar and Anvar Tajali which is written by composed of Haft peykar in 946- 961 AH.

2.Feizi Fiyazi : Abul Fazl Feizi Akbari ( Safa 1366: 836 ) was a poets at the height of the court of Jala Al Din in India . He was no Iranian poet . There are some works which belong to him as verse and prose which some counted them about hundred and one effect has been written (ibid: 849) one of his works is Khamse which deal with Nizami 's couplets written , they are as follows:

1. Center of time against Makhzan Al Asrar
2. Solomon abd Belgheis against Khosrow & Shirin
3. Seven Country against Seven Peykar
4. Akbr Nameh against Asakandar Nameh
5. Nel & Deman against Layla and Majnun . He has been died in 1004 AD deu to illness in Lahor .

3. Zolali khansari: Khansari was a famous poets in early tenth century and sixteenth century . He is singing from the admirers of Shah Abbas Safavid court and his minister Mirza Habibollah Sadr s. From the events of his life is little information, but the poem suggests that he paid an ode poetry and lyric writer . Most of his famous poet was Masnavi that he has written. Biographies of these Masnav , with titles such as "seven treasures" "SabeH Gang ", "seven chaos" and "seven planets" have mentioned. He set seven of his couplets of Shah Abbas that he had been offered mourning it . Regarding his couplets of poets Khansar biography states that "Couplets are clear scientific status information and epresent his sentence without any doubt these have referred to him as wise "(part 1366: 67) .

Name of his couplets as follows :

1. Hosne Golsuz : One mystical poem against Makhzan Al asrar which is about 4,500 verses and is written by name of Shah Abbas.

2. Sholeh Didar : One mysticism that concludes 444 verses .
3. Pub : In mysticism and it concludes 360 verses .
4. Glass and Sun
5. Azar & Sahand or Flower and Nightingole on the weight of Layla and Majnun for expression of love belongs to Azar & Sahand .
6. PeymanNameh : On the weight of Eskandar Nameh includes of 589 verses .
7. Mahmud & Ayaz : The theme of love Sultan Mahmud to his beloved Ghulam Ayaz on the weight of Khosrow & Shirins and includes 4700 verses .

Zabih Allah Safa writes about his poems " Zolali Khansari was a creative poet and it had a special method for transfer of his thought to others and thus , he could make new compositions that sometimes wer imbiguty and it need to interpretation ( Safa : 97: v.5) .

Zamiri Isfahani : He is one of the great Isfahanian poets . he paid to achieving the knowledge from his young period and he learned different sciences such as medicine and mathematical . Then he served at the height of Shah Tahmasb Safavid and he served this court at the end of his life period . Initially , he is called gardener for the sake of his father but he changed his name to Zamiri . Finally , he died in Isfahan and burned into there . Of works belongs to him can be named " Raz & Neyaz " , " Bahar Khazan " , Layla & Majnun " , Vamegh & Azra " , " Janbeh Al Akhbar " . Poems has been lost during the pervious years and there is only some sepreated verses ( Sharifi , 1387: 961) .

## 5. CONCLUSION

In general, Ghasemi Gonabadi in writing system is one of the followere of Nizami. He tries to writes as a distinct and different form from Nizami. His narrative of the story of Layla and Majnun in general is similar with Nizami, but Ghasemi according to the narrative of the story is tried to eliminate many margins of the story in order to story briefly for reader. The same procedure means a brief report on the story has led us in this series unlike the political poem as many attractive and beautiful description of the phenomena scenery next to it we do not face natural like as Zeyd and Salim Ameri Khal. In addition, the structure of language and literature as well Ghasemi has failed to animal similes, metaphors humming, and many other poetic description of literary figures and presenting them as a system of poem benefited their use; however, the effect created by Ghasemi compared to many imitator of his contemporaries like no other well,

readable, simple and clear innovation is in the narrative and linguistic structure.

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