

Homespun from the Perspective of Qeysar Aminpoor and Abdol Vahab Albayati

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ABSTRACT

Patriotic poems, poet, poetry placed the country as the main axis, and then to express the pains and sufferings and aspirations and hopes, which, taken root in the hearts and lives of the people of his homeland. This kind of poetry, Persian and Arab poets have been considered, so that it can be the most passionate and dynamic approach from a poem by the poetry community, and at the same time mirror the whole facade and enduring epics, courage and love and home, at any time during the account literature.

From this perspective, we can homespun lyrics Qeysar Aminpoor and Abdol Vahab Albayati, such as the voice of the poem, look at the contemporary era. This paper aims to investigate the effects of the country, the poetry of Aminpoor and Albayati's, going to poetry marked place in the country for them, and the thoughts of the poet's homeland recognizes open.

KEYWORDS: homeland, Abdol Vahab Albayati, Aminpoor, Comparative Literature.

INTRODUCTION

One of the major social, literary and emotional, extensive areas of human speculations, we are preoccupied with the question of the homeland. But if we examine the historical background of this concept in the literature, Persian, and Arabic, too, shall we say in Persian and Arabic poetry, ancient and classical, almost no concept of home in its modern sense, and with essentially of the word, differing from the present-day considered the word is, has been, and most city or village means that man was born in, or lived in it. The common sense of the country, in terms of ethnic and tribal people together, sought. Later, during the liberation movements such as the Awakening movements in the Arabic world, the constitutional movement in Iran, and familiarity with the trappings of culture and civilization of the West, the home took on new meaning, and as a geographic and political unit defined for Nationalities and political sovereignty of nations defined. In other words, it could be argued, then, that familiarity with the West, the word patriotism includes concepts such as the nation-state, nationalism, and so it was. However, the development of new meaning, familiarity with civility West is only one side of the coin, and in addition to the social and historical factors need to accept the Arabs, and the semi-autocratic rulers also be noted that, when the anti-colonial campaign, along struggles against autocratic created them. However, after the Arabic term movements, nationalism as a fundamental subject in the field of poetry and literature into Arabic, and a special place in the lyric poets, Elia Abu Mazi and Ahmad Shovqi and after them, the lyrics Rasafi and Badr Shaker Siyab, and other poets found.

But with the beginning of the Arabic lands occupied by the Zionists, as well as the formation of liberal movements such as land, Algeria, Tunisia, Syria, Iraq, etc., this is a serious and comprehensive look into the field of literature, and the huge volume of poems poets in the Arabic lands, allocated, so that some of the poets, all his literary life, endowed the country and have homespun poetry. This poet, always tell the story of people who, under the collar of his identity, freedom and oppression, would have been trampled. So this kind of literature, always the most honest and most outspoken literary works, and it can evaluate the extent of the collective soul of the nation.

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In this research, we attempt to analyze the effects of two of the nation's poetry poets The United homeland Iran, and Iraq, to explore the country on the face of the poet's poems, lyrics and various angles homespun know them open.

Statement of Problem

In this paper, different language poet of the first two criteria in order to provide a comparative study on the proposed school in Comparative Literature are French. On the other hand, according to the unbreakable bonds of culture, art and language in the human geography of the two nations, as well as similar effects, history, literature and culture of both countries, the political and social events of recent decades have, for the second criterion performance comparative research, according to French schools is provided. So writer in this paper has tried to funds and joint issues that affect the same place and time element, background, singing songs with the poet's homeland is evaluated and placed on literary analysis, and the questions answer:

1. Abdol Vahab Albayati's poetry manifested in the country, and Aminpoor to figure out what it is?
2. Political and social factors, prompted the poet to the poetry of his country, is there?
3. The main themes that are both poets of his homeland, the deal is?

