

Comparing the Protest Topics in Political and Social Poems of Amal Dongol and Farrokhi Yazdi

Dr. Moosa Parnyan¹

**Associate Professor of Persian Language and Literature, Razi University,
Kermanshah, Iran**

Dr. Hadis darabi

**Ph.D. in Arabic Language and Literature, Invited teacher, Razi University,
Kermanshah, Iran**

Received: 7 November 2016

Accepted: 20 June 2017

Extended Abstract

1- Introduction

An examination of the literature of every era requires familiarization with the conditions and circumstances of the societies in which literary and poetry lived. Given the political, geographic and religious situation of Iran and Egypt, the two countries have had a destiny destiny, and foreigners and Western countries have always been proud of these two countries. Over the course of the past century, as the unprecedented developments in the global arena began to take place, the intelligentsia of these societies sought to criticize the political situation in these countries and the social conditions of the people and They chose the field of literature as their gateway and showed anger result suppression national anger by protesting the situation of society in the form of literature and It was used as a dynamic and influential motive in community activity and, as a result, influenced by political, social, cultural and economic trends. Among them is Amal Dunqal and Farrokhi Yazdi, whose "protest poetry" was featured in the form of their lyric poems.

Protest poetry

Protest poetry, defiance and rebellion against fuss and grumbling, having this deep sense of consciousness that remains unnecessary and necessary in the continuation of this situation, and with the certainty of the possibility of a change. This kind of poem often expresses suffering and oppression and then protest, anger and rebellion, but to be effective, efforts must be transformative and armed with a revolutionary theory with social content. In this case, he will find himself a popular poem. This poem can help by motivating, mobilizing, creating ethnic and patriotic consciousness, and the general tendency of the general thought to rise to the question of struggle, and consequently, reforming the regime or the victory of the revolution.

1 Corresponding Author .Email : dr.mparnian@yahoo.com

2- Theoretical Framework and research questions

Amal Dungal and Farokhi Yazdi are prominent Egyptian and Iranian contemporary poets. Both as committed and committed poets, they put their poems in the service of expressing the suffering of the people of their community. They used the same themes to protest themselves against the political and social situation, such as protesting the lack of freedom, criticizing the lack of protection of rulers, inviting insurrection, and the fight against tyranny.

This article seeks to answer these questions: 1. What is the reflection of the social and political situation in the poetry of the two poets? 2. What is the phenomenon of defeat in its poetry? 3. What topics and concepts do people use to awaken people?

Importance and necessity of research

Since this research is in the field of comparative literature, it leads to audience acquaintance with the thoughts and other literatures of nations and The beauty of the various literatures of different societies is manifested. Familiarity with contemporary literature and comparative research is the necessity of such an inquiry.

3- Method

In this article, we have tried to investigate the existing commonalities and the method of reaction of two prominent poets in the field of "protest poetry" through the descriptive-analytical method

4- Conclusion

1. Amal Dunqal and Farrokhi Yazdi, both of which do not regard all problems of the society solely by the ruling system, but by the critical analysis of social conditions, believe that people also contribute to the creation of these problems; therefore, instead of their poems and Different faces point to this issue.
2. Both poets have used various aspects of rhetoric to express issues, which has been affecting the reader more than before.
3. The poetry of the two poets in the field of political and social issues is very abundant. And at the very core of such themes as freedom, calling for people to freedom, protesting ignorance and neglect of the people and their silence, criticizing the lack of opportunity of rulers of the time, oppression, invoking the uprising and fighting autocracy, ... takes up.
4. Love in the homeland in the poems of the world has become the color of wrath and wrath, while Farokhi honors his past life and loves the mythical characters of Iran as a symbol in his homeland poetry.
5. In his poems, Amal Danzah refers to the looting and looting of the national wealth of the country by the colonialists and the indigenous peoples. Farrokhi's goal was to oppose the United Kingdom and to expel this colonial state from the country, and in the second phase, to overthrow the governments of the United Kingdom in Iran.
6. Both poets, as well-known and fighting poets, always considered rulers of time and their agents responsible for the misery and backwardness of their countries.

