MANIFESTATIONS OF RESISTANCE IN THE POETRY OF ALIREZAGHAZVEH (BASED ON "FROM GROVES TO ALLEYS" POETRY COLLECTION)

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ABSTRACT

Literature of resistance is a literature that has been created in most countries in the world that have been attacked and the poets and writers express the problems and difficulties that have been caused in the war. One of the most critical peaks of the history of Iran was the Iran-Iraq war imposed on the country. In the eight-year period of war, writers and specifically poets excited people to participate in the fronts and propagated the culture of martyrdom by being inspired by religious and theological sources. People could also create the most beautiful scenes in the battle fields by religious beliefs like Ashura and setting as models its events and symbols and religious beliefs like Quran and God-centeredness that was rooted in the depth of their lives, and based on these events and its statement the poetry of the holy war reached its zenith and peak. The present paper is an attempt to express how religious beliefs and theological convictions affect people and their resistance in the eight years of defense and the interaction between religious beliefs and poetry of holy war.

KEYWORDS: Holy War, Warriors, Martyr, Alirezaghazveh, From Groves to Alleys

Poetry of resistance after the victory of Islamic Revolution in Iran is a kind of poetry that has been created in the eight-year period of war between Iran and Iraq by the committed poets and became the support of warrior and religious groups of people and courageous Islamic warriors (Azimzadeh, Bi Ta, 156).

The poetry of holy war is formed based on tangible realities and events. The greatness and reality of the events of war distanced the poet from the dimension of imagination and the poets were mostly engaged in stating the reality; therefore, new illustrations have been formed in this kind of poetry.

The rich literature of Iran especially Shahnameh (the epic of the kings) which is the origin of culture and civilization, history and most importantly the epic spirit of Iran and Iranians has reached its peak by literature of the holy defense. The epic and characters of the myths of Shahnameh in the holy war have taken objective and real forms; as if the heroic Rostams and Sohrabs and the victimized Siavashes are the identities of the heroes and victims of the holy war. The specific concepts of the Shiite culture specifically "Ashura", "Karbala", "Zahra (S)" and the important element of "waiting" can be seen in abundance in the poetry of the holy war (Sangari, 2001, 38). AlirezaGhazveh, the committed and well-known contemporary poet has created many poetry collections in the field of resistance and holy war and in this paper the "from Groves to Alleys" poetry collection is analyzed and explored.

Obviously, in the war that you aren't ready for and the assailants are ready and equipped from all sides, the situation is very difficult. The important point is that in this difficult situation, how belief issues lead to the resistance and victory of Iran and that the mutual effect of literature and poetry of holy defense and warriors have been mostly based on what subjects. In this paper, a few instances of belief issues are referred to.

BELIEF IN GOD

Theology and the belief in God are the basis and foundation of poetry and literature of Islamic Revolution. The determination and will of the Muslim warrior to defend Islam and their beliefs and country rise from the belief in God; in fact, the deep relationship that is established between the devout warrior and God leads to his/her inclination toward death; even because of this inclination they deem death to be pithy and small:

Oh death I was held hostage by you for a lifetime and I always feared you would come after me / Today you are welcome and you brought forth merry and joy, I had awaited your meeting (Ghazveh, from the Graves to the Alleys, 35).

The devout warrior sacrifices everything so as to reach God. The axis of his/her life is the love of God; this is why he is proud of himself/herself and his/her God:

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My pride was for God and for love
There was a strong bridge between us and love (ibid, 41)
His/her lofty soul can't be contained in the land full of materials and he/she is constantly

Striving To Fly
Today the time has come for us to stamp our feet in the infinite sea of pain as the wave of love and fly as an eagle in the relentless raining of the sword (ibid, 14).

Resistance and consistency and we test you so as to determine that who is patient and fights in the path of God and to test your statements (Muhammad, verse 31).

Struggle and attempt is one of the divine tests for assessment of the faith of humans. Resistance is at a stage higher than patience and one of the conditions of victory. The secret of resistance and victory in the eight years of the holy war has been the resistance of brave people in the hard conditions of war in the face of thirst, hunger, exhaustion under the rain of fire and bullets:

He was burning since his food every night was fire and constantly the silence of his every night was fire (Ghazveh, from the Groves to the Alleys, 36).

Toleration of the tribulations of war by the warriors that has remained in the minds today leads the human mind to the story of Sha'bAbiTaleb, the life story of Abraham PBUH in his being thrown into the fire, Jacob PBUH and his resistance in the sadness and separation of his son Joseph, the dapture of the brave men of Kahaf for perseverance in faith (Mir Hussaini et al., 2010, 607).

Obviously, one of the factors of consistency is the good news of victory in battle which has been presented in verse 12 of Surat Al-Anfal:

"Give the devout Muslims the good news of victory so that they can remain constant. (ibid, p. 597)

THE CULTURE OF MILLENNARIANISM

In the Shiite culture, the struggle against tyranny and paving the way for emergence of the global government of Imam Mahdi PBUH is highly significant since Imam Mahdi fills the land with justice and equity through his emergence as it has been filled with tyranny and injustice:

When the broken heart is the canebrake of strangers, our only lost paradise is justice (Ghazveh, from the Groves to the Alleys, 20).