The need for research

According to the characteristics of the local literature and poetry, the works of these two poets, poetry and literature serious effort at addressing local, accurate and reliable, define, explain its components, and Anatomy and Pathology is one of the requisites which does literature, for researchers and practitioners in art and literature, is inevitable, because homegrown literature alongside other kinds of art, the product of the intellectual achievements of human evolution, in a certain period of his life is, and it can evaluate the extent of the suffering and hopes and aspirations of the different nations in different periods.

Given this, and given the importance of local studies, and comparative studies between the literary genre that has rarely been addressed, the research aims, cite examples with evidence lyrical poet of the literature contemporary Persian and Arabic literature sustainability, highlights the poet's homespun lyrics and analyze its implications.

History of research

The Abdolvahab Albayati, articles and valuable research that has been done, each of which has been tried, literary and poetic aspects of the poet's character. Most of these studies can be cited in the following cases:

Book, "Abdol Vahab Albayati His life and his poetry (cash study)," Foozi Nahedeh work that was published in 2004 in Tehran, the author of the comprehensive view into the life and poetry of the poet's process.

Another great book, called "Revelation primary" by Abdol Aziz Sharaf, Daroljalil Beirut in 1991, which was published, with a critical perspective on innovation practices, the Albayati poetry is discussed.

An article titled "Departed poet Abdol Vahab Albayati," Abdul Farouk effect, Portrait photographer in 1999 and published in the Journal, the author in the corner of the living, and noted Albayati's poetry.

On the other hand, the Qeysar aminpoor too much valuable research, conducted in Iran, such as an essay titled "The aesthetics of war and peace", the Saleh Tasbihi in 2003, to explore the poetry and philosophy of war and peace although it is paid.

Other research papers that are devoted to this issue, including the article "Three voices, three colors, three styles of poetry Aminpoor" effect Mahmood Fotoohi, 2006, article "anti-war poetry, with an emphasis on poetry Aminpoor war ", due to Mohammad Reza Vahidzadeh, in 2010, and the article "The sociological discourses imposed poem, "Hesam Ziaee effect, in 2010, in which the poetry of war and peace Aminpoor, along with other poets discussed it is.

Each of the research, it has one of the features of the poet's literary and poetic, Open know. However, it has been determined Reviews, comprehensive research has been hampered by the country's comparative study of the poetry of Abdol Vahab Albayati and Oeysar Aminpoor deal has been done, and this in turn can research, the first step taken in this regard.

1. A quick look at the biographies Oeysar Aminpoor

Oeysar Aminpoor, Second Scroll May 1959 in the city of Dezful, a native of family and religion, came into existence and primary education in his hometown and spent, and spent his secondary and high school in Dezful. Tehran University was accepted in the veterinary field since 1978, but a year later withdrew from the field, and the Social Science Faculty of the University going, until in 1984, then changed their course, and in language and literature Persian Tehran University, was studying, and in 1990, began to pursue a doctorate in this field, and in 1997 under the guidance of doctor Mohammad Reza Shafi'i kadkani, and co doctor Esmail Hakemi, and the doctor Taqi Poornamdarian, in his doctoral thesis entitled "tradition and innovation in contemporary Poetry", defended at the Faculty of Literature of Tehran University, and in 2004, published as a book with the same title. Aminpoor doctor who has experience teaching at the school, between 1981 to 1983, had worked since 1988 to teach at the University, he began, and then in 1990 years, became a professor at Tehran University. And 2003 years, was a member of the Academy of Persian Language and Literature. In 2006, one of the poets who, in the formation and continuation of the activities of Art of Poetry, to be effective 1987 years. During this period, over the pages of Poetry magazine Soroosh, presided. His first collection of his poems, "Sunshine Alley" was called, and contains quatrains and a couplet of his book was published in 1984, followed by "morning breath" is published, the number lyrics and poems from her white, covered. (Qasemnia, 2011: 4)

