

## Comparative Study of Sublimity Moments in Poems of Yadollah Behzad Kermanshahi & England Whig Poets

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### ABSTRACT

When Behzad started his growth (First semester of 1950), there are different political/social problems for literature accompanied with falling discussions like pollution, aggressiveness, soreness, banality problems and something like that. All poets, writers, specialists and most of politics involved with suicide fans and sex and nakedness. As a result there was a type of non-confidence situation about any idealism attitudes. But a small number of poets including Yadollah Behzad intended to return to highlighted customs of previous periods and reach to their sublimity goals in different fields in order to make society and poem free from the mentioned crisis. Unfortunately there are not any special records about the mentioned poets in any literal books and notes. The situation of mentioned period as mentioned by most Iranian & English critics was similar to the same time of England. Therefore it was the real reason for the present research to have a comparative study between sublimity moments in Behzad's poem and other related poets to Whig movement.

**KEYWORDS:** Sublimity moments, Yadollah Behzad, Whiggy poem.

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### INTRODUCTION

The result of Coup De Tate on 19.Aug.1953 was disordering of mental condition of Iranian specialists more than other damages. It means relevant damages to the paradise made in the minds of specialists who have considered the world like that for themselves in near future. But Coup De Tate did not result into a wide scope of autocracy. Different magazines like Omid-e-Iran, Kavian, Ferdowsi, Jahan-e-Now and ... stated all previous daily problems without any violation and even more serious in political issues.

Defeat of national movement was in fact unbelievable defeat of social & aesthetical thoughts of the movement. Then they released themselves from any restrictions. A released feeling from any previous imposed limitations along with a sore feeling of last failure and sweetness of revenge. At that time they really knew that they were speaking about a person who was really a symbol of themselves: An Iranian person with a basic interior personality, a little sulky and non-satisfied who is searching for another ideal (mainly sex). There was a wide scope of sex & policy in publications and daily life and poem as well. (Rasekh,1969,232). The poem belongs to first half of 1950 was an angry, sexual, romantic and generally black one. Some sentimental poems full of revenge from the self, society, life, government and policy.

Fereidoun Tavalloli introduced different symbolists like Arthur, Rambo and Werlen in Iran-e-Ma weekly magazine and Hossein Razi represented Eliot widely as well. Then there was a discussion about degeneration and degenerated art. Poets composed various riot poems against the beloved and tragedy poems about death of mother. (Langeroodi, 1991, 22)

#### **A glance to political /social situations of Iran & England (1944)**

Occupation of Iran by England & Russia in September.1941 and removing any autocracy caused a releasing of previous damaged social disagreements as well. Intellectuals who were so young to remember any problems of the years 1907-1925, were so much interested in political affairs and publishing newspaper and distribution of notices and established new political groups for making a new Iran. Even some subservient representatives found required brevity to explain themselves in the field of policy and ignoring previous governor. Then it was the end of Silence period by voices of representatives, sincere journalists and special group leaders and non-satisfied people (Abrahamian, 2007, 254).

By appearance of different parties, parliament groups and syndicate associations in prior years of September.11, most Iranian/Non-Iranian supervisors and persons in charge believed that Iranian National Behavior has been damaged by personal endanger situations, lack of confidence, jealousy and ...

Non-separation of political structure in September.11 revealed the presence of two major types of difficulties in political structure: Class disagreements & Tribal competitions. Upon dismissal of King Reza, both England & American representatives warned about a non-tolerable situation because of disagreement between rich & poor classes and endangered national safety. Even an English council has compared the situation with England condition at the beginning of 19<sup>th</sup> century:

The situation is like England prior to 1832. Landowners are under the governance of local officials and practically under the influence of parliament and cabinet. There are two classes in the country: One is full of wealth and the other is really poor (Abigail, 2005:13).

