*Theory of structure in contemporary literature* poetry and prose Nima Youshij

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**Abstract:** All of the Nima`s papers work coverig: letters,daly papers,value trace about man and his social life, nature artifice and nominate actualaretificer,important literary theories and Nima didn`t use specific style in his papeteries, because his purposes had been giving message and his sights. The sentences generally are briefly, form and articlesare plainly and impressive.His languages and tone are simple, matey, and in address to several persons, also were amorous, poetic or affliction, and in totally faithfully and admonish. In fact Nima outmuches in these papeteries of oration poet or characterization storied pros, and moves accost to herself painful,lofty inside of life and share him to love in life and birthplace,thinks for better living, perception and Inflorescence,and in the end to insights and modern theory but them nobel attitude. Nima founds modern horizons of artifice which someone less had acceded to it.Artifice than was seemly responsiveing to modern needs society in evolution for literature,naturally for brave it needed to time and plenty activity. Than found his position in socity and community. That community which Nima sticks out confidentially and bloms for it`s cultural progress.

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**I exactly expectance to my success, and I see whiles with white hear and old face all directed children are around me, and the people look me and my trouble and attendance with pleasing (youshij: leters: 2000:418)**

**Brio is before of every"Nima`s totem"**

Do not be stubborn and oncaused, also not be coward and ancent submit custom… only I tell to you, be free thought,redd before prettification,sober and real artificer which tise name is deserve for him, conversance to inside of him artifice.(neighboring`s speech:1989:105).

He believer if there was`nt artifice is beest of artifice without humanities. We seeing simplism and with in all of his papeteries.

Therewith papeteries, he has collection of poetry, rubai, Ode, frag ment and tabary poetry. He had been wanted explanatory mind of any one who need to him and same him, for inside out public, socity and cultural.

**Nima`s prose:**

Prose is simply graphic language, conjunct,reel in regularity of it. prose is unconventional of rhythm, rime and persopopoeia. Aim in prose is bais opinion.phrase in natural rule sit in it`s place. prose usage universally and everybody can write.

Nima is innermost poet. Humanity artificer, he initiates of people`s live in paddies, tents, pastral,befriend with pastoral and survive social and cultural life with him,and finally achives to top off new artificer.( toraby:2000:95)

**Nima: social and cultural;**

He was thinkers as operated of chanes and achive cordinated with daily society needs to grand evolution wisdom, in somuch, he was beliver and humanity artificer, he shares futurity to these resultant. He wrotes in his paper work "we must have disposition and religion and reflective character, as have oldens, next artifice be tole for declaration"(poet and poetry: 1996:245) his speech is unassuming and outbye of all mannerd wich it is imaginal for every one in every startum. He wrotes in one of letters to his friend:"all of my papetries are about human portion and world, those neither don`t speek in mutable in ditail problems and other superstition phenomenon, superstition phenomenon dose not power for me.(letters:1989:35) Lifetime of history in Persian literature none autore and poet didn`t remain in somuch Nima at his versions, theories,moot of theories,scholium, and… these letters are invaluable treasury, if checking, scholium,adjustment and publication,but not only our adviser in understanding of poetry and new litruture and it`s social themes, rather literary world profit of these flow power supply.

**Simplification culture:**

Nima`s method in prose is simpl with flavour and power of art.work of art is practical no formular, also need to vuligate and in this musing in self vision and inside of people, speech of people and flaunt them teen.

"Simple make is unlike decline and debilitate. Consist lower of knowledge and isn`t forbode evolution.Because this evolution is coercive-say for imaginal in original template wich is result of time, it material in litratur isn`t possible for our in many year, it is not necessary intend demos from poet (in theater and minstrelsy is possible) beside for progress in land this work was needful and we work by rest assistance.for usage of shade tree by people we don`t nip, rather repair it in branches,then up to umber". (papers: 2009:145)

**Reviw in Nima`s remant prose (letters):**

Letters are full mass of remant prose.This letters in his life identity by few addressee. Some those are about opinions poetic, therefore have sights didactic and advice, also are simpl and unadorned.In position governor and restrictionism public, social. Nima actuated of mental process to subjectivity and imagination,then in these years we confront in letters which point to suicide, lunacy, dissociable, flood, cartridge, insurgency, wanoon,mutation,blood,sword and strick.he address to poets, write: if you want any sower or any woodman read your poetry,you must know how speech Nima !my friend remind to you,be sower and woodman (letters:1984:41) Nima has span same spunk land, than stand any miscat and inequality, also result of these defiances are gloom and pain for him, therefore he leave joyless and sole in this trrible world.In a letter to his friend wrote: they say to me in sociable, this is better for me, my short lived isn`t for ineffective visit,next time must not spoil,this position of ruffe and dummy is for ineffective visit, wich waste my times.(same: 245)

