The concept of love in poetry Akhavan

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Abstract

Great contemporary poet Mehdi Akhavan Sales, one of the pillars of the modern Persian poetry is. Constitutes an important part of the legacy of his poetic lyrics Akhavan. Theoretical discomfort Hope is also a strong connection with the accompaniment of poetry shredded ink. What made this speech, a glimpse of the content and form of his lyrical poems?

Love poetry and thought Mehdi Akhavan, unlike many contemporaries, has the soul of a man godly attribute of traditional know. Like the other successful poems, the Akhavan language in Ghazalvar has been arranged to combine the two aspects of "Arkaishism" and "Today's language" and link these two in the context of the "tendency to prose logic." The main difference in the language of the Brotherhood poetry in these works with his other poems is that here Arkaism is less colorful and the tendency to the prose logic, especially in the opening of the poems, is more or less more.

The language of Akhavan moves toward Arkaism in a romantic moment at peak times. The image also plays a very important role in Mehdi Akhavan poetry, especially in Ghazalvari, but his success is almost the same when his poem approaches "syntax poetry." A look at some of the most popular industries and practices of the other part.

Key word : Akhavan Sales Poetry, Ghazal, Love, Contemporary Poetry
Introduction
Great contemporary poet Mehdi Akhavan Sales, one of the greatest modern Persian poetry is. His significance in Iranian contemporary poetry is not only in establishing a solid link between the classical tradition of Persian literature and the new half-century revolution, which is also considered to be one of the most important poets who were able to give the new form and form of poetry a lasting, literature in the land stabilizes.

Akhavan Sales Consultants resounding success in the social poems cite him. He narrates in these poems with an epic tone that uses enough of Archetyka. The use of Khorasani's language, symbolism, narrative tendency, epic tone and socio-philosophical sadness are one of the most characteristic of Mehdi Akhavan-Sales's poetry; the coordinates which bestowed their best in popular poems such as "winter", "the end of the Shahnameh" "Sangestan's city", "man and Security" and some of his works, nearly

In addition to successful social and quasi-epic poems, sonnets and GhzI Varh should also be mentioned that an important part of the legacy of his poems poetry Akhavan such MySaznd. Both in terms of number and quality of art, these poems include a remarkable part of the Divan Mehdi Akhavan-Sales; as far as general, it can be said in his court to overcome romantic themes. In the definition, riches are referred to those literary works in which one speaks of "emotions and personal emotions" (Shamsa, 2011: 127)

And in this respect, this literary form is against the teaching of literature (which is based on learning something else) and epic literature (based on ethnic feelings and perceptions and national experiences)

This definition includes lyric literature and issues such as love, mysticism, humor, criticism, prisons and many other individual issues exist. The word love can be applied to a group of lyrical poetry, in which a particular word Ghana means "the love and joy and cheerfulness Tranh¬Khvany derived from" poetry is a form of data.

It is important that the Akhavan-Salat has a particular opinion on this trance and that "poetry means something special," "is the same as the tumultuous and familiar, the same secrets and known hymns (Akhavan-Sales, 2009: 2). That is why In his first book of poem, Organon, the sonnets cover more than half of the Divan: 85 sonnets are mostly romantic, versus 75 pieces of the other. In the winter, there are 5 pieces of the total of 40 poems, "which featured two notable poems "The moment" and "moment of visit" are their words. "In the" End of the Shahnameh ", 7 of the total of 34 poems;" From this Avesta ", four important sections of" Ghazal 4 "," Green "," Prayer "and" And not knowing "from a total of 26 poems; in" Inferno but
cold, "a significant and prominent poem" From Feeds "; and in" Autumn in Prison, "three beautiful saga 5, 6,

We will point out, next, that" I like a great country, "a significant number, and in" The "overseers" are largely dependent on the office.

The Brotherhood's concerns about poetry and poetry are also firmly associated with his perception of the ghazal and lyrical root of ghazal and love. As mentioned above, the Brotherhood poetry in their own means against Ghana and Toughnanni MyDand (ibid.). So he plays his love of poetry, the fundamental him and says: "Tmamt role is the responsibility of love, not love any work of art, no poetry. But the love of what and who else is talking. I have a different meaning for love from my love. Now it's my love for me to write, love for the moment, and, of course, when it's over, this love reaches the "fatal" stage (Akhavan, 2008: 138)

And this discomfort is the same as in his definition of poetry, he considers it to be a fundamental factor and motive: "The poetry is the result of an" exaggeration "of Adam at moments in which religious intellect has sparked on him. The result of the bestiality at moments when Adam In the midst of the intelligence of prophecy "(the same). So you will get a poem for the Brotherhood, and this will come from love. A love that is called "singing" and a love without it, "life does not have a meaning, it is impossible at all, or if it is absurd, and it's empty, cold and frozen, like the apricot kernel that you have lost ice, you see. Love is in the nature of life; the core is a living covenant; or, it should even be said, love is life itself. Another is another word for the meaning and meaning of life "(ibid,164).