Therefore all writers and poets in that period were completely under the effect of mentioned conditions. Some of them were members of different groups such as Ale-Ahmad, Alavi and ... in Toodeh party and the others did not belong to any groups. They intended to explain their proposed guidelines expressly and/ or metamorphic after describing relevant problems and social/political situation in their works. **Behzad** was a member of second group as well. Also there were various parameters in social-political situation of England at that time (1944). Party-Parliament system was one of the mentioned parameters.

England was also involved with different activities from 17<sup>th</sup> century with the goal of further effects on decisions & executive politics. Upon passing of time and in 19<sup>th</sup> century it found a more organizational situation with a more complete framework. Whig party was one of the mentioned groups including different writers and martyrs (I had a complete survey about Whig party & Toodeh party in another detailed essay) who had a special role in society of England at that time (Davis, 1939:87).

Those who have written any things in Whig group have also supported and respected it as well. They were some intelligent persons with great effects on political life of that period. They have always explained social conditions and their guidelines in their poems. They created a poetical traditional special style with so much greatness in literal history of England. There were different contents in poems of Whig literature including rebuking poems up to lovely lyrics and religious songs. The most famous songs belong to a famous man about contemporary political events which would be respected due to the warm interests in humanistic aspects. Following is a comparison between sublimity types in Whig poets and Yadollah Behzad Kermanshahi's ones due to some similarities in political/social and literal conditions at both similar time intervals.

### **Sublimity & manner of its appearance**

There is a clear relation between sublimity and its fixed relation with political freedom. It is mostly obvious in poems of relevant poets of this period. Sometimes it would be explained in different words and terms. Benefiting from these contents may change the poem into a revolution by the help of which the poets are able to remove any options like terms, words, styles and poem. Sublimity has an official care and order for relevant superficial coordination criticism with political options. Usually the writers and poets show a relation between political freedom and their poem in all their writings and works. As an English poet, Long News has written the following phrase about literal process:

A famous governor may establish a great innovation because all writers may blossom or remove in the light of a great government. He added: "Perhaps nothing may cause sublimity of great men more than freedom" (Cannon, 2001:98).

Such a relation is resulted from historical, social and ideological fields. Literal innovation will show its sublimity properties at special historical situations. This is the effect of historical-ideological field of poet which is necessary for further changes of sublimity theory. It is in contrast with romantic determination of innovation against a historical materialistic scope. Here we have innovation and sublimity non-separated from political/historical characteristics.

It is not only possible to understand freedom only in modern poetical structures but also it is present in the same classic poem frames. Therefore due to applying of new formats, most poets have lost the major goal as well. There was a hard situation governing on society through the life of Behzad. Humanity was a major question of the mentioned period:

Who may expect any kindness from such a devil?  
It is like to request sweet honey from a snake or a scorpion  
There is no more signs and address about humanity  
They are devils and animals who bear the name of humanity  
You may request humanity from the son of Adam  
Why thou are happy from such a meaningless phrase  
You are a slave of ideals and aggressiveness  
Is he trying to go upper than moon and stars?!  
I should fear from your incorrect jobs  
Did you hear that you will receive wheat if you cultivate wheat as well?

(Behzad, Son of Adam, 14).

### **1-Political sublimity**

As we know, political science intends to evaluate and analysis political aspects from social phenomenon viewpoints and governing behavior of governments. Therefore government is the center of political science. Paul Janette presents an average idea about politics. He believes that politics is in fact a part of social sciences discussing governmental foundations and governing principles. For this purpose, a number of people may consider policy as a suitable distribution of values of a society. But what is understandable from policy meaning and is a matter for intellectual people is the art of policy and governing art. Such a meaning of politics may not only include a positive meaning of policy but also a negative one as absolute obeying of others even in contrast with the self desires (Kamali, 312, 2006).

But what is present at the time of Yadollah Behzad includes the negative meaning in the form of asphyxiation, shout, angry, hate and ... in society.

