

REVIEWING COMMON EPIC ELEMENTS IN POETRY OF SALMAN HARATI AND QAISAR AMIN POOR

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ABSTRACT

Peotry originates from characteristical and social aspects of poet and as personality of poet changes in changing process of space and time, poetry will change according to these changes. Qiasar Aminpoor and Salman Harati are of the first poets that were more successful than other Holy Defense poets in recording war moments with all green and red events and avoiding saying slogan. As they showed us restless and exciting moments of defense with their brief look in their poetry, they wrote their poets so poetic that they make a great empathy between their poetry and addressee at the same. In this article we state common aspects in their epic poetry and we bring som examples of their poems and finally we conclude.

Key words: Salman Harati and Qaisar Aminpoor, reviewing, epic elements, poems.

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1. INTRODUCTION

Epic is considered as one of the important literary types in the world literature and in literature of ancient countries and nations that have thousands year civilization, it has been remained some prominent examples of epic telling. Epic is actually a national epopee of a nation and indicator of civilization history of a tribe from the beginning to the time of telling that epic works.



Among world epic text, epic poetry of Ferdowsi is very important and creditable. Probably in these beginning years of modern epic telling in Iran, we can consider Nima Yushij and Akhavan as the founders of epic telling in modern literature in Iran, after uprising against Pahlavi monarchy in 1357 and after occurring imposed war, a great and proper climate has been developed in Iran for creating epic works including poem, story, articles, theatre and other literary types. Meanwhile some prominent poets have been emerged that they thought to social changes along with people and fought with enemies and admired courage and bravery of warriors that these poetries had developed a great deal of various kinds of epic in contemporary poetry.

Biography of Salman Harati

He was born in first of Farvardin 1338 in Marzdasht village, Tonekabon city, Mazandaran province in a religious family. His pseudonym in his poetry is “Azar bad” and we can see influence of Shorab Sepehri and Foruq Farokhzad in his poetry. He even devoted one of his poems to Sohrab Sepehri. He had a popular friendship with Seyed Hassan Hosseini and Qaisar Aminpoor. Seyed Hassan Hosseini devoted one of his best works to him after his death, called “Bidel, Sepehri, and Indian Style” and Qaisar Aminpoor published its general part.

Readers of Salman Harati initially faced with his ideology. Most of Salman’s poems focused on retelling believes and social and political perceptions directly or indirectly.

In his poetry war is not an anti-human and negative point, but it is necessary and beautiful. Harati view toward modern world is a look mixed with modern condemnation and west civilization and devotion to religious believes.

Where Salman talks about home country, he means Contemporary Iran and its description he neither talks about history nor highlights the national culture characteristics, but also he talks about an Iran which its streets are named with the names of martyrs, it has Behesht Zahra which the honor of earth and it was host of Imam Khomeini. (Beigi Habib abadi, 1382:49)

Biography of Qiasar Aminpoor

Qaisar Aminpoor was born on 2nd ordibehesht 1338, in Gatvand city in Khozestan province. Qaisar Aminpoor defended his phd thesis titled “tradition and innovation in contemporary poetry” with advising of Mohammad reza Shafiee Kadkani and he was graduated from Tehran university (Akbari, 1383, 29). Aminpoor we known as a revolutionary and war poet in his second and third decades of his life and his war poems are of rare poetry of war literature.

Reviewing common epic elements in poetry of these two poets

Salman Harati and Qaisar Aminpoor like other Holy Defense poets used epic themes and elements for illustrating the glory of battle and epic of fighters of right way and here we focus on some of common and different epic elements of their poetry that have high frequency.

Revolution poetry:

Salman Harati is one of famous poet of revolution age who has novel language, thought and view in his poetry. Salman's poetry has a special feature and intonation by original images of nature and internal status of human relationship with god. He has left his poetry to revolution and its great ideals and at the time of war it narrates sacrificing and martyrdom moments. Art of Salman is a powerful tool for transferring value concepts and norms.

Qaisar Aminpoor:

Poetry of Qaisar was born in Islamic revolution and normally this birth place influenced nature of his poetry. World view and thought of Qaisar were formed in conditions that revolution range embraces all social angles and poetry, as an advertising tool and promoter of social movements, tries to focus on fixing revolutionary and social commitments and stating excitement of ideological part of revolution.

Complaining:

Salman Harati: complaining poem of Salman addresses bullies and gold-accumulators who regardless of concepts and values of revolution look for their own interests. A complain which roots in poet's loyalty to original ideals of revolution; complain which did not resulted from losing ideal and referring to absurdity. On the other hand, as a real poet of revolution, he is neither the justifier of injustice and imprudence nor admirer of power:

Why the contribution and share of Abdollah is acres of labor? But share of Nasser Khan is rest and hectare of products (harati, 1380: 24)

Qaisar Aminpoor: complaining poetry of Qaisar was based on complaining and low criticism and this may refer to "Qaisar" spirit; he talked about his ideals so proudly and with intimacy and greif wrote complaining poem as "if heart is the reason":

If there is a knife for enemies, we have neck!

If there is a dirk for friends, we have back! (Aminpoor, 1382, 100)

Commitment and spiritual view

Salman Harati: linkage of social issues with abstract world is a turning point in committed poetry after revolution. Spiritual look to social issues are in peak in Salman poetry. This kind of view filled Salman poetry with hope and enunciation. He gives people hope of a bright future. Also commitment in his view is a good example for other experience poets.

