



Reflection of the Concept of Martyrs and Martyrdom in the Sacred Defense Literature

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ABSTRACT

The concept of martyr in the sacred defense literature of Iran one of the valuable concepts that is links the audience to religious and religious beliefs and flies the spirit of the audience from the depths of the beginning of the universe point and after exalting it take to the moment of again graft and connect at the end point. Looking at the history of the eight years of the imposed war, it can be seen that presence of enthusiastic forces and lover and martyrdom young people is one of the most effective factors in the resistance and victory of eight years of Islamic Iran which sacrificed their lives to defend the territorial integrity of the country and the sacred soil of the homeland and their admirable resistance against the enemies figured unique scenes of sacrifice, martyrdom and love which obvious footprint of writers, poets and authors in recording epics and sacrifices is quite evident at this time and it was essential to do this and tolerance, tolerance and failure in this necessity will have a huge amount of loser.

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1. Introduction

One of the concepts and images depicted in war poetry in various forms and it is considered as one of the major axes of poetry and literature of war, is of martyr and martyrdom that has been able to revive the epic literary type and a combination of epic and mysticism, which is interpreted as a mystical epic.

Martyrs and martyrdom have been taken from Nectar. Nectar has many meanings in the word. Martyrdom means presence - knowledge of apparent affairs - witnessing decisive news - observation and some other similar meanings. Martyrs (Shahid) on the weight of Fail, it means the subject (actor) and sometimes in the abstract, it is also used as Active and passive. In the Islamic term, the martyr is one who is killed in the cause of God or a warrior who loses his life in the right way. It is said that the martyr has been told by the martyr that because the angels are evidence of his paradise or because he is alive and does not die; it seems like it is present or because it was a witness in God's work until he died Or because of the gentleness of God's path, he witnesses the divine reverence (Ibn-Manzur, 108:1984).

Religious literature has a lot of interaction with this word. In the Holy Quran, nectar (shahd) is mentioned 160 times as various derivatives that the word martyr (shahid) 35 times and plural, martyrs (shohada) 20 times and two martyrs (shahidain) have been used one time. In addition to the verses of the Quran, Islamic narrations have a lot of richness in addressing the issue of martyrs and martyrdom. Vasael Shie, Mostadrak, Behar-ol-Anvar, Mizan-ol-Hekmat, Noor-ol-Saghalein, Kanz-ol-Emal and other Islamic sources using the words of the prophet of Islam and the infallible Imams Explained the religious viewpoint on the meaning of the word "martyr" and "martyrdom" and the place Islam holds for the martyr (Ghera'ati 226:1998). The martyrdom in the poetry of the war is also magnificent, epic, mystic and

socialist and also regret creator (Sangari 154:1999). This is one of the most prominent themes of war poetry. The poets with the smell of gunpowder and smoke from bombing tested the reality of the war in action and the themes and images of the rough reality of life inspired to them (Ya-Haghi 253:1996). Many poets have expressed their feelings about holy defense and have created graceful works which does not cover all of them in this paper. Therefore, in this research, selective study of the works of some poets in the field of martyrs and martyrdom is discussed.

2. Martyrs and martyrdom in the poems of Seyed Hossein Hosseini

Hosseini is one of the poets whose most part of his poems, especially his delusional treasures and his artists in the history of contemporary poetry, survived. Looking at the book (along with Ismail people) shows a large percentage of his poems have been written about holy defense, revolution and its characters. In the Grasshopper and Gabrielle, the main source of most of the poems is derived from the culture of Ashura; and poet, sometimes explicit and direct and sometimes with a symbolic expression speaks about the events of Karbala, courage and courage as well as its effect on the epic of warriors and holy defense. Speaking of the martyr's heavenly status is one of the concepts and images that appear in war poetry. The greatness of the martyrs is so far that he thrones and the sky wanted to see them and calls them to him:

Risk Desert calls my mouth
Dawn calls my grail
It is good time to go, listen
Somebody calls my name from throat

(Hosseini, 2002;187)The religious believe of the Muslims is that the right and the blood given in its way is not void.

However, there may be delay in attending the right and defending it.

Martyrs' blood given to reach holy goals must not be void by the arrogant goals of enemies of the right and the trust and arrogant enemies will pay for what their done once day. In spite of martyrs gone away, their blood croon resonation in Iranian ears neve come to silence and voiding.

This numerous tulip like in atmosphere of sweetheart
Numerated seconds to the day of attending
Running pure river from eyes of humans
Streams hurriedly to see Allah

(Hosseini, 2009;11)

Sermon of your blood is beginning of another prayer
Colorful body of you is another mystery mirror
Don not be silence the croon of martyrs' blood
Mystically voice of this sign is from another music instrument

(Hosseini, 2009;25)

Hosseini with such as masterfully and thoughtfully benefits Quran verses as if you say he has Quran on his presence and with getting inspiration from its honorable verses has added on his poets' value. He had noted the sublime position of human as God's caliph on the earth, generally the mystics and specifically martyrs, and known they as real trustee on the divine right. Martyrs have returned this invaluable trustee to its real owner.