### **Censorship & Asphyxiation**

If your life has been combined with the real way  
If your hand is far from the real way  
If you have no more power and no sight in your eyes  
Behzad, now it is the end of way

(Behzad, 127, 2008)

In another place, he has compared his social environment with hell as follows:  
Since thou is really clean with no more speech  
In a place like hell in which all things are dirty

(Behzad , 45, 2008)

In his poet under the title of "With people" and by accepting the role of a leader and in the format of an intellectual person, not only requested people to insist but also recommended them about the important of scarifying for people. Following poem shows such a claim and as a request to make an end for the sleeping of people:

Thou tired from the pressure of the life  
Thou unable to go forward  
If you have a lot of problems and a weak body  
We have powerful beliefs  
Thou threatening by enemies  
Your companions are respecting your contract  
They have closed the way against your enemies  
Their arms are powerful and their swords are sharp  
Thou in the public way  
With a real heart and sincere soul  
If thou see a sharp blade  
Don't escape and don't leave the enemy  
Because although it is a difficult way  
But you should not leave your companions alone  
You should learn a great lesson of the mountain  
Decide to go like flood as quickly as possible  
Then you may find your companions following you  
They may sacrifice themselves for you  
Some of them would provide their heads and lives  
The others may accept sharp swords  
Some others may ran in sea of blood  
In order to prevent from falling of the flag  
The other person may ignore the life for others  
And to satisfy all wishes of people  
Men & women may accept your orders  
If thou are their leader  
Then it is possible to have a quick wish  
To govern on all hearts and lives  
Upon your request, all old and young people  
May follow you up to killing themselves  
Upon your order, they will follow actively  
They will bear any sore situation like honey  
If you lose selfishness among people  
You may find their leadership  
You are one person not separated from people  
Because sea waves are real parts of the sea  
You may find freedom in such a way  
Because you will be happy due to the mentioned freedom  
If you leave such a way  
You will find bad situation and fate  
Are your free from your companions?

Loneliness is really dangerous  
You will have no more glory, no more freedom  
And no more happiness

(Behzad, In the way of people, 100-104)

By evaluation of poets in 18<sup>th</sup> & 19<sup>th</sup> centuries of England (1944) and/or in other words Whig poets may not only include a complete nature of their political ideology but a lot of relations with politics and literature and political ideas. While most of political modifications have negative dimensions like Asphyxiation and autocracy, angry and hate as the signs of single-minded concept any writing or composing instead to be a highlighted function is a crude one. The real goals of poets in this period are providing a quick movement for further political/cultural legality. Whig poets may invite people for more resistance. As a result their poem has a type of sublimity of thought and free from asphyxiation, censorship and freedom and democracy. With pointing out to hostility of enemies, Samuel Pordj says:

Cruelty is more serious/ there is serious torment in government/ His terminating power will be unknown later on. Then he will be satisfied of martyrs' blood. (William, 2005:111)

Also Thomas Sprate says:

That is OK. Yes we are right/ They are lying in a positive form. (ATKINS, 2004:64)

Then any hope in future is the only way to keep ourselves in middle of clamors.

Behzad says:

It is for many years of waiting/thou as our calmness/like a great mountain/ fixed and powerful/ a reply to any pains/ there are a lot of things surrounding me/ Sky, jungle, land and sea/ a lot of benefits from our wish/ like a waiting and searching person/ no more chance only a survived life/or a sign of resurrection day/ when the sun rises/we are like a steel mountain/ against any types of flood and thunder/ we will never leave you alone (Behzad, Omid, 91)

In a congratulating poem, Thomas Shadol says:

The legal & major right/ has been understood/ performing any badness will be limited by law/ policy makers are under the effect of applications and rules/because both are based upon decisions/ all will be provided with giving idea rights/ (William, 2005:143)

Although political sublimity thought is a little explanatory, but is harmonized as well. It means that it is involving with organizing the political life in accordance with theoretical or moral principles. Sublimity thought is idealist for creation of obligation and encouragement to find its own political sublimity rights. This is necessary to mention that Behzad had a political thought not a political ideology. This was because he was trying to show realities as they were while an ideological politic tries to hide difficulties and show the way as simple as possible:

