

A political approach in poetries of, Mehdi Akhavan Sales and Abd al-Bayati

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Abstract: Most contemporary poets (Persian and Arabic) had an obligation towards society. Mehdi Akhavan-Sales of Iran and Wahhab al-Bayati of Iraq with regard to condition and similar political problems were common in lyrical themes. In this paper, we try to describe the political situation in Iraq in the period of Abd al-Wahhab Al-Bayati and also we deal with the political situation in Iran during the period of Akhavan Sales and then we address biographies and biographical literature of Akhavan Sales and Lbiyati. At the end we examine the comparative literature of the poems that have political implications.

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Introduction

Iran and Iraq were among the countries that in the contemporary period were influenced by the world wars and Europeans intervened politically in their affairs. Bayati and Akhavan were among open-minded poets who are in opposition to the government and they fought with tyranny, fought colonialism and exploitation. The importance of this topic is to protest against the ruthless government that we can see in the poems of these two poets that the same situation has forced them to react similarly and the necessity of assessment of the political situation of the government of these two poets was applied in their poetry. This article is based on the analysis of two poets' poems that have common themes. Political lyrics of two poets were implemented together, then they showed freedom of two poets then with analyzing their poems we have introduced the colonial rule of authoritarian politics.

Bayati, political developments of Iraq

Iraq after World War I, was isolated from the Ottoman dynasty and was under British protectorate and people uprising were established in 1920 against them and they were demanding independence of Iraq. England selected Amirfaisal who was their own puppet as a Kingdom of Iraq. During the war the Ottoman backed against occupying forces. Sykes Pico treaty contracted between England and France, that Mosul was under French influence Baghdad and Basra is dominated by Britain and France, thus the whole Iraq was under dependence of British. After World War II in late 1943 and later that, the political system was affected by three factors, starting to fall:

- The ongoing insurgency in the tribal areas.
- 2. The growing dispute between rival factions of the political elite.

3. inexperience and poor diplomacy of Ghazi Malik.

During these years, the growing political crisis provided the way for the emergence of the military as an active and decisive force in the political scenes. Many parties stood up in the resistance against the king of Iraq in this period has passed. The colonialism to occupation that during the recent 84-year, Iraq has indicated that it is the most colorful country in political history of the Middle East region. Great Britain after full deployment to Iraq, arrived in Baghdad in 1917 and against the Iraqi people said the famous "We came Liberation not conqueror" said. At the time, the British settled in Iraq and administered their affair, surrounded their wealth and determined themselves ruler of regions.

Akhavan, political developments

Akhavan's life that coincided with Pahlavi era and society with its developments in many different areas, influenced on approach and style of his poems. On 28 Mordad 1332 Dr. Mohammed Mossadegh as the Iranian minister overthrown and Zahedi got as prime minister. Shah personally took control of Iran's foreign policy, over the next decade Iran diplomacy was under supervision of America and Britain.

Because of a deep and irreparable rift between the regime and the National Front of White Revolution did not work and people discovered the identity of the regime and among intellectuals and poets got ridicule and satire. And its flow was recorded as a lasting comedy in the literature and known in the world. As the poem "Man and horse" of Akhavan indicated Shah's White Revolution and the people. Akhavan the ironic poem attributed to that day and the past days so that the readers of poetry at the "Man and ink" know this "man" and what that "horse" does. Akhavan expressed the poem like a narrative that the

king was like a null and cotton hero. The man of war that on the horse of government imagined the triumph but no one was his companion. In the second Pahlavi, the political poets trended to I left side, Islamic and nationalist while leftist poems were seeking social justice, class differences, colonialism and revolution. Some of the other poets were Islamists who announced massacred 15 May was the oppression of Islam and incident scenes of Karbala was illustrated in the poems of the regime's oppression. The arrested group of monarchists who were poets who supported the reign of Cyrus and Darius that were as a symbol of dignity and greatness and prosperity of the people.

