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Comparison of Resistance Symbols in Poems of Kaiser Aminpoor and Ayyed Hassan Hosseini with Poems of Ali Ahmad Sa'id and Jabra Ibrahim Jabra (Adonis)

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Abstract

The resistance poets provide exquisite images of natural phenomena, personalities, and religious, historical, mythological, epic and national events. Selection and usage of these images as symbols of resistance in the poems depict the mood of fight as well as the other concepts to the reader. By implementing a comparative study on the resistance symbols in the poems discussed in this study. This article shows that natural symbols have high frequency and the similarity of the symbols in each of four categories (natural, religious, historical, epic and other symbols) are very low because of differences in ideas. Examining the content of the heavily used symbols by Arab poets suggest that they discourse to consciousness of the Arab nation. However, in the case of Iranian poets, they try to strengthen the spirit of struggle and resistance against a hostile force. The most important feature of the symbols of Arab poets is the use of self-made and private symbols to a very high extent, and this can be seen in the poets in Iran very low. Arab poets, in orientation to the West, have used in a large amount of mythological symbols outside their territory, especially Greece and Egypt that don't appear in Iranian poets.

Keywords: Comparative Analysis, Resistance Literature, Arab Poets, Historical and Mythological, Ibrahim Jabra, Adonis, Aminpoor.

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1. Introduction

Resistance literature includes poetry and literature that deals with the sufferings of humanity, within a specified period, from the perspective of social, political, economic, and cultural, and by the illustration of literary tries to address the oppression, injustice, violence, murder, and social and governance corruption. An important goal of this type of literature is arousing a sense of stability and the fight against inhuman treatment of governing board or the enemy. On the other hand, it promotes the sense of humanism, fraternity and unity and gives raise the awareness of people about the injustice gone to them. The symbol as a rich literary images with various symbolic meanings is able, in any case, to transfer the specific concepts to the audience. In this article, we briefly explain the themes used in these terms and define the scope of the lyrics through comparing the number of symbols of resistance and the differences and similarities in terms of quantity and quality.

1.1. Problem Statement

Symbolic picture is a window to the inner world and the world beyond reason. It is the driver of audience to the world beyond the body. This study meets the symbolic meanings behind the poems in question, the differences and similarities in terms of quantity and quality, motivation and reasons for these differences and similarities as well as their atmosphere.

1.2. The Importance and Necessity of Research

Importance and necessity of this research is that in this way we can obtain comprehensive and useful information about a variety of symbols, symbolic concepts, differences and similarities, the application, origins, structure, function, age and other related issues, as well as becoming familiar with its theoretical foundations including: comparative literature, symbolism, and ideas and works of poets discussed.

1.3. Literature Review

By examining the various works of literature in Resistance literature of the Arab and Iran nation, especially poets discussed in this study, we realized that theses, articles and many books about symbols of resistance poetry are written, including a comparative study of symbols of stability at Tofiqh Amin Ziad and Nasrallah Mardani by Mahtab Fazeli, MA, University of Kermanshah with the guide of Ali Salimi; analysis of resistance elements in

Samih al-Qasim Lyrics, Seyyed Hassan Hosseini and Kaiser Aminpoor, M. Zare, MA Tarbiat Modarres University, with the help of Cobra Roshanfekar; path analysis of symbolism in Iranian culture and Persian literature, Tarbiat Modarres University Press, 2007; and so on. But so far a work of this size and diversity has not yet been written, investigating the symbols used in the poems.

1.4. Methodology

In this study, after a detailed explanation on the theoretical foundations, we extracted separately the resistance symbols used in the poems discussed, and then, to determine the symbolic meanings of them according to reference books such as *The Symbols* written by Jean Knight and Alan Gerber and *Culture, Mythology and Story Schema* of Mohammad Jafar Yahaghi and other books of reference. Then, the specific terms of reference books and poems discussed have been written separately in tables. Final section of the study is a detailed part about comparing symbols extracted with examples of poetry from various aspects such as symbolic meanings, frequency, positive and negative aspects, the effectiveness, application, learning and inclusion, public and private, and so on.

2. Discussion

2.1. This part has a comparative analysis of the symbols of resistance (natural, religious, historical, national and other mythological symbols) in the lyrics Kaiser Aminpoor with Jabra Ibrahim Jabra and Ali Ahmad Said (Adonis).