The pride of the military service for Imam Mahdi PBUH and establishment of a spiritual relationship with that Imam were among the factors that led to the vibrant participation of people and warriors in the fronts. The low of Imam Zaman in the fronts and his participation among the warriors and the effective name of "oh, Mahdi" that could be seen on the fillets and the name of the operations gave them strength of heart and double power and enhanced the spirit of martyrdom are in this regard and the excited poet of Revolution writes:

I sigh you with all my expectations / Make me full of blooms, you the dignity of spring

In your path in expectation rows of people have sat / A caravan of the martyr, a caravan of the spring (ibid, 15)

The warriors of Iran, knowing that Imam Zaman comes to their aid and is beside them had no worries and concerns at heart and how beautifully the poet of the field of battle sang that culture of expectation saying that if all over the Iran is filled with tulips we have still resisted and waited for emergence of Imam Zaman PBUH:

All the plain is filled with tulips / The amaryllis, we await your emergence (ibid, 30)

THE MARTYRDOM AND CULTURE OF MARTYRDOM

Martyrdom is the manifestation of the highest and most beauteous spiritual and mystical manifestations. Martyrdom is the peak of human perfection and in this regard, the Prophet PBUH has stated: martyrdom is the best of deaths. The martyrs came to know the real life and reached it through love and faith toward it, and they know the splendor of their work:

Lucky those that know the men of spirit / And that know the path of love and faith (ibid, 29)

The culture of martyrdom has existed in hidden form since the time of the Propher PBUH (Ammar and Yaser) and the most apparent and immortal arena of the history of martyrdom is the Karbala and Ashura. In the contemporary era too the spirit of martyrdom and choice of death with dignity reached their zenith in the eight years of the holy war:
We are the mad people of the row of love / Only if the sword heals the wound of our distress (ibid, 16)

The desire for immortality, sacrifice, idealism, propagation of human values, discharging the duties and assignments of Sharia are examples of the culture of martyrdom in Islam. This is why we see that the nostalgia of the aftermath of war and the memories of many dear warriors that desired for martyrdom can be thus revealed today:

How long are we going to sit behind the closed door/When the sonnet doesn't heal the tired heart / Our hearts sank and how heart-rending passed/The women of his harem in scores (ibid, 9)

BELIEF IN RESURRECTION

The belief in survival after death and in the fact that death by martyrdom isn't destroyed and obliterated is referred to in Holy Quran: Do you think that those killed in the path of God are dead? Nay, they are alive and they are given sustenance by God" (Al Omran: 169).

In religious and Quranic teachings, a human believing in the life after death totally strives for a good after life unlike the worldly humans and the worshippers of the world who are merely obsessed with the world and worldly blessings:

In the Day of Judgment he doesn't dare rise up / A foot on which the wound of passage hasn't seated (Ghazveh, from the Groves to the Alleys, 9)

Belief in the hereafter and belief in resurrection are among the important characteristics of mental health; that is, when religious beliefs are more its positive effect on the human soul and spirit is more as well. ShahidRoshani writes thus in his will: "I hope we are among the people of faith; that is, we believe at heart the world of unseen and the Day of Judgments which can never be doubted; that is, we consider God to monitor all our tasks and deeds.

ASHURA AND THE IMPACT OF ASHURA

The foundation the existence of the holy war is based on Ashura. The writings and poems of the holy war were also formed based on the same pillars. Our warriors and martyrs were the disciples of the school of Hussain PBUH. They learned the zest for martyrdom, resistance, patience, faith, reliance on God and non-reconciliation with the enemy and death with dignity (martyrdom) from Karbala. The poet of the holy war illustrates these braveries and the vibrant presence of infatuated youth in the field of battle through the language of Ashura.

In the holy war in the waters of Euphrates the youth were shot in scores and this hurts every man of heart and this is how God whispers to God in pain:

We arrived from Karbala with a thirst of wound / Oh Lord, pray accept our sacrifices (Ghazveh, from the Groves to the Alleys, 16).

Karbala and the pilgrimage to visit Imam Hussain PBUH was the least wish of every warrior and by seeing the picture of "there is not a long way to Karbala" this zeal is doubled. The eight years of holy war, epic, sacrifice, martyrdom, dignity, etc. are the shining and idealistic human manifestations that have been all crystallized through Karbala. Yes, Karbala is like a beauteous picture and when you look at it more and deeper you become more attracted to it and if you come to know it with love you will be vanished in that.

CONCLUSION

The poetry of the holy war is a result of resistance and splendor and sacrifice of the great nation of Iran in the face of assault of Iraq and countries that rushed to the aid of Saddam. The content of most of these poems is derived from Shiite beliefs and religious beliefs such as Asura, belief in God, belief in resurrection and culture of martyrdom. In studying the poetry of Alireza Ghazveh, the well-known contemporary poet, we see that this precious poet has given expression to these concepts and the realities of the front and war in line with people and in harmony with them and in fact has greatly succeeded in this regard.

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