Akhavan essence of lyrical insight can be in most of his poems and even in the social poems he observed. On the other hand, it can be argued that the mentality of the Brotherhood of Love in the foundation is more romantic than epic

This may sound odd at the beginning, but beyond the many poetry and romantic poetry as well as his poetic views we talked about earlier, this is due to the carefulness of some of his most important and artistic poetic designs. The same social effects - the epic of the Brotherhood are also verifiable. The images of this show that he is even rich in mentality, even in the midst of an inner struggle with history, epic, myth and community.

Akhavan even when at the beginning of "the last Shahnameh", the Khvab-Ha and not Amagfth Sweet Dreams "this broken By Qanvn music," he says, a great image of "the days of glory and honor and chastity" not only in Yynh "The Shrine of the Brotherhood of Mehr" and "The Way of the Merry and Wonderful Eye of Zarathustra" (Akhavan, 2011: 79)

2. components of love at the thought of Mehdi Akhavan Sales

In the poetry and thought of Mehdi Akhavan-Sales, unlike Nima Yoshij and his other descendants, such as
Ahmad Shamloo, Nusra Rahmani and Forough Farrokhzad, deserve the same traits as we know from the spirit of a traditional Christian man, and therefore have the same area of influence and presence. We see classical poets.

This does not mean that Akhavan has a mystical mentality in its special sense; it also means that he is also the person who belongs to the world and the traditional Iranian way of thinking, that is, a world that takes its own form of mysticism, or an inanimate thought is godly, Intellectually, to move Brotherhood in these poems move toward discovering and understanding the nature of the human spirit and natural reason and nature and the passing of complications unreal presence to a state of human health and for this reason, the lyrics, most of the songs to The goal is bright, warm, luminous and clerical, which expresses itself as a spiritual superiority.

The love of Fosun in the eyes of the Brotherhood always has a very strong presence, and therefore the frequency of words such as beauty, happiness, and light, and the images of the affinity of the fantasy are so high in his romance. Many vocabulary words in the lexical mind of the Brotherhood are words and words that are formed only in conjunction with ghana / quasi-mystical thoughts: mind (tail, soul), drunk (head) (Somnolence, silence), purity, sadness, grief, sadness, grandeur, vocal, fire (flame, beam, light), blood, heat, morning (morning, pegah), the sun Bhagha (May), Saghir (Bend, Cup), Dance, Flower, Garden (Plain, Ragh, Sahara), Becker (Miss), Infallibility, Fakhr (Fakher) and many other words from these words and words.

If the magic of being and blessing of love - as it came - is one of the inherent traits of modern insight, this romantic presence can be considered as an obstacle to the rise of modern reason in the eyes of the Brotherhood. Romance receipts for the Akhavan-Sales have always been a matter of reflection and thought and communication with the creature of existence, and this is what the modern realist intellect is alien to, and the contemporary Iranian intellectual and intellectual aspect of the contemporary human mind can not, in relative terms, ; Hence, in the contemporary Persian literature, there are no genuine romantic realms and excitements.

The extension of this romantic and exploratory approach helps him capture the moments and anat more profoundly and deeper than others; moments such as those that appear on the poem "Do not Had and Wonder 2" (Akhavan, 2011: 25).

And this is what distinguishes the nature of his love affair from similar examples to some other contemporaries. The difference in the romantic position that Mehdi Akhavan-e-Salat achieved in understanding with the situation that some other contemporary poets, such as Ahmad Shamloo and Nusrat Rahmani, have been experiencing, reflects the difference in the position of a traditional person with the position of a modern person In the system of being As we know, the famous phrase of Descartes, the French philosopher of the seventeenth century, means "I am thinking of myself," which he considered to be the
basis of departure and the foundation of his philosophy (Copelston, vol. 4, 2001: 102)

Are the central propositions of modern philosophy. In a critical commentary on this statement, here Descartes, by referring to the "I" of the subject, I think, ignoring the point where this "self" is rooted, is in a tight setting. It summarizes humanity, as a self-dependent factor for the birth of thought, and this, in the words of its critics, is the exact meaning of subjectivism and self-fundamentality.