2.1.1. Sun

The sun is one of the stars of the solar system. In ancient sources and literary texts, it is the symbol of authority, cleansing, life, light, perfection, beauty and sublimity, because its place is in the fourth round and is haven of prophets like Prophet Idris and Jesus (AS) (Yahaghi, 2007: 338-340).

The sun in Aminpoor' word is the symbol of lighting, spirituality and purity, light, leader and guide, the martyr, humility, transparency and Imam Hussein (AS).

-Without you here all are in prison and exile. And solar calendar years, are all without the sun (Aminpoor, 2012, *The Grammar of Love*: 70).

-Saw a child in the Dust of Plains / ... / reads: "This is me, a night shooting star burning bright! / The victorious army of darkness! / Lord sun, Sun luminous world! / The light of my shot/ fire at the enemy harvest! (Aminpoor, 2012: 564 and 565).

Sun, which symbolizes warmth, life, light and refreshing, however, in the poems of Adonis, it is used as bizarre and surprising interpretation and expression, which is a symbol of death and destruction. Sun symbol in the poetry of Ibrahim Jabra light, is life and the universe, and sometimes green is the symbol of the Palestinian state.

-Your sun in my joints is as snow and as fire, a concern that you will be born the way I am, dawn! My accompanied!

-When the sun brightens the fire, smiling fruit shines in each hand, and then the arms will be full of gold.

The common denominator in all three poets about sun is lighting, heat, light and life. The difference is that in the poems of Adonis, in addition to heat, it is the symbol of destruction, too. Jabra also due to the great interest in his country, considered it as the symbol of Palestine.

2.1.2. Christ

The authors saw combining of the fundamental symbols in Jesus Christ (PBUH). Of these symbols are heaven, the earth, the wind, the Almighty, the universe and so on. (Chevalier, 2008, vol. 5: 245 and 246).

Christ in Aminpoor's words is symbol of compassion, kindness, and inner purity.

-This is you, it is you, behind of my mask/ the merciful Christ under the name of Qysar! (Aminpoor, 2012, the Grammar of Love: 37).

Christ in the poems of Ibrahim Jabra is a symbol of the poet himself who asks the Arab nation rise up and fight for freedom. He knows himself a Christ who wants a resurrection in Arab nation.

-I lived and died with the Christ and my voice breaks the space. A sound that not is my voice, fires a fire that I don't know it and why fire? And for whom?

Christ in the poems of Adonis symbolizes freedom, sacrifice, awakening, suffering, rebirth and reawakening with phrases such as "Alslib" and "Alghadae".

-Baalbek is an altar. It said that a bird is there avid of death and the name of his new tomorrow, to live in the resurrection, is on fire, and the sun and the horizon are of his achievements. (Adonis, *Oragh Fi Al-rih*: 4).

One of the most symbolic of words in the poems of Arab poets, especially poets such as Ibrahim Jabra and Adonis is the Christ. The poets brought the Christ with symbolic meanings of awakening, guidance and poet himself who is charged with the task of consciousness. Ibrahim Jabra openly uses the word Christ, but Adonis using words such as "cross Golgotha, Baalbek" that somehow represent Christ, noted the Christ's symbolic meanings. Aminpoor, in the contrary, uses the word Christ little, and not with symbolic meanings of Arab poets, but with symbolic meaning of kindness and purity.

2.1.3. Simorgh (Phoenix)

A red legendary bird, who when its death arrives, burns in self-made fire. After three days, born again from the ashes. In literary, it is the symbol of resurrection, immortality, messenger Almighty, support and healing (Chevalier, 2009, vol. 3: 710 and 711).

Phoenix in Aminpoor lyrics is shown as unattainable symbol.

-The Unmark Phoenix and Mount Qaf's Phoenix / You're impossible to interpret mystery mythology (Aminpoor, 2012, *flowers are all sunflower*, 211).

Phoenix is the symbol of sacrifice and dedication in the lyrics of Ibrahim Jabra. Because Jabra recognizes freedom depend on sacrifice in it, the man finds eternal life and watches the resurrection and in the shadow of it, the liberty and security of return.

-I saw Opal bird that came at the fire once. What hurts himself on fire and it was a dream cast, gold and onyx, slowly I spoke with him, then came back to life and stood up on my arms and I said this bird here is my secret (Ibrahim Jabra, 1981: 43 and 44).

Phoenix in the poetry of Adonis is a symbol of poet himself, companion, lover burning, awakening, progress, sacrifice, loneliness, spiritual father, resurrection, rebirth and the rise of single.

-Phoenix let see my eyes, let my eyes is studded with fire, covered and unseen world which encompasses look; the mass of accumulated ash and sand and dark... Phoenix, die and sacrifice yourself for us now, Phoenix, you should start burning, and Anemone and life. (Adonis, 1971: 75 and 76).

Phoenix in the Poetry of Ibrahim Jabra and Adonis, because of Tammuz thinking has symbolic meanings such as: resurrection, awakening and thinking, hope and life again. Adonis and Ibrahim Jabra both believe that for awareness of the Arab nation need a revolution and resurrection and like the phoenix must be sacrificed to form a revolution which result in awakening the Arab nation and being ready to fight this long neglect. But Aminpoor only speaks of the spiritual dimension of Phoenix noted in mystical texts. He knows the reach to dignity non-attainable as reach to Phoenix.

2.1.4. Other Symbols

According to the symbols extracted from the Kaiser Aminpoor lyrics with Jabra Ibrahim Jabra and Ali Ahmad Said (Adonis) in the other symbols there is no common symbolic terms to compare them. In this case, examples of this group of symbols is needed to mention.

Eraser: a tool that erases darkness. Have a twofold symbol, a symbol of purity in a positive way, clear, non-polluting and in negative side destructive of truth and reality (Moein, 2007, vol 1: 671).

-Again the in the mist / Eraser from the dark cloud had cleared the sun (Aminpoor, 2012: 492).

Golgotha: it is a Hebrew word where according to legend the place that Christ was crucified. (Chevalier, 2008. Volume 5: 245 and 246).

Golgotha in the poetry of Adonis symbolizes death, the beloved poet, freedom from suffering, and the creator of the poet's hope for the emancipation of the people from suffering, oppression and injustice.

-Constable kills him... / I know that the guillotine is waiting for me. But I am a poet that adores his fire / and I love my Golgotha. (Adonis, Amal Alsheryah Alkamelah, vol. 1: 446).

3. Comparing Symbols of Resistance in Poetry of Hassan Hosseini With Ali Ahmad Said and Jabra Ibrahim Jabra

3.1. Water

Symbolic meanings of water can be summarized in three main themes: Fountain of life, the tool of purification and renewal, fertility, wisdom, grace, virtue, spiritual life, God and the life (Chevalier, 2008, vol. 1: 2-4).

The water in Hosseini's lyrics symbolizes purity, brightness, nutrition and freshness.

-Like a thirsty gazelle / who drinks fresh water / my heart field drinks from Your Word / in your step's dust / the choice of charmer and bandits / Hide's death at bay (Hussaini, 2009: 35).

In Lyrics Ali Ahmad Said (Adonis) water symbolizes purity, motion and boiling. He believes that, the water as cleans contamination can erase the demons that plagued society.

-And you, the rain that washes/ the ruins / O rain that wash carrion / kindly wash the history of our nation (Adonis, Amal Alsheryah, p. 321).

The water in Jabra Ibrahim Jabra Lyrics due to its intrinsic properties and symbolic global meanings symbolizes promising, freedom, lush, source of peace, security and the Palestinian people's flourishing.

The common denominator of water in the lyrics of the three poets is purity, clarity, freshness and lush. The difference is that each of these three poets to deliver their desired content, give the water a symbolic content.

Adonis symbolizes water as purity. He believes that the entire history of the country is polluted and hopes that the water (rain) to make it clear from spiritual pollution. Jabra also knows water as a factor that according to its own internal properties can bring purity, prosperity, freedom, security and peace to the Palestinian people.

3.2. Hallaj

Hussein ibn Mansur Hallaj was third century mystic who was originally from the Persian Bayda and grew up in the interface. Due to publish his opinions, on the orders of the Abbasid Caliph, he was imprisoned and killed. In Persian literature, especially mystical texts, he is the symbol of love, devotion, disclosure, bravery, and not belonging to the world (Halabi, 1998: 274-300).

-Along with the wind, with a green runner, on a green hill, where the road takes the Sun, hand in hand of a blue river in which our green boat is waiting, I am going (Ibrahim Jabra, 1981: 57).

Hallaj in lyrics of Hosseini is symbol of steadfastness, courage, dedication and defend the ideals and beliefs.

-In the trenches of right the Messenger is good / like Mansour significant rise is good (Hussaini, 2009, B: 144).

Hallaj in the poems of Adonis symbolizes enlightenment, guide, savior, freedom, love, eternal love, sacrifice, resurrection, revolution, and the poet himself.

-Time on your hands is asleep, and the fire in your eyes invasion, tabs knocks on heaven, O star born out of Baghdad (Adonis, 1971: 190).

Hallaj in both lyrics is provided with identical content. The difference is due to that, Adonis knows Hallaj as a symbol of sacrifice for knowledge, awareness that the Arab nation need for a massive resurrection. According to the symbols extracted from the lyrics of Seyyed Hassan Hosseini, Jabra Ibrahim Jabra and Adonis, in the symbols of historical, mythological and other iconic symbols common to compare their words cannot be found. In this case, referring to one example from each of the groups mentioned symbolic of each poet will suffice.

3.3. Khawarij (Nahrovanian)

A Sectarian that after the battle of Siffin, their sabotage in the war and acceptance the arbitration case against, Ali entered the war and failed (Hosseini Dashti, 2000, vol. 5: 244).

Khawarij in the Hosseini lyrics is the symbol of people lose faith and fraud.

-Your blood is a river of love / and you are a dormant in blood in the path of love awakening.

-We are sad of Nahrovanian's ruse / Get up again ad help love (Hussaini, 2009, B: 122).

3.4. Tammuz

Tammuz Babylonian equivalent of Greece Adonis is one of the Babylonian and Sumerian gods who, according to mythology is dead but rises again in the spring of each year. In Arabic literature it is a symbol of resurrection and life again (Yahaghi, 2007: 255 and 256).

Tammuz in lyrics of Jabra like those related to it such as water, spring, plant, earth and so on, is a symbolic meaning of expressing of wishes that they have in their minds for their homeland. The main concept expressed is symbolic death and resurrection.

-From his bloody teeth comes out the sweltering heat and Children and pregnant women body, to destroy the farmers of death and eagle feeders in our land and to give new life to all the victims from his clean grace (Ibrahim Jabra, 1981: 60).

3.5. Baalbek

Its old name is "Heliopolis", a city in Lebanon with eighteen thousand inhabitants (Muslims and Christians) and it was in the old headquarters of the Phoenicians and Romans in the first century AD. (Moein, 2007: 272).

Baalbek, anywhere in the poems of Adonis, is like a station that the poet is calm there and manifests his wishes, that in fact it reveals his dependence on his thinking. Baalbek in Adonis's dreams symbolizes the place of big dreams' realization, the awakening of the Arab nation.

Baalbeck is an altar said to be a keen bird dye is to be there, and in the name of its new tomorrow, to live in resurrection, burns, and the sun and the horizon are of its achievements.

4. Summary

The results of the research at resistance lyrics of Kaiser Aminpoor and Hassan Hosseini and Ali Ahmad Said (Adonis) and Jabra Ibrahim Jabra are combined under five sections as follows.

1. In the first chapter with the title of theoretical foundations, we have become familiar with comparative literature, literature of resistance, a symbol and issues related to it.
2. In the second chapter we found the life, works, thoughts and poems of poets of resistance in question (Kaiser Aminpoor, Seyyed Hassan Hosseini and Ali Ahmad Said (Adonis), Jabra Ibrahim Jabra).
3. In the third chapter, becoming familiar with the symbols of resistance and their symbolic meanings for the studied poets, completely surrounded the symbolic meanings in detail in reference books such as "Symbols" of Jean Chevalier and "Culture, Mythology and Story Schema" of Mohammad Jafar Yahaghi.
4. In the fourth and fifth chapters that comprise the subject of this research, by comparing the extracted symbols, in detail we obtained full information about the meaning of symbolic, poetic examples, the use, reasons, types (public or private) national or transnational, and so on.

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