Oh friend! Yesterday burned your grief and mine

Today comes with a garden of spring for you and me (harati, 1380, 89)

Qaisar Aminpoor: in the field of commitment in poetry, Qaisar is a poet that commitment can be easily seen in his works; he is committed to community and people's belief.

I wanted to write a poem about war/ but I noticed it's not possible/ the pen does not obey my heart's language/ I said: we should put the pens of the ground, the speech of cold war does not work any more/ we should take a sharper weapon/ for war/ I should read from gun barrel – a nice word (Aminpoor, b, 1363, 26)

Ideology

Salman Harati: the ideologic world of war and front poet is another world, a world which is greener than this unripe jungle and an ocean which is bluer than limpid:

Beyond the territory of our eyes/ some trees stand/ thousand times/ greener than the unripe jungle/ after this/ there is an ocean/ bluer than limpid/ steps in infinity/ as eternity without death (Harati, 1384: 109)

Qaisar Aminpoor: ideology of Qaisar reflects his environmental conditions and with transferring these conditions, he fulfills his artistic commitment and task to his contemporary human. Critizing the government structure of the time, praising fight, sainting martyrs, introducing a desired revolution example of the society in his poetry and many other revolutionary themes retrieved from this ideological spirit which shows itself in Qaisar poetry. Other examples show this spirit of the poet:

A blurred shadow is seen in the mind of the horizon / there is dust in the night road/ oh walkers!

Victory is near/ one rider is seen from far away (Aminpoor.A, 1363:29)

Heroism:

Salman Harati: he compares eyes of a martyr with a lantern in stormy night which opens tornado and he compares martyr's smile with an ocean, again he compares martyr with stars and a great deal of martyrs with a river of stars:

Out of these limited land/ a river of stars runs/ martyr river/ tune up with silent/ to hear/ what happens behind the sky. (Harati, 1384: 57)

Qaisar Aminpoor: desire of martyrdom and propagating martyrdom culture are of central issues that were illustrated by poets besides main subject of martyr and martyrdom as far as poets wish martyrdom and encourage other to it. Now pay attention to a piece of Qaisar poem which indicates the valuable position of martyr and martyrdom in him:

We should burn the throat of our mother/ from the sound of river/ till the sound of river has not been dried/ we should take a sharper weapon/ this cold weapon of speech does not work anymore (Aminpoor, b, 1363:48)

Man of field and fight

Salman Harati: “when we talk about field and deed, Salman is also man of field and fight so that when teachers were talking about going to front, he went to front and did some dangerous deeds and checked himself” (Khademi koolae, 1385:41-42)

I missed front.....

I want to sit on the peak of the highest rock..... (Harati, 1376:24)

Qaisar Aminpoor: “Qaisar is one of the first Islamic revolution poet who went to holy defense after starting imposed war, in front he gave spirit to warriors by reading his poems; as his friends said those poems had a lot of effects on warriors and encouraged other poets to go to the front.

Revolution poetry and Ashura epic

Salman Harati: in Salman view, poetry is a litter for ascending human thought at the time of knowledge famine that poetry can start a combative life and stand tall in their revolutionary age. Salman is the glorious poet of revolution and Ashura epic as he said:

Before you, water was not supposed to have the meaning of sea / night stayed and not dare to be tomorrow (Harati, 1376:47)

Qaisar Aminpoor: in addition of having unique position in contemporary poetry, Qaisar is considered as a leading poet and owner of style in specific areas of poetry and literature. Some of his poems such as prose *Nei Nameh* which is devoted to death of Imam Hossein, is a prominent example in Aeeni (ritual) poetry.

Today is Ashura/ Karbala is melee/ Karbala was that melee day/ the love was alone (AMinpoor, 1372, 51)

2. CONCLUSION

In themes and content area, by reading poetry notebooks and collections of these two poets we conclude that from content view there are various themes in holy defense poetry; calling for jihad and stability, epic and mysticism, martyr and martyrdom, Sacrificing and martyrdom, compliance martyrs of front with the martyrs of Karbala, religious elements with national backgrounds and etc are content features of poetry of holy defense. We can say that Salman is the most effective feature of the first decade of revolution. The most important reason is his daring poetry. Another reason is his courage in theme. Focusing on social themes provides wonderful achievements for Salman. Qaisar poetry was born in Islamic revolution and naturally this homeland affects on his poetry nature. Worldview and thought horizon of Qaisar are formed in conditions that area of revolution embraced all angles of the society and poetry, as a advertising tool and promoter of social movements, tries to focus on fixing social and revolutionary commitments and stating ideological section of revolution. Salman view to war is an opportunity look to get into the spiritual and human journey in contrast to its unbeautiful identity and its destructive impacts on human society.

The main themes of poetry after revolution include narrating conditions of Shahi era of oppression, commemoration of the stability of the people, praising the leader, martyrdom and martyrs, eight years of sacred defense, self-accusation (feeling regret against the martyr), honoring culture of Ashura and finally, protesting against manifestations of anti-values such as luxury-oriented. Salman is the representative of generation of poets that flourished in revolution. Salman reached in his poetry to a kind of evolution of language and structure; while a few poets are able to achieve this point in a short time and life. Simplicity of Aminpoor poetry is not of that kind of simplicity that limits to the level. His word continues internally and leads us to a way that no one can go alone. His words are love compass. Totally we can say that in 8-year sacred defense emerged a change in poetry theme that caused change in language and mode of expression so that in works of verbalists of this era, epic heroicism habituates with lyric and causes to create sacred defense literature.

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