Akhavan Thus, contrary to the words of Jean-Paul Sartre or by his Iranian like Ahmad to influence the look of autonomous and Agzystalsty his human existence to any other entity defines the-sees as well as against the existing look like modern philosophy and vision. The new question that poses the question of man in the question of being or not is asking a deeper question.

Here, as we have seen in the eyes of the mystics, it is not so that human beings are attributed to him with ethical and behavioral attributes; first, the human being is not something first, and then, "something becomes."

2-2. Take a poem by Mehdi Akhavan Sales

The main effect of the current flow is on the sonnets of the Brotherhood in the formulation of his sonnets. The Brotherhood is the pioneer of the ghazal. All the qualities that can be shown as the coordinates of the style of the brotherhood of the Brotherhood, in Bonn, are the same general coordinates of his poetry, that is, the features that exist in his other poems, except that some of these are in the ghostly. They are more prominent and some are less pronounced. That is why the writers did not need to refer to these well-known features of his poetry and did not see it in detail unless required.

According to the writers, paradigm is something that is also a matter of good and bad either the possibility and the defect of the new poem. It is good and possible as far as the word needs to be detailed, and this plays an important role in shaping the inner lyrics.

It seems that the Akhavan-e-Talithan language moves towards Arkaism in the ghosts, at moments of boom and surge. In these cases, the language is used to select both words and syntax for Archeanism.

Archeism is one of the main features of the poetry language of the Akhavan-Sale. This archetypal is one of the disadvantages and advantages of his language. We spoke about the transplantation of this language archaicism with the requirements of his richness, but in support of these remarks, we also mention briefly that the good news of this ancienity is to "live" it. In the sense that in the ancient language of Akhavan-Sales, the word "Farsi" is used less frequently than the false words of the Persian heritage, and those words which in Bonn's own sense of the past have not been used today in the Persian language tradition (that is, in
the dialect. The criteria are not applicable) and the Brotherhood is used, they are small in the context of their language. This characteristic is most successful in many poems.

The image is very important in the poetry of Mehdi Akhavan-e Fars and especially in his lyrics. This is one of the privileges of his poetry, but his success is almost the same when his poem approaches "syntax poetry." The writers of "syntax poetry" are the kind of poetry that expresses themselves and their different spaces through syntactic capacities. It means that the poet more than illustrates his language in the service of illustration, rendering rhetoric through multi-lingual spatialization. Although in poetry, from Bonn, everything happens through language, and although the poem is not very rare, it is rare, but in some poems, for example. Hope, language is more important than image. (Shafie Kadkani, 2011: 31).

As we know, the likeness of the oldest, most original and fundamentalist literary industry, and human beings in the beginning of their artistic and literary history, as well as in the natural state of speech, uses more than any similarity. Thus, it can be said that the metaphor, in particular, is one of the forerunners of the human mind and is related to the causes, such as the real or false complication of philosophy or the complexity of human life, from natural life to civilization and from spiritual intuition Move to pseudo-philosophical genuine or false reflections. Let's remind you that the Brotherhood always called itself a "rural" (Akhavan, 2009: 18).

Conclusion

Love in the poetry and thought of Mehdi Akhavan-Sales has a traditional form and has the same characteristics as we know from the spirit of a traditional God-man. Like many other successful poems, the Akhavan-e-Salt language has been modeled on the combination of two aspects of "Arkaism" and "the language of today", and the link between the two in the context of the "tendency to prose logic"

The main difference between the language of the poetry of the Brotherhood in these works and his other poems is that here Arkaism is less color and more or less the tendency to prose logic, especially in the opening of the poems. The Akhavan-Sale language moves toward Arkaism in the ghosts, at peak times. The image is also very important in the poetry of Mehdi Akhavan-e Falsat and especially in his sonnets, but his success is roughly the same when his poem approaches "poetry syntax"

Similarity and ambiguity are the main features of the expression of change. Hope. Music plays an important part in the formation of his sonnets. In view of all these qualities, it can be said that Mahdi Akhavan-Sales has become a successful and successful figure in his poems and in his own tastes, he has also presented new and new experiences in these fields, on the richness of language, And the content of the romance of modern Persian literature has added.
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