In the same year, the formation of a ring of art and ideas with like Seyed Hasan Hoseini, Salman Harati, Mohsen Makhmalbaf, Hsamodin Seraj, Mohammad Ali Mohammadi, Yusof Ali Mirshakak, Hosein Khosrowjerdi, etc., was co-founder of young people the name was Henry, and later figures such as; Sohiil Mahmoodi, Saed Bagheri, Mohammad Reza Abdolmalekian, Abdoljabar Kakaii, Fatemeh Rakei and Alireza Qozveh also joined them. But eight years later, in 1987, with most of the his Contemporaneous, was outside the realm of art. Other institutions that Aminpoor Qeysar, played a role in their formation, can be formed Office of the young poet, noted in 1989. (Mohagheh, 2008: 40)

Qeysar, after a car accident in 1999, has been suffering from various illnesses, and even double-heart surgery and a kidney transplant, was passed, but did not attempts at helping her to seek medical treatment until he was looking for an old friend her, Seyed Hasan Hoseini- Head of death song, and about 3 am Tuesday, 8 November 2007, following a heart failure at the Hospital de Tehran, came to the land of rest, silence and love of virtue and the art of mourning was shining, the sky shone knowledge and religion, art and literature of our time, and the spirits of faithful and loving and benevolent beauty and High visibility it, clearly ecstatic. In death, she cried: Right, Left, old, young, traditional, modern, revolutionary, conservative, reformist and conservative were all in mourning. Since his death, the death of virtue. (Ibid: 11)

2. A quick look on the biography of Abdol Vahab Albayati

Vahab Albayati was born in Baghdad, and spent his studies in the city, and there was also a college graduate. Then the teacher, and work on the press, and finally to having a socialist ideas, he was expelled from his homeland. He spent some time in Moscow, and later in Arabic countries dislocation experienced. Finally, the fall of the monarchy in Iraq, returned to his home, and went to the Soviet Union as an affiliate of Iraqi culture, but it was not long before the gift is to give His countenance. (Albayati, 1976: 156)

After the 1968 coup, has once again returned to Iraq, and the Iraqi government, as Iraq's cultural attaché in Cairo was set. He lived in Egypt for many years, until the early nineties, in protest against the Iraqi regime had waged wars, and went to Jordan, but two years before his death he went to Damascus, and until his death in this city. vahab Albayati, on 4 August 1999, died of a heart attack. (Ibid: 157)

Albayati, Arabic poetry as a leader in the school of socialist realism, is known. (Badavi, 1990: 487)

Abdol Vahab Albayati's poetry, nature is universal, and some tweaks to the social content and ideals of the Enlightenment, Nezar Qabani's poem reminds us, especially in connection with the poet and love their country. In his poems, on the one hand refers to her Oregon, and the tyranny of their time to governing, and eventually leads inevitably to the exploitation of foreigners.

3. Analysis of the homespun themes in the poetry of albayati and Aminpoor

Iraq contemporary poetry, blank verse flogger and advance the Arab world. Called emerging poets such as Badr Shakrolsiab, Nazok Malaekah and Abdol Vahab Albayati, obstreperous launched in

Arabic literature which, until today, its dramatic effect is obvious. They are indebted to the ancient literature of the language, such forms in space and make the Poetic Innovation and new concepts such as the space for the voices of the wider society, they can rightly be called the inventor of Arabic Literature white.

Vahab Albayati, in developing the capacities of Arab poetry, in the area of speech and subtleties of meaning and use of mythological themes and in their contemporary form, is considered a pioneer. Emotions such as sadness, emotion, revenge and Idealist filled his poetry.

On the other hand, he, like his Iranian counterpart, i.e. Aminpoor, is one of the first poets who, in homespun poetry, the contemporary era of new words to say. The main themes in the poetry of the poet's homeland, in continuation of our discussion:

3-1. Lyricism on home

Mike Geranak, the patriotic "The dependency on location, in the human sense of patriotism and love of country, and birthplace of father and mother on the one hand, and the right to nationality and citizenship on the other hand, provides."(Geranak, 2004: 144)

Sky at home, homespun lyrics Aminpoor, the distant horizon is clear and brings peace and prosperity. The boys who live in the country of poets, Resistance, and Jihad men, and long sword in the hands of their elders, and there Fighter in God's time is always loving kindness of God, have suffered.