Poetry and life of Wahhab al-Bayati

Abd al-Bayati was born in Baghdad before entering the school, learned the Koran. Then, in 1932, entered the school. He continued his studies at the Academy of Higher Teacher Education. He amended the rule that served colonialism and thus revealed his Marxist thought. Bayati years, followed his political works and journalism in Iraqi until he was dismissed for political reasons and exiled. After the 1958 revolution, He returned to Iraq and he was responsible for the compilation and publication of the translation of the Ministry of Education. At the invitation of the Soviet Writers' Union traveled to this country. After the 1968 coup, he once again returned to Iraq and he appointed as a cultural adviser in Minister of Culture in Cairo. In 1964, at the invitation of Gamal Abdel Nasser he went to Egypt, where he stayed until 1971. He then went to Spain. Bayati is free in his poetry and his radical image and methods of his poems like "T. as. alyvt" Despite differences were effective. Most critics and contemporary Arab authors believe that the use Pattern- symbol, was the result of influence English literature on contemporary Arabic poetry.

poetry and life of Mehdi Akhavan Sales

"Mehdi Akhavan," known as "The Omid" was born in Tous (Mashhad in 1307) akhvan completed Primary and secondary education in his hometown and graduated from technical college. In the next few years she taught in the Varamin. In years 24-23 he joined Khorasan literary community and in this forum was given himan artistic and poetic name like Omid.. In 1324 he was as a poet of traditionalist He 18 year old song a lyric at the athenaeum that it was saharalhalal.

Style of his poetry can be divided into two categories:

Akhavan at first said the traditional poetry, even in traditional style that his life had come. the second group was new poems and Nimai, Akhavan was an illustrator of poet clearly showed emotions of poet that appeared from the tears, laughter, sadness, anger

to impatience in his poem. His poetry was the result of the fusion of ancient languages and language of today audience and ancient language of Khersan and full compliance of eldest of Nimast. Sometimes he addressed appropriately poetic and philosophical ideas with the community desperately sad, effective voice

Political poetry of Akhvan and Bayati,

Political poetry in Persian and Arabic contemporary literature has been a special place. Abd al-Bayati and Mehdi Akhavan according to (Life and Literature and their rule were introduced in the previous chapters) compared them in the same problems, the same approach to political issues. His poetry had kept the political events that in the country was going to be fertilized.. Excitement of parties and factions before August 28, standby case and surprising after that, showed the image that foreign hands were involved in the affair. " He also noted that "the winter, and day of judgment and my day is about the life and times in which I am." So the poet with regard to intellectual and ideological common ground had a common political themes such as freedom, colonialism, exploitation, oppression, respectively.

Freedom

Bayat and Akhavan were two poets committed to find a way to freedom. Bayati tried " fighting for freedom and justice for the oppressed people and right".

Akhavan like Bayati fought in achieving to his Ideal and he was ready to pass their lives to remove obstacles from the path of freedom

Akhavan saw failure or weak of punches but he didn't give fair that the punches in the history of the country had no role. the time really strong crushed dark sky, and then created reaction, cracks, and gaps.

The skepticism of understanding of the true reality hasn't risen because movement of time and historical movement is a woven tissue of successes and failures, and only the stubborn battle can be without despair a bold way in the moody and hard rock.

Bayati as Akhavan knew man as Excellent creature who never has been imposed to conditions, it Always lives with proud and arrogant and instead of he resides in the mud of the Humility so that to die standing and with his eyes looks at the stars, signifies miracle of man, something that is not made of Bless seekers.

Akhavan also defended the poor and working class of community And for maintaining his self-esteem and his community and he ordered that prefer poverty rather slavery.

Colonialism

The two countries, both under colonial domination culture domination were alien, Colonial

domination led them to a situation that he used narrative poems and symbols and codes to describe the community. The height of the images in poetry began in Iraq in 1922 that "the British were on the treaty that by the legal organization aggravates his strength in Iraq." After the Iranian revolution 28 Mordad 1332 AD in the period of Reza Khan we find such poems.

Poem "Llr by and children," says about the brutal colonization that pervades in society and drinks the blood of their children as wine and it takes their guiding light to mislead them as captives.. It says about a land that always in it is sorrow and misery.

