

**A Comparative Reading of the Crisis of Resistance and  
Libertarianism in the Poems of Mohammad Reza Shabibi and  
Aref Qazvini**

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## **1-Introduction**

Resistance and freedom-seeking poetry is one of the most prevalent literary genres, with a mission to express the pains and aspirations of individuals who see their freedom and identity trampled under the feet of colonization and occupation. From a scientific perspective, resistance literature is applied to a collection of works that speak out against the ugliness and injustices of domestic oppression or external aggression, in all political, cultural, economic, and social domains, using an artistic (literary) language. In the discussion of poetry of resistance, the topic of Palestine and resistance quickly comes to mind, as the main axis and starting point of this type of poetry is the emergence of the Zionist regime in the Arab world and its occupation of Palestine. However, resistance poetry is not limited to Palestine alone; rather, it encompasses all literary works that have emerged under conditions such as suffocation, internal despotism, lack of personal and social freedoms, lawlessness, land occupation, and looting of domestic wealth.

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In this context, the two nations of Iran and Iraq have witnessed significant transformations due to their similar political-historical conditions in the late nineteenth and early twentieth centuries. Therefore, examining the literary themes of these two nations in the field of resistance and freedom-seeking plays a prominent role in explaining the extent of these dimensions and their mutual influence. Mohammad Reza Shabibi and Aref Ghazvini are among the prominent poets of these two countries in the field of resistance and freedom-seeking. Due to the convergence of their political and social lives, they share common literary themes. Without a doubt, their role in fostering the spirit of resistance and freedom-seeking among nations holds a special place; their inspiring verses are evidence of this claim. Their collections are filled with verses that reflect their genuine feelings and pure love for reforming their homeland and its fate. Their enmity towards foreign invaders and colonizers is evident in their poems, to the extent that this issue has deprived them of peace and tranquility.

This research seeks to find appropriate answers to the following questions: What are the most common themes of resistance in the poems of these two poets? To what extent do these poets play a role in awakening crises and political struggles within their own nations? What are the differences in the approaches of these two poets regarding resistance and freedom-seeking crises?

## **2-Methodology**

The present research, based on a descriptive-analytical method, aims to investigate the thoughts of these two erudite poets in the current situation of the Islamic world.

## **3-discussion**

By reflecting on the themes of their poetry, numerous common grounds can be found. Both poets criticize the silence of their communities against surrendering to foreigners and colonizers, considering the country's incompetent leaders to be the cause. They always speak about the role of the nation in confronting occupiers. In their view, colonialism is the main factor behind the dark days of society; as the nature and essence of colonizers is based on evil and deceit. According to Shabibi, Western civilization is the main factor

responsible for obliterating ethical virtues that have kept them away from human creation truths and original human nature. Shabibi believes that one of the key factors contributing to the division and discord among people is the manipulation and exploitation of religious beliefs by both domestic and foreign treacherous agents. He considered grasping the thread of religion as the key to the unity of the Arab nation. He laments the indifference and neglect of contemporary people towards the divine guidance light, which is a universal model for all people. On the other hand, Aref measures the credibility of religion and faith by the standard of race and identifies himself as a Zoroastrian, considering it one of his honors. He considers herself distant and alien from the Muslim religion of the Iranian nation. But despite her disbelief in Islam and her confession as a poet who has no knowledge of Islam, traces of this religion can still be found in his poems. Similarly to Shabibi, Aref places the religious differences among Muslims at the center of his critique, deeming hypocrisy and duplicity as baseless and empty .

He believes that the reason for the divisions and separations among Muslims lies in their lack of proper understanding of the mission of Islam. Among other vices and afflictions of Shabibi and Aref society is the spread of ignorance among the nation's children which can act as an obstacle to any kind of uprising and transformation, as ignorance blinds them to the issues and leads them into fanaticism and intellectual deviation. Shabibi refers to the close relationship between knowledge with ethical virtues on the one hand, and ignorance with ethical vices on the other hand; because knowledge and wisdom are the source of good ethics, while ethical vices are caused by ignorance and lack of knowledge. To combat ethical vices and promote ethical virtues, the expansion of knowledge and raising the level of public awareness is necessary. Aref also, like Shabibi, in many of his poems, mentions knowledge as a main factor in the success and progress of the country and praises the effort in the way of culture and knowledge.

#### **4-Conclusion**

The research findings demonstrate that both poets share a deep love for their homeland, which has inspired them to stand against enemies

for its liberation and glory. Their genuine affection for their homeland's civilizational values has allowed them to evoke strong emotions in their audience. While both poets criticize the weakness and vulnerability of the people to enemies and unworthy leaders, Shabibi focuses more on ethical perspectives and critiques moral vices of society. Despite their differing approaches, both poets use the power of words and thought to address societal issues. Shabibi, in particular, adopts a more practical stance towards reforming the country's chaotic conditions and has successfully influenced his audience by guiding people towards actionable solutions.

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