Trustee that heaven cannot bear
Put on the universe, carry on this way
Extraordinary that before you Oh courageous!
No one game with honor of the death

(Hosseini, 2009;18)

Martyrs are silence tulips of a garden that have imparted their calls on celestials. Their calls integrated with their martyrdom. What a call rougher and penetrable than victory of the blood on sword and the right on void! They taught us sacrifice, braveness, and insight with scarifying themselves. The insight in front of foreign threats and their arrogant maps.

See tulips that are in our garden
Silence and their calls until God
Because calls from heart
Take body from soil to nowhere
Qualify lovers in this time
Silence like this calls

(Hosseini, 2009;38)

3. Martyrs and martyrdom in the poems of Qeysar Aminpour

Aminpour has leaved behind unforgettable poems that heart commitments of a pain sensed, revolutionary, and idealism poet is reveal in them since begging his activation during of the sacred defense. His view on vital issues such as Palestine, waiting for Imam Mahdi arrival, martyrdom, and the sacred defense is one of the original views which their likeness is rare among other poems. Aminpour is known as a moderate poet so that even beauty of the words and view is far away from extremes. His poems are one of rare poets that have not lost their rout in the stream of modern poems.

Martyr's blood is valuable concept. As Sader expressed: "martyr's blood must always has possessed motives, growling, and sheen to light hearts and lead missed ones. Martyrdom is judgment of justice and injustice that needs witness to be global and eternal. Witness of martyrdom is social and not individual. Views of social must see martyrdom. Ears of social must listen call of martyrdom convoy and heart of social must sense the concept of martyrdom to calm the martyrdom light" (Sader, 2006: 107).

Therefore, with consolidation of martyrdom culture, martyr's blood gets cultural value to appear in poems:

Lest leave ourselves
Leave alone our Imam
Grows tulip from each martyr's blood
Lest put feet on tulip

(Aminpour, 2009;455)

Aminpour praises the greatness of martyrs in the "upon presence of spirit" poem:

The sun bend to kiss your view
Flower buds to kiss your face

(Aminpour, 2009;194)

Martyr's goal is reaching and meeting the God. This goal is the main motivation for martyrdom; because in Quran's culture, martyrdom is eternity live. This thinking appeared in the poems of the sacred defense poets and has created various literately beautiful images from mystically moving of martyrs. Qeysar Aminpour knows martyrdom as a way to meet God and says:

Martyrdom made tulips to be picked
Made heart eyes to see God
My sister! Kiss the brother's grave
Martyrdom made stone to be kissed

(Aminpour, 2009;46)

Aminpour who resistant poem tied up with his name looks up exfoliated tulips and their drenching in the blood, teaching fly to humans in love:

Oh heart lets fly from this place
Take a way to another place
Let's our old missing one
Look after from exfoliated tulip

(Aminpour, 2002;164)

He is a poet who search peace and calm. He had once expressed patriotism, friendship, and religion will from gun barrel, now impatiently wishes peace and down to be enemy in his poems and complains unattending to these wishes:

A martyr sleeping upon soil
Saied from heart:
If conquer is such a thing
That break enemy
Why is enemy still existence?

(Aminpour, 1386;17)

Belief to eternity of martyrdom rooted to spiritual believes of our idealism poet is notorious in this poem:

For seeing you I will interestingly attempt
Because I will wear the newest closes
If you are fire of hundreds of hades
Oh death! I will drink you as water

(Aminpour, 1984;37)

4. Martyrs and martyrdom in the poems of Alireza Ghazveh

Penman loving the home with help of sense and his pen can add a beautiful valuable literature to Iran's literate works and again like Hakim Abol-Ghasem Ferdowsi writes a legend which its heroes are honorable martyrs, sacrificing their live in the way of creating a poem that all of its words drawn by martyrs' blood to remain eternity. Ghazveh, sacred defense poet, knows the position of martyr in the apogee of heaven and in the neighborhood of the sun:

The huge of dawn thirstily wants to see you
Shameful month is from your face's light
The sun that is tope of heaven its place
It is neighbourhood of you

(Ghazveh, 1990;54)

Being in love is an important element in the martyrdom culture that foundation other concepts; because are severely integrated with beauty. Admiration of beauty is the nature of

mankind. Humans like goodness. If the beauty became good, it would qualify to be lover and absorb lovers.