Akhavan also like Bayati evoked the image of community for the reader. Coup of 28 Mordad 1332 and its consequences for the younger generation was beyond a failure and it was the beginning of a longer period of moral insult and humiliation. Akhavan in 1332, in the poem "Nader and Eskandar" honed the group that the promise was completely empty, except for the error had not brought anything. The evening was full of contradiction should be transformed into a modern new man is born.

The era that is full of the plunderers should change into an era that new man births in it. The era that overcomes corridors and a world that justice and love are leader and pioneer in it. This era for Arabic contemporary poets had contradiction and positive and negative tension. Despite suffocating strictures and intense bitterness that he felt still didn't lose his trust and his faith of the people. To the extent that he expected them to look for a way out from error and darkness which is governed over them.

Despotism

Undoubtedly, the dictatorship was one of the factors that society (Arabic and Persian) of Iraq and Iran in the twentieth century because of its domination of the monarchy suffered from it. If they protest or resistance, they faced with a severe collision. Fourth season of ode "azab of Alhlaj" as "Almhakmh" Hallaj at trial that the king did called him a coward and without fear of consequences. He expressed and challenged oppressions that had been done against the oppressed community, and at that time was that he got calm. He lost his head and put himself as a model for democracy. Bayati through torments of Hallaj and behind the incidents, tell us about the Arab nations in late twentieth century.

Akhavan's poem "Inscription" is a symbol of fatalism, the socio-political fatalism of today man. And it shows that everyone (men and women) are connected by a chain, which means a common aspect for them is fatalism. and it is alongside the chain of slavery, and unfortunately, in long of freedom the "heavy tone of poem indicates distress

and the death of human beings under the domination and hegemony of the dominant force.

In the third chapter of the ode "Blue Mnh Alla'" as "Almghny Valamyr" The story revolves around the blue Alla' against rebel despots and then he depicts rebel tyrants who didn't respect boundaries when one of them criticized him and kill them. Akhavan referred to examples of the fear and terror in community, the secretary of history says to Akhavan, when he wanted to write the real news that wasn't good to their taste or wrote about ancestors of king.

The poet many times before writing this poem understood pain and sorrow caused by relying men of the party on foreigners and the people that were at back of them.. He was indifferent to his surrounding and went to the parties eventually that join to forces and government- that related fatalism. their heads depended on oppressors.

Exploitation

In Arabic countries and Iraq, was slavery, oppression, misery and injustice a lot. In Iran poverty and misery imposed on Muslim people by foreigners. No doubt Bayati in the final chapter clearly expressed his commitment.

In this case, he spoke with a nation in the case of the working class and hungry and deprived. The premise was to stand against those who are reformed benefits of a nation and didn't consider social justice and smothered freedom in chest, and bullying and hegemonic powers claimed consider justice against the poor and while they weren't fair And this rule was criticized and threatened them as volcano of a nation that nothing was left-leaves And he invited them to the understanding of history and perception of life and focuses on them that The time of ignorance and tyranny had ended and now is era of light and freedom.

Bayati in the ninth part of the book "Blue Mhnd Alla'" is part of "frogs" examples of people who call themselves cultured. They are the same trick skiers and misguided and selfish, who speak as if frogs speak. An animal with loud voice that has no value and helpful.

In the poetry of Akhavan, such this scene to another aspect had expressed with a tone of social corruption or even worse than it, as a mother with her 6 year old girl goes from the village to town for visiting when she dies, people abuse the girl.. If he is a Son, they use him for working and if she is girl they exploit her

In Ode "Soq Alqryh" successive images is similar to that village is transferred to the market and market of city is a clear proof of the fact that bad luck villagers and usurious and traders traverse the distance between urban and city, in this dram, they

are the same wolfs that the villagers are victimized by them. the drama is a fact of nowadays.

Conclusion

Bayati and Akhavan suffered from a common pain, both were intellectuals who were aware of the political situation and the problems, both used their art to solve the problems of the community, they could condemn government leaders and disgraced their default and encouraged people to revolt and resistance against oppression and moral corruption. They tried to establish justice, liberty and independence. They displayed poetic techniques such as political corruption and colonialism and oppression and exploitation.

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