Keywords: Amal Dunhul, Farrokhi Yazdi, Protest Poetry, Political and Social Situation.

References (In Persian)

1. AAbad, M. (2000). *Habissa Sarai in Arabic literature*. { Habissa in Arabic Literature} Mashhad: Ferdowsi University of Mashhad Press.
2. Bahmani motlag, Y. Poor tarifi. A. (2012). Analysis of the comparison of outstanding content of the poetry of Farrokhi Yazdi and Aref Qazvini. *Contemporary Persian Literature, II*, 19-36.
3. Farrokhi Yazdi, M. (2010). *Divan*. Tehran: Amir Kabir.
4. Hasanvand, S. (2014). Comparative study of persistence effects in the poems of Farrokhi Yazdi and Abdolrahman Yousef. *Comparative Literature Research at Razi University, 5*, 18, 71-97.
5. Maserat, H. (2005). *zendegi va shere farokhi pishvaye azadi {Life and poetry of Farrokhi Yazdi Pesh'a'i Azadi}*. Tehran: sales.
6. Mirahmadi, M. (1992). *pajoheshi dar tarekhe moasere iran. {Research in contemporary history of Iran}*. Mashhad: Astan Quds Razavi Publishing.
7. Mohammad Khan, M. (2004). *Fekre azadi dar adabyyat mashrooteh. {Thought of freedom in the contemporary literature of Iran}*. Pakistan: Persian and Persian Research Center of Iran.
8. Nejati, Gh. (1972). *gonbeshe melee mesr az mohamad ali ta jamal abdolnaser. {National movement of Egypt from Mohammad Ali to Jamal Abdel Nasser}*. Tehran: Publication.
9. Salimi, A., & Chaghzardi, A. (2009). Symbols of sustainability in contemporary poetry. *Journal of Sustainability Literature, I*, 71-88.
10. Sepanloo, M. (1996). *shahre shere farokhe. { Poetry Farrokhi City}*. Tehran: Heidari Publications.
11. Shafiei Kodkoni, M. (1999). *Adabiyatefarsi az asre jame ta roozegare ma. {Persian literature from the age of the cup to our times}*. (H. Asil, Trans.). Tehran: Nayer Ney
12. Sohrabi, F., Maroof, Y. (2014). A study of the sun's symbol in the poems of Amal Dunhul and Shafie Kadkani Research on comparative Literature. *II: 4(14)*, 1-24..
13. Tavakoli mohamadi, M. (2010).). A comparative study of love to the homeland in the poems of Farrokhi Yazdi and Alireza Al-Rassafi. *Adaptive Literature. II:45-72*
14. Zarinkoob, A. (1899). *nagd adabi. {Literary criticism}*. (Vol. 2). Tehran: Amir Kabir.

References (In Arabic)

1. Abdul Karim, M. (2012). *chera va be koga? { Why and where}*. Eskandariyah: Center for the Literature of the Child.
2. Al-Dussari, A. (1991). *Amal Dhan saeri roye atash. { Amal Danq Poetry on fire}*, al-Kahehr: Dar al-Ghad Ilshir.

3. Al-Masawi, A. (1994). sakhtare shere donghol.{ *Al-baniat al-dila'l-e-poetry of Amal Dunqul*}. Damascus: Al-Qabal al-Arabi.
4. Al-Mohajli, N. (2007). *Amal Dunqul Amir alshoaraye rafz. { Amal Dunhul Amir al-Shirazi Protest}*. Beirut: Dar al-Shuruk.
5. Darwish, M. (1971). *Shi'a al-watan*.{ Something from home}. Beirut: Dar al-Awdah.
6. Denglal, A. (-). *Al-a'mal al-sha'riy al-quillah*.{ Poetry books}. Beirut: The School of Mediology.
7. Juosee, s. (2001). *grayeshat dar shere arabi moaser { Tendencies in contemporary Arabic poetry}*. Beirut: Center for the Study of Al-Wahid al-Arabiya.
8. Konfani, Gh. (1968).Abadi az adabyate moghavemete felesteen. {The Holy Qur'an and the prophet}. *Journal of Aladdin, Al-Sunnah* 16, II: 5-8.

Archive of SID