Once the love infiltrates in lovers, it will lead them in every way, and lovers will not have liberty. The love has a degree that the latest degree is falling in love and attending also has a degree and the latest degree is when duality eliminated between love and lovers and in that time, martyrdom taking place; therefore, martyrdom is a mortal of the lover in front of the love (Sader, 2006: 360). In this case, the concept of the love has been revealed in the sacred defense poem:

Saied: stay love said that be hurry
Says: go, wisdom said that return
One day if question me from your love
Who is your prophet? Say pain say pain

(Ghazveh, 1996;39)

5. Martyrs and martyrdom in the poems of Nasrollah Mardani

Mardani, like other the sacred defense poets, has used poppy as symbol for martyrdom and martyr. Martyr is like a tulip that thousands nightingale sign and grave in its live garden:

Oh strong cloud, release water from your eyes
Myth of spirit be over with tulips' death

(Mardani, 2004;190)

Thousands of nightingale cry to tulip garden
Before budding thousands nightingale fall from
branches

(Mardani, 1370;29)

In the poem "make prayer with love in the adytum of throne" the poet says about martyrs and praises them. Praising martyrs is beautiful and fluent in this sonnet so that affecting on humans. Praising the men of God, is praise of the spirit of reality and belief. The mystically Islamic view of the poet has an aspect and he says in sync with the mystics that martyrs are similar to angels and even better than. The prayer with love is for approaching God and as Mansour Hallaj, of sincere prayer that gives his live in the way of eternity love, attentively hanged off in the love gallows.

Waiting stars that are the spirit of sacrifices
Sown light seeds on dark night plain
Blossom of hope in the belief site
Sown sun with dawn flower
Ablution beside of angels with light water
Prayer in front of heaven
Their call goes behind of the sky
Rains as comic in galaxy of martyrdom
Signs in fire of gallows awakness poem
That take from heaven
In day of war like a fire
Be king of sacrifices and battling
Ride earth horse at top of time
They are awake forever in the eyes of the world

(Mardani, 1370;13)

6. Martyrs and martyrdom in the poems of Seyed Ali Mousavi Garmaroudi

In Garmaroudi's opinion, martyr is a historical topic that has get myth position; myth that has been alive after centuries. Myth such as Rostam, Sohrab, Zarir, etc. created epic and martyr with own martyrdom has always remained myth.

Changiz is not even thirstier than moments
Time is insatiable
Between martyrdom and oppression
Distance is as long as gun barrel
What side you may stay

(Mousavi Garmaroudi, 1984;25)

The poet sees enemies of Iran in the shape of Changizian who void the oppressed nation's blood. In his opinion, between martyr and oppression is one step distance only. Depends on what side you stay. Die oppressively or kill cruelly:

The poet knows martyr's blood superior over honor and beliefs that honor take advantages from martyr's blood:

Your blood has made honor colorful
Twilight is mirrored chastity
And adytum heaven
That you are there
Pray martyrdom prayer

(Mousavi Garmaroudi, 1984;139)

Even Ghassalan who bury the bodied of martyrs, weeping enough that there is no need for perfume to pour on the bodies:

Ghassal!
Washes the blood from martyr's eye
And adds rose water in tear
And takes his bloody hands to his lips
To kiss and sanctification

(Mousavi Garmaroudi, 1979;69)

Garmaroudi draws the sense of falling martyr while martyrdom and knowing him as a powerful tree that falls with glory:

A man was saying: nothing is sadness that a tree
Once fall in
And I fall what a long
That were proudest
To love forest
Fall of me, as long as a live
It was history

(Mousavi Garmaroudi, 1979;25-26)

The poet sorry for that the blood waves in tulip plain in this poem. The poet's sorry is for that in the time of victory, the place of martyrs is empty and tulips as symbol of martyrs are there:

Lest spirits
In which tulip plains
The blood wave in there
And we together
Bloody leads
Collected from the cup of tulips

(Mousavi Garmaroudi, 1978;41)

In the below poem, the red color of tulip causes that the poet simulates it to light and the black spot of tulip to its graveness. It seems that the goal of the poet is the sadness and sorrow of young martyrs of the country:

The light of tulip that turned on in the plain
Who taught Nargess the way of drunkenness

(Mousavi Garmaroudi, 2004;479)

7. Conclusion

Martyr and martyrdom is one of topics that are very important for current poets especially the poets of the sacred defense. Current poets, truth narrators of heroes of epics in the war, expresses courageous and proud of young men with honor and with committing to the ethic of social create poems that full of mystic and insight, but has arrived silence calls of martyrs to all the people in different forms of literate and poem. Their calls give live to Hossein's red Ashura epic and are alive as long as history and will be alive for ever. Our survey indicated that although the sacred defense is eight years, the poets appeared in this period also look specifically at this event after decades and valuable poems written.

Another important point from this survey is positive view of the poets to death and drawing the best images from the time of martyr death.

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