Aminpoor in his homespun poetry, love of country and opens valves to define her love sense of nationhood. She is such a beautiful sonnet to his homeland, as mistress of the comic puts:

Although it is more nostalgic than tight my Crystal
Mount your sorrow than with rock hard rock
My grief is denser than the skirts of Alvand
Glory pride of Mount Damavand
Let me get you to the top of Proud
Norm I'm Lily dark center and thirsty. (Aminpoor, 2007: 54)

On the other hand, the poet tries, with a nostalgic approach described in the homeland, the homeland of innocence and purity, is consistent with the look and thought of the child, in order. He is now an adult, the pale, clean and prosperous plains homeland recalled:

I remember a subdued design that is still
I still remember my Reclamation plain. (Aminpoor, 1995: 48)

Life in the Diaspora and the homeland's sadness, joy, nothing more than sending a message by the wind and the stars, and the poet shows that refugees should attempt, however desperate, again separated from the remaining land, join. He remembers his earthly treasure in his possession, and it compares with the current tragic situation. He recalls land generously from childhood to old age, he is trained seal. His fascination with the country's land, recalled in spring, wheat seeds floating on the breeze that his treasure, for he had hidden in his heart, and the orange trees that grew with every waft of perfume resonating everywhere shadow were spread, respectively. (Solaimani, 1997: 150)

Albayati also expressed nostalgic, described his homeland deals beauties. Like memories of childhood, the native land of the poet's imagination Homesick, and he always makes up the Golan, from time to time pay to cite this beauty:

"And lemon groves on the banks of the Euphrates, the summer of my childhood was spent in the gardens, and winter (old) fills me, and odes and ash Golden Memories (the only thing) that, after migrate from the lemon groves, with its I was in exile."(Albayati, 1995: 2/495)

Albayati, like the memory of the country's adult Aminpoor Now, in the minds. That every moment is a memory Dim his light least, as far as mythical homeland foggy manifested in his mind, and in this realm, the mythic heroes with their own leads. The song "Baghdad", in relation to the country are faced with such an approach:

"However, being in exile for a long time (to not be pessimistic country), Baghdad since the sun was shining and boiling springs, constantly blazing fire and the dream world to the extent of his childhood remain." (Albayati 1995: 2/482)

3-2. mbarz·h and Jihad in the Country

In Iran, starting a war that, Shortly after the revolution happened, Oeysar enthusiastic spirit of the past, along with the ideal characteristics, the poem takes as his weapon, and the words of his poem, the agitation audience of their conflict, stimulating their sense of patriotism and pro-religion, as enshrined militant groups, including the army, the IRGC and the Basij:

Let us do the sacrifices of war.
Something like an epic, forever do
Wound its way to tone your enemy strike

Observing the Rosen Center wounds do. (Aminpoor, 1984: 63)

Aminpoor homespun poems, stories that make human suffering, the misery of war left behind, and their fate is inseparable from the fate of others. Home fate of the poet, and the poet knows his pain, his pain every time Therefore, it is sad to go home, the poet cries with him, and the tears and anger at the Majestic:

I wanted / want war poem / song for the city of Dezfool himself- - / I saw the rocket term sick / have used / but / rocket / beauty My words can fully / partially poem bit I / town homes better no / I Got lyrics / home soil since people / Crushed and broken and bloody / gory soil and said that poetry should / must say that anger poems / poetry shouts eloquent. (Aminpoor, 2010: 30)

Fighting the jihad in homespun lyrics Aminpoor, exam and is entrusted with God, so it must count on his covenant, and to fight jihad for Allah with their Imam was true:

Lest we make ourselves
Just leave their Imam
The rest of the blood of the martyr flower
Lest we stepped on the tulips! (Ibid: 125)

Albayati, the poet of freedom. His native land under colonialism and despotism necklace, depicting a black sky, the people of that country wants to liberate their homeland from the tyranny stand Grandeur, Ankara, and although the night was come everywhere to open a light in the sky country, struggle and jihad:

"Every man to his disappointment, because Abolalae Maari, nicknamed Depends locked, The Well of Loneliness and despair settled, said: Arise and behold the heavens and the earth, that they sing, to see the roses, with breeze have coalesced, and rise up and see the horizon because light is Lighthouse of, and see how much oppressed people (liberal), are killed in the darkness of oppression, the sun again." (Albayati, 1990: 1/268)

Although Albayati wandering poet, but his poems are filled with the spirit of resistance and struggle. In other words, although his birthplace, the town was forced out of his village, and wander in the lands of exile, but did not give up, and always on the move, thought and effort that, Columns tyranny and oppression in the world Raised and to break the wall of death and exile. Jihad Albayati of the moving and powerful, and it referred to the storm writes:

«Pending tidings to mankind, waiting for the storm ..." (Albayati, 1995: 1/173)
In this fight the pandemic, all the elements of creation in motion and deep, calling for the release of his homeland. The idea of Albayati, freedom and fight for their country, only to sacrifice all the people, and the elements that exist in the country, will be achieved. He transmits his thoughts to the beautiful, the artistic language of the country as well as some passenger ships, and even migratory waterfowl is the symbol of his exiled countrymen, for poetic imagery applies:

"I called migratory birds traveling ships, and although the night was rainy Stars (tearful and sad), everything that was and everything that is called up and told us we flares, and flare arising We cast light on the revolutionary screams, and rooster awakens the dead on the wall (the news of the morning light)." (Albayati, 1995: 2 / 43-42)

3-3. Passion draws home

Aminpoor poems, poems homegrown substantially, thanks to word and certain images of destruction and destruction of war. The first thing that can be said about the interpretation of certain images, their pure freshness. The terminology and interpretation, and photos in the link are obtained, interpreted and re-create any image that is not preceded by the mind, for example, in the language of geography, not far from aerial bombing of cities we have the video of the incident has led to the creation of, and in Aminpoor poem reads:

Wild bat enemy, even hate the light aperture
Should all windows, curtains, blind to cover. (Aminpoor, 2010: 31-30)

In another case, the terrifying nights of bombing enemy aircraft, speaks, and the whole poem is full of red that screams sirens began to warn of air attack:

Here
The risk of spontaneous
Red siren that Whine up. (Aminpoor, 2005: 139)

In a couplet, the faithful pour a concrete way to delineate the space, destroying cities and war-stricken condition of the day:

Music City for "Rhoda goes" is
 Fire and smoke dancing minstrel
 Read a story on land the ruins of war
 Teddy, who is bleeding from the eyes. (Ibid: 66)

Albayati Fatherland isolation of immigrants and exiles, like the inmates who portrays blind, no helper and companion in the black pit of their own. Panic at the prison, away from home, what the uproar, loneliness and death. These charts the life of the poet exiles and expatriates, deals: "That side of my face under the mask of death, and in the valley of the end of exile have been misled by what those of us in jail (poverty) have become blind, under fences and stone walls cry, and die alone in a strange land? While condemning the play laws." (Albayati, 1995: 2/476)

The ailing poet Albayati, sympathy, rather than being motivated her personal life, and his own inner sentiments, sorrow arose from the pain and suffering that has dominated the country and its people. He critically, trying to describe the feeling of loss of identity, and Stateless people that colonialism and despotism, their sense of belonging to the territory, and embrace of the motherland is open:

"I was born in the city that have not yet been born, and die of a broken heart but at night fall Arabic cities, and in Granada and I am buried in my love, just love that wins. And Mo (fill) his (like Phoenix) the burning, and sidewalks in exile and Diaspora die. And after the wake, to be born in cities that have not yet been born, and die again." (Ibid: 2/470)

Albayati under the shadow home so I spent dead and describe dictatorship, even the sound of the trumpet, the impact on the regeneration of the country, and no light shining in the world:

"When the trumpet breathe, the dead do not rise up and be beamy light, and the ruins of Ur cock (one of the ancient cities of Sumer civilization in Iraq impressive) sound evolves as a singer (symbolizing happiness), what I said" (Albayati, 1990: 35)

3-4. Hope to home

Aminpoor in one of these His poems, the desire and need to move unparalleled in the realm of the talks. He expressed Epic - mystical and Idealist rightful people to move home, on the road to good values and reconstruct inviting home. This is the beauty of his work, the poet and patriot, you'll feel it in another way, the mystical and divine elements put together, it seems that the only way to achieve a sense of divine revelation in which he speaks of it, is the sum of:

O Blessed rage, seethe Immortals
 Such is rugged, saddle migrate Bank
 Blessed are going from itself, bloody drunken ecstasy
 Sonic euphoria of red, mystic dance
 Meaning is flourishing, it is great interpreter
 Laughing like sprouts grow like buds. (Aminpoor, 2005: 68-67)

Note that in homespun lyrics Aminpoor always detect a spirit of hope and expectation is white, sitting on his poems are beautiful. Poet, although in the years of the war, and then the destruction of the magnificent buildings and falling values, but always promising, back to the future growth of the country. Vegetative finds expression in the concept further:

The day
 Flying close category
 Find friends on
 Begins. (Aminpoor, 1995: 91)

He believes that, once all the pains, sufferings and tribulations suffered by the country and its people, will end, and people will taste the bliss. However believed, that this day is still rooted in the soul of its people No growth because terms such as envy, desire, and to do that.

Hometown goal of this event is being Non-mandatory:

Once they saw the star in the sky is not
 Once upon a dream today
 Hometown need not be! (Aminpoor, 2007: 64)

Whisper quiet boredom of life in exile, crept into the minds of some of the poets he soon turned to screams loud and pervasive. Displaced his dissatisfaction to accept the fate that was imposed on him and killed him, buried and made of clean, loud notes.

Albayati's poems, also expressed his loneliness and being away from home, wish to change the fate of their homeland, the Lebensraum. But in his opinion it wishes, with the loss of home and the heroes who kept silent at home and Current most current Mirage as follows:

"I heard a crow, I went to where my home is far away? and (do not you sing anymore), does not suffice for you that you've driven ?, where do I go ?, I saw champion jockey that man, who was only a mirage of Baghdad. The Crow segregation, singing badly to the future, because my times associated with migration and poverty. "(Albayati, 1995: 1/442)

However, not Albayati's poetry was quite disappointed. In many of his poems, his hometown people, are ambitious and strive for a bright future for his homeland calls wounded, and the epic expression of the nation's children, but would not be satisfied with the status and stature of the stars, and despite the political and social hardship and adversity feet remain: "cities the next morning due to volcanic Enraged now, and the lower position of the stars do not move much, and have an intense love (the country), fire and deep joy in your heart, it alight." (Albayati, 1990: 1/127)

Khosrow Golsorkhi in the poem Albayati, right along with the first edition of Sinbad fame, wrote in 1969: Abdolvahab Albayati, never speaks from beyond the wall, and the wall of sound of his voice is going, and returns us to the promise of the resurrection of the species.