**Ephermeris:**

Some Nima`s ephermeris correspond to end of his life, in fact terminative to all rest speech about his character and advices. These papers are only memoir. Somewhen satire and some when veracious and somewhen mix of theme, rapid and telegraphic, un complot. He repeats anchorite, he write in obnubilate, depauperate mid inner sads, though less reach to height of opening in literature and Persian poetry, injured of slights and raddled from unmagnanimity of peripherals, and though simplicity, shiftless, influence in his diseconomy. "if government protection me,I obtain attributes for deare Iran in several century, but he send agants to my house for weapon !, I must disconcert which governmend hasn`t tactical agent. If he had tactical agent, had been know me (same:210) in other share of paper he write " no body don’t know, when I write and I say poet, I had been in what unsavory pins and what insufferably pickle,or mental anxiety (same:244). This is end of paper in tow days before his death." Some one become so much sole, than death" (01:des.:1959).

**Logbook:**

Logbook is same az paper work in compare letters and essays is reckon private for me. as sight can my fancy author for rests, to this meaning my daybooks of my report been the book for reader, and busy him for several time … perhaps afther meny years this peapers been somber memory. But specially my and didn`t influencer to restes…I don’t writ unless sightly novelty things, which I beheld and hear say, afther probe determin.(logbook:2000:4)

Logbooks and letters are objective and his notice is to touch objectivity of life.He nameables in these logbooks of funny storied and playwright. He trys accessible to rabble, there inafter accede from them sprits to bodys and from bodys to sprits. He says about livinghood of farmer, shopper and huckster women in local market.

"People of Barforosh less think,they hear Shah come !only given enormity and awe, that them memory are full of, Dread unduly,but don`t understand what thing annoy them to anguish,because Barforosh is ancient city. Mastery of despotism to succession several century, obey, dread, and subservince memorial in them descendent and rest, now yet govern in them maind ( logbook:2000:19)

**About poem and poetry:**

Speech in these papers between Nima and tow suppisitve neighbours are utopian.Any minutes are aphorize and apply primary problems description. "whatever I writing those are not wich I understand and I success to it. Those are things wich it`s show are possible for my writing,wich I have could understand, and if have, I have could utter to rest my savvys. (poem and poetry:1989:387) In this collection he says technically speech ebout poem and poet and necessary high light. " my dear you must be same sea, slack water and serene. With tow ears, one for hear droit and right, one for hear un droit and in equality. Un right how people say about any thing and any body, even you. You know the sea motion not tumble with squall of stons and suppland branches. If you be except this, reduce of your effect, and exist same glass water toylike rest (same:25). when asked of him about contemporary, he answer, " in fact we reach to period which poem has defuncted, is end of orbit glimpse previously, End of wall. Way has closed (same:64)

Nima know his success mystery in unchorite, and invite his devotee to privacy valley. He reach of body privacy to midst privacy. He had tried near poem to prose.

Now to day you read as his poem as his prose those are near.Nima believer people hasn`t good coneive, our people dosen`t costom regard to outside. they regard to theme inner case,he know reason of man savvy is good regard." he say don’t say why don’t understand, say why don’t costom to see. (same: 78)

**Value emotion:**

In this collection Nima trys regard to factors like incident, imagination and impressible artificers from each other, and far eway from politic and social theorems. Nima accent to configuration of economic and social – form of life-caracter-emotion –inpressible of artificer-and display models ennovation artificer of several state wich aim available configuration of economic and social in them state, more than as them innovation had been product form of them life, product for ear n and news and inprassible of literary traditions and artificer`s effects of other state. Nima neamed this effect to nundial and simpl, but doubtless is one of valuable Nima`s theory.Because apply, pointer to various progress of poem and art in nineteen and twentieth century on west, inperssible artificer from each other and reviw to innovate in Iran. **Abstracts from Nima`s lucation in value emotion:** \*artificer more and before of any factor touch of configuration histiric and socity in his term. \*nobel artificers are bloom experimeces of novice artificer, and priority of any novice artificer will safe in art historic. \*until public culture and character of several man s when even don`t change, can`t prospect the muss of single innovate artificers accede.

**Short storys:**

"this one is fancy for me and resource which disposses my cellar from mischief "(poem and poetry: 1979) Nima believer none fiction glib of selve fiction, from it`s end did read it`s start. In Nim`s story you can see thread of stair. The Nim`s short storys isn`t of reticence of narrator, rather his story enjoyment of tow original component" charism and admittance" I don`t contervew with summarize wich man say many subjects by reticence.this system mystery means marcher to roman and novel. Nima`s story and criticism and theorys show, any table befor of that wich recount for skalds, he sees that in his way. khorkhe lovies borkhes say:"the man don’t writ that thing who like, rather he writ that rcquit (borkhes: 2002) System of Nim`s record in storys is very simple and nift.Nima in painter`s story grandiloquence man with blithe and stair scenic, the painter lover paint picture of lion. He find lion lively in forest and drowing it, lion accustom with him and take him and versatileing. When painter come out of unter his body risk smell,the wildlife defer to him, so in this time he forsakens painting (prido) and trail to purple.Then when mortal lion, wildlifes march to lion and murder it.The painter abscond but wildlife follow him by his smell. painter gos to his home and had self murder. when strave door thay see painter dead on the picture of lion (storys: 2011:83) Nim`s trail in storys is usage unlanguage relational.special language and body,wich are complementary talk and ter m of characters in storywich bais uperise valence stage, " euythmy and cases of organ and snit, messages and wishing from man.this manners wich have processor with each other had seid kinetics" (Richmond:2002:97) reflected.