You have left any requests and remained fixed  
Get up you may lose the way  
We had a lot of problems and then  
You have left us alone  
We faced with a flood of disorders  
Why you are so much patient  
If you became sad due to the death of your friend  
It means that you are in peace with our enemy  
We are facing with a lot of troubles and then  
You sat on the beach and only watch us !!  
Everybody who has fallen in a war filed, may be defeated  
Then you will be defeated because you have sat  
If you do not want to help your friends  
It means that you are in our enemies' side  
Our friends are in trouble while  
You have changed into a companion of our enemy  
You are indifferent about people and humanity  
You see only the wine and enemy  
You will be ashamed of your work  
If you are worshipping God in a church instead  
If you claim that you have selected Christianity  
Then why are you following up Jewish?  
If you are helping enemy in this way  
It is obvious that you are in our enemies' group

Do not request for any awards  
Because you are making so much troubles for the friends  
Do you think that you are free from any attacks  
Oh No! You are in center of blames  
Do you think that enemy does not like your loss?  
They are watching you as profitable as possible  
One day a flood will take you far  
If you are sitting or standing in the way.

(Behzad, Sitting alone, 16-19)

One of the specific concepts of sublimity in Behzad's poems and Whig poems is in fact a type of modern & gratitude heroic sublimity. It means providing an image of fight in a thunder. Edison says about fighting that:

When an angle provides great thunders for sinful lands with the consent of God/ Like in the past in Britain/ there will be a serious and powerful wind for performing any orders of God/Then they will control the thunder as well  
(William, 2005:111)

The word thunder has been repeated more and more in Behzad's poems. Of course he has obtained this concept from a French poet and composed the following poem under the title of Thunder-Shepherd:

He is crying with thousands of eyes  
Sky is tired of a great sad  
The flames of his sadness  
Thunder voice and sometimes roaring  
There are threats in the air  
All things are threatening  
If there is any hopes for further efforts  
Hopelessness may shout that it is useless to have any efforts  
Return the ship to the village  
Oh shepherd! dessert is not safe.  
Thunder is close  
There is no more time for the ship  
Your nice and white goats  
Like cotton flowers

If there is a flood  
There will be no more place to run  
"I am not afraid from any thunders  
Because Hope is my relying basis  
Thunder will wake me up  
But there is a bright lightning on my road  
That dog has no shame  
If there are a lot of blames and disorders for him  
There is no damage for my ship  
While it has a watchman like him  
What is wrong with goats  
When they are familiar with the password  
There is no room for mislead  
When the leader is familiar with the road  
There is an empty place in corner of the sky  
It is possible to see the sun  
Clouds & Horizon are escaping from each other  
What is a nice lighting and sun rising

(Behzad – Thunder-Shepherd, 160-162)

## **2-Religious sublimity**

Religious sublimity may return to religious analytical philosophy. Religion and ceremonies have certainly ideological load with a sign of referring of customs. Perhaps such a return is creating in both forms and content. Human beings have different understanding about religion through their life.

When a person becomes accustomed with religion it would be of course without any tension and separation between these two items. It is based upon personal understandings of religion and explaining of current situation of society. The

first face-to-face meeting of human being and religion is when there is no room for understanding the situation and/or no more progress in religious thoughts.

Most of our classic poets benefited a lot from Holy Quran. This is because in our classic literature we are facing with different poets and enough knowledge about various aspects of culture. But it is somehow less in our contemporary century even in modernity and/or after modernity. It is not necessary to have a specialist poet not at all. Certainly by poet we do not mean an Islamic & Quran culture and knowing all hidden and special realities. Therefore in analysis of religious concepts in contemporary poet, we will reach to such a case that why modern art is not related to metaphysical position of human being but with mortality of it. Perhaps one of the reasons for Khorasan style of Behzad is his feeling the great meaning of postmodern learning and fundamental complaints which will be studied completely. Any reference to religious personalities in Behzad's poem shows his interests in religious thoughts of course far from selfish dogmatism as follows:

Thou claim that you are higher than others  
But it is not true, you are really nothing  
Although it is only one step from home to cemetery  
You should also pass this way like others

(Behzad, One step, 210)

In other place he says:  
My poem is not sweet for you  
Because it is right and nothing else  
Of course your eye is nice but  
I do not love them if they can see the truth  
(Behzad, Haghbin, 211)

He may start to process and implement a real religion and make people to understand it in irony and religious beliefs. He has composed a poem under the title of Fast injustice (a combination of irony and satire as follows:

Oh my beloved! I am really thirsty  
Without any leaves and freshness  
I said your lips are like the water origin  
She said: There is no more water due to fast injustice

(Behzad, Fast injustice, 212)

Some of other religious moral options in Behzad works are pointing to justice and greatness, lack of bothering others and disclaiming. His poem under the title of laugh of mid-night is a sign of this claim:

All our secrets hidden from our competitors  
And all our speeches were right and truth  
The world changed into a damaged situation when  
We left the world  
Nobody faced with a pain from us  
If we are bad, for the sake of God, we are sleeping

In order to make others happy  
We have risen from the horizon like the midnight laugh

(Behzad, Laugh of midnight, 163-164)

For this purpose, he has composed a poem for good memory of Hazrat Ali (Peace Be Upon Him) as follows:

I found you Ali!  
Like a holy place Ali!  
You are a great world  
Like seven seas in a cup of water Ali!  
When we say there is nothing just Allah  
You are the best sign of it Ali!  
It is our only wish  
To find a way towards you

(Behzad, Memory of Ali, 165-166)

On the other part of the world in Europe especially in England & France some of the poets try to break current rules with content return and sublimity behavior. Composition of folkloric poems was the first step in benefiting from

moral/religious problems in poem. Soleiman's poem is a suitable model for those poets who may intend to explain holy realities and strange items. With a deep glance to religious thinking of Herbert in Soleimn's poem, John Katz stated that: Pay attention to all poems about describing the love/When the nature wears different religious forms/ in order to move all hidden origins of compassion/ it may light and make happy the soul (Davis, 1939,201)

Such a return to sublimity was in a way that other poems are also requesting such a soul. Benjamin Cage says: It may kill you/ a person who may provide holy assist/ even a powerful word may cut a heart/learn with me, Oh My God/ the skill of soul obtaining/ Oh Let me to try/Flight and its resistance/ My tears are like a river pouring from my eyes (The Character of a Whig, 2003:101)

Behzad has also a poem under the title of Flight:  
I do not have any wings for flying and visiting you  
In order to compose a lot of poems about your happy face  
It takes my self control  
Otherwise I cannot be so much live

(Behzad, Parvaz, 187)

Katz and Cage and others have obtained relevant terms of excitement from Bible resources. As it was shown by David Morris a lot of poets and writers were involved with repeating religious ideas obtained from Bible as a modern sublimity case through 17<sup>th</sup> to 20<sup>th</sup> centuries. Some of them intended to interpret Bible & Mazaimir in their works. While some others could compose a new style by creation a pure poet (Like lost paradise). In other places we have religious sublimity in the forms of interests and recognition resurrection with a lot of samples in Behzad's poem.

Denis stated that the future of modern poem will be depending upon religious sublimity. He believes that some real holy poems will have more effects than infidels. Then we can conclude that modern poets were successful in which way like developing the custom of religious & powerful local poems. As a result he has considered the real goal of this book like critical fields of poem and lower than upgrading it. (Miler, 1972:43).

### **3-Mystic sublimity**

Seeking of reality and truth is one of the real internal needs of human beings. Human being has tried to find God and satisfy with such a great knowledge. There are various factors for increasing the intellectual knowledge. Most of the times we will find Truth & Lie involved with other. Non-truth people do not show their behavior & thoughts expressly. Mystic sublimity means a mystic about real & truth religion. Such a type of mystic is not only searching for reality but also complete & real religion.

The real goal of mystic sublimity is real believe in God and similar to mystic principles. Certainly we can say that Behzad's poem is full of different conceptual concepts. Since Kermanshah is the origin of theosophy then it was inevitable for Behzad for being under the effects of it. Although his personality is a sample of a complete person with higher theological thoughts, but when we study the poems of Behzad with a mystic view suddenly we will have a memory of Hafez Shiraz. As it is obvious he has accepted complete content and form of words. He was also hate any incorrect and superficial theosophy and is continuously naming them with titles of duplicity, oppressor, incorrect and so on.

In his Pain of Love poem, he has named them as incorrect and oppressor people (the real purpose is governors and hypocrites):

I am with drinkers and those who are suffering from any pains  
I hate to speak about thee oppressors  
Do you want anything from these incorrect people  
It is impossible only in day dreaming  
When you may find anything from hostile enemy  
My heart is full of rancor  
Nothing is heard from this caravan  
Because there is nothing to make a voice  
When ugly persons make their face to be nice and beautiful  
What is the profit of the soil?

(Behzad, Pain of love, 119)

In another place and in a poem under the title of "A head without any hat" he show himself as a follower of truth people and criticize the incorrect persons:

We are not old and /or professor and Sheikh  
Whether our friend accept to follow him

What about a head without any hat  
What a nice time to be follower of a head without hat  
We can see the way by the light of our heart  
We do not need any kindness of the sun and moon  
With a cord connected to the metaphysics  
If we go out of a well we will find a small well again  
Tell them not to request us for  
Beautiful women because we do not want to do wrong  
Although the pious person has a lot of difficulties  
One day we will release him like Behzad

(Behzad, A head without hat, 124)

Yes, the first principle in theosophy is nice endeavors in performing holy orders and Mohammad's religion. Unfortunately there was a rich situation of ill and lie Sufism in parallel with pure theosophy. It is impossible for the human being even with complete sincerity. Here God will forgive him and a result human being is continuously facing with threat and hope and correct/incorrect works:

There was nothing just regret of my own jobs  
If God leave me alone  
(Behzadd, 220)

Sometimes a number of learned people believe that if a person commits a sin, there is no blame because the nature of him is like that:

The same flower with a professional structure  
It is the origin of my capital  
I have lost the correct way, if  
Nobody is responsible for my sin

(Behzad, Who is sinful, 238)

But he quickly apologizes and request for forgiveness:  
If sometimes the passerby  
May close the way towards you  
Please forgive me  
You are the only hope of me

(Behzad, Forgive me, 176)

Yes, the person is non-authorized to enter into the holy place without leaving of the world:  
Any song that I performed in the party of beloved persons  
I heard only this lovely subject  
There is no lovely person  
Without any tries for finding the gifts of the world  
There is nobody who is familiar with driving a bicycle of feeling  
Is able to drive in this world  
There is no room of love for any persons  
Even with a personal trick in such a great party

(Behzad, Point, 226)

The highest point of theosophy is when a person is free from any pollution and completely in the hands of the friend without any place for others:

There is a garden like you free from pollution  
And it is so much happy in the heart and soul  
If I am the watchman of this garden  
I do not let anybody else to enter as well

(Behzad, Paradise, 239)

Here you are ready to receive any gifts from God:



Of course I do not have any arts  
But you are so much kind and do not see my blames

(Behzad, Your kindness, 242)

In this step the human being will be destroyed and change into a one soul:

You are my eye, heart and soul  
You are my sweet heart  
Anybody who tell me any things  
I am sure that is you without any further and additional questions

(Behzad, I am that it is you, 140)

### **Conclusion**

As it was seen, all poems of Yadollah Behzad are full of highlighted items and glorious moments when the poem was close to non-harmonized social situations. Freedom, patriotic and national /public believes, knowing acceptance of moral religious problems, hate of superficial situations are all different idealistic problems in Behzad's poem. Therefore he is the pioneer of these cases.

Furthermore there is a comparison between these moments in Behzad's poem and Whig poems which may assist finding any similarities between any thoughts in both societies in the field of social-political & cultural-literal situation (as mentioned by most writers). But the most important point is a realistic attitude (which is really absence in our country's criticism) in most contents and make clear different aspects which have been ignored up to now.

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