Transformation in mind, body and spirit. Green renaissance, unyielding directly from sunlight. Her Poetry Man from corrupt land rising, it disrupts the roots, wash the head and eyes to the light, and the lives of their serum, and this symbol of resurrection and rebirth again. "(According to the Shafi'i kadhani, 2001: 167)

According to Albayati, although the country is bright, and the cruelty that pervades it, but winter is never meant to die spring. So he waited, and the expectations and his love of country, love of one woman who can grow a symbol of hope and rebirth, in the southwest, and writes:

"Ashtarote (goddess of fertility and rebirth) ... we never dies spring, while she waits at the shore, sad girl my generation ..." (Albayati, 1995: 1/204)

In his poetry he wishes to achieve their goals, but they are trapped in the tyranny sees that history is firmly sealed, and the outcome of this tragedy is also the consciousness.

3-5. Tribute to the heroes and warriors home

Aminpoor well, such purity of martyrs in simple language, and portrays intimate terms. If the words are simple and Are insignificant of Martyrs:

These

Although

Broken knee and there back

Standing victorious and hardiness

- No Khan and our -

In the words of the Imam's ears

- Fatwa perseverance and dedication -

Milking is the flag of rebellion. (Aminpoor, 1995: 26)

Aminpoor inspired the famous words of Imam Khomeini, the martyrs and the candles ceremony Humanity said, that the blood of martyrs and all horizons and the World Bank, to its begun, and the night is a symbol of oppression and injustice, despite the bright blood, there will be forced to leave the field, and only the fact that the notion of human blood, Help and conductor is:

The blood of lovers, the colorful horizons

It was bright red and dark porch roof

Pagan night was plunged in darkness

To reason ran a red head Sheikh illumination. (Aminpoor, 2010: 127)

He believes that the martyrs have chosen the way, the way that the old man would have lost the self, to recognize that the prosperity and peace, the right to obtain mercy. The calls, intercepted take another hut, the agony land row that tulips are gone, and the sacrifice of their lives, the divine mercy Lying:

Come and fill our hearts here

Take any other shack

Lets lost his longtime

We know the agony of tulips. (Ibid: 128)

Martyr who believe in immortality, spiritual beliefs arising from our idealistic poet, good manifested in these verses:

I will try to visit you with the joy
Because fresh clothes I wear wider
If you're hell-fire hundred thousand
O death! When you want to drink water. (Aminpoor, 1984: 37)

Albayati is also the home of heroes, in his poetry a specific embodiment, the men said, heroism and sacrifices for freedom and prosperity have home.

Bayati poem, called "Hymn of Iraq for Gamal Abdol Nasser", who was the former president of Egypt, and upon reaching this position, the influence of the late doctor Mossadegh nationalized the oil industry in 1954 stubbornly stood up against the British, and drove them out of the canal of Suez, and the income of the canal was nationalized. Nasser's action, no doubt his popularity, established in the West, and in turn spark of hope in the minds and in our contemporary scholars created.

therefore, platitude in his poetry while describing atrocities that happened at home His temper-Iraq, Abdul Nasser addressed, and her clear, dark nights of the Arabs, and the hope of a new world beckons. Nasser who is that the poet looked, train men are men, and donors of rain in the desert:

Your name / village green and away / in Iraq. (Albayati, 1978: 190) Bayati's poetry, in 1946. As mentioned above, the leader and the leader of the Arab world, Nasser wrote. It is true that, primarily due to lapses in the translation of poetry rhyme, and meter, and other poetic elements, of course, it is not a desirable effect in the original language, but with all these circumstances, it contains the point of poetry important social, that unmistakable sweaty diagram nationalism, and his attention to his surroundings there.

His own suffering, and other fighters said, the pain and the remedy is your grief, and speaking of it only adds to the number of wounds and the grief gives rise fighters, suffering militants who remained hungry for blood revenge:

"Oh, do not get flies from the wound, the wounds of Job's mouth, and I expect to avenge the suffering of fighters that remained hungry for blood revenge." (Albayati, 1990: 56)

Albayati's poetry, sometimes itself as one of the heroes introduced in exile. In this poem the poet hero, not for political or armed struggle, but because it is, among all the poets who see pain homeland, his only weapon items removed, and the starless sky sun call home Sir is:

"I was hungry, and take in the colorful world of blossom and love and fruit. I've been starving to death, waiting all evening, and the day slowly got to bite collapse. When my world is shaking, stable, and I love dirt graves of saints and outstanding in festival dervishes kiss of death, because the hour hand turns? When Ashtar fruit, to ever come hungry." (Albayati, 1995: 2 / 209-208)

Albayati, like Aminpoor believes combatants die for their fatherland, they do not cause decay, but every death and every martyr that falls on the soil, habitat her Patting other heroes who will rise up for the liberation of their homeland,

"I learned to live my life, and a cloth that has been moistened with tears, I'm waiting to migrate my fashion and Raise the Red Sea, while my sky through the darkness and injustice, poor rain sorrows." (Albayati, 1995: 1/364)

Albayati heroes and freedom fighters, even outside the country, on the border have no concern for human beings, as well as thought. His country's freedom fighters, the freedom fighters of assuming human bodies. In the meantime, Nazem Hekmat - Poet Turkish- contemporary fighter, for he is of great importance:

"Another Birth Death is the return of the boat is broken ... Love moderator Go! Who are the hits? With clouds and birds return from exile." (Albayati, 1995: 2/46)

It should be noted that the main characters and heroes of the poem Albayati, the mythic and symbolic character named "Sinbad" is coming. Enclosures Moses says, " myths about the common symbol, because it is more or less a collection of emblems, the analogy provides an overview of current reality. Old symbols in poetry, mostly devoted to mythological characters, or characters who over time have become mythological aspect. In other words, symbols, names that, according to contemporary poets consequence of historical, mythological or symbolic, they have the will." (Asvar, 2002: 89)

The simplest motivation for the use of symbols and myths in contemporary Arabic poetry phenomenon is the simple imitation. The first use of myth in contemporary Arabic literature, influenced by direct and obvious literary West. (Rajae, 2002: 40)

Sinbad legend of Albayati's poetry, which is a symbol of heroism, despite being away from home, always believe in your success. He tries to, the disaster that comes upon him and his people, with tact

and intelligence finds its way, and the storms of time passes, and the Head home purpose - which is freedom and peace to his people and his homeland - reach:

"Maybe Sinbad the cries, the Indian Islands and Sea Islands lit room, and to ferment out, while the ship itself, good news for the nation failed to bring, and fodder and fire for those who remained, buried alive in a cave, and fought with the millions of people who hate and whining their Chains has been captured and eventually hanged at dawn, while they chanted victory songs. " (Albayati, 1995: 2/171)

Conclusions

Abdol Vahab Albayati, and Aminpoor in his homespun poetry, poets are fully committed, and the boundaries of their commitment to poetry is often manifested in the sphere of their native land. Although some geographical maps, are and sorrows of the people of his homeland, the United Nations and other combine them grief, but often range from pain in their home areas - Iraq, Iran and hurt is so deep, that the poet is less chance of paying beyond its borders. However, their poetry, poetry is disappointing and disheartening. Around the poems of the poet's homeland, fighting spirit, and strive and struggle for freedom, homeland, his wave.

These two poems, the poet, the circumstances of the homeland, stems. Themes of these two poems, poet, pains and hopes and concerns of the people of the land, and a large number of domestic and revolutionary themes such as exile, martyrdom, resistance, freedom, repression, displacement and oppression, in the form of musical grained, tangible and rich musical and rhythmic phrases or layers, or as a token clearly expressed.

Their poetry when, in the excitement and freedom fighters is composed, fiery speech is epic, and seeks a seasoned national and Islamic symbols and myths, to be effective benefit, and then the destruction of their homeland, displacement and martyrs speak, words soft and tender, and the sensory and emotional burden your convenience, the reader is transported poems.

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