**Poetry:**

"Poem is a power.one sensory and notic power wich powering in accession by that meaning and various figures"(poem and poetry: 1989:188). **Az shearam khalghy beham ậmikhte am / khobo badeshận be ham darậmikhte am / khod goshe grefteam tamậshậ rậ ậb / dar khậbgahe morchegận rikhte am /(robậeyật:2012:844)**

Nim`s artifice traits:give prophecy tocauseless and simulative poem in end of Ghajar priod-anti despotism-enjoyment of moral-abandonment to vale-astisfied- power freethought.

In range form precedent content to form,because he believer poet mind must had dominationed to form not in other poem form, the poet have to say speechs wich he didn`t aim. Nima is excogitater in range of imagination,.peer and widespread imagination in it and so much mind associationals with that.in range of affections and thought he pays to new meaning and regard to socity.

**Nim`s poem:**

Nim`s poem is blazonof human and human socity, in his fundament of cogitation, humanism plan are eminent from meny other subjects and this pass from traditionalism and reach to modernism, in Nim`s percipience poetic principally are resultant pass from traditional and assist to malar philosophic theory in modern universe. Nim`s poems invite reader similar him.nee something like him in halo of humanly, wich Nima was defender inlangevity. **Shậmgậhận ke royate daryậ / naghsh dar naghsh mi nahoft kabod /dậstậny na tậzeh kard be kậr…/hamchenin dar goshod o shama afrokht / ẵn negậrin charbdast ostậd / goshmậly be chang dậd o neshast / pas cherậghy nahậd bar dame bậd…/(youshij:2012:599)** Nima ispromiser poet and principled to his artily message,so dos`t know apart from others. How ever his personal life is twin with seculude. His aim is socity aim, he want any best and good things for people. Maybe this sence rather his desire to seclude, collections, Khaneye seryouvely, shabpa, and…is inpart of his artifly message onus and his eyesight to world.

**Nature in Nima`s poem:**

Nature is one of origenal ingredient in lifemanship for Nima and his structure thought. Phenomenon and parades nature like; night, morgen, birds, sea, rain, snow…prufus all spatial of Nim`s poems and give it space and vastity. He tell "I can`t stagger so why we have been superable and spellbind to nature, because all of details our body and sprit have total relation with nature." (letters: 1979:108) Nima is joyless with nature, he has eternal accustom with nature, from start to end of his life in forest and mountain and his sphere.You can tell he like coalescent. With nature wich dosn`t imagin separate of it. Nima in (Ojaghe sard) he remarkes his character and his inner nostaligia. He trys to show his memoir wich was cuse his offense by this pictures of forest. **mậnde az shbhậye dor ậ dor / bar masier khậmoshe jangal / sangchiny az ojậghe khord / andaro kh ậkestare sardy / hamchon ận kandar ghobậre andohy andishe hay man malal ậ angiz / tarhe tasviry dar ận har chiez / d ậstani hậselash dardy / roze shirinam ke bậ man ẵtashi dậsh t / naghshe nậ hamrang gardideh / sard gashte sang gardideh bậ dame pậieze more man kenậyat az bahậr roye zardi hamchnận ke mậnde az shab hậye dor ậdor / bar masiere khậmoshe jangal / sangchini az ojậghe khord / andar o khậkestare sardi / (same: 677).**

usage of birds,potty of nature is one of his poetic thems (Morgh) in Nima`s poem has spacious usage, mestly it is symbol for himself (Ghoghnos-Ghorab-Morghe mojasame-Joghdey pier-Aghatoka- Mrghe amin) are birds wich have in Nima`s poem symbolic usage. **ghoghnos, morghe khoshkhận,ẵvazeye jahận, / ẵvậre mậne az vazeshe bậd hậye sard / bar shậkhe khiezarận, / benshaste ast fard / bar gerde ou be har sare shậkhy parandegận / ou nậlehaye gomshode tarkieb my konad, / az reshtehậy pậrey sadhậ sedậye dor, / dar aber hậye mecle khatty tiere roye koh / divậre yek banậye khiyậli / mi sậzad /(same:325).**

Win pointersin poem (Ghoghnos), slyle of record and poet relation with reader, drawing novel portraitist all is narrative models of composition poem.the words remark stage wich poet with his poem induet to reader, single Ghoghnos-it presence in top of Rattan-Bamboo-birds around Ghoghnos-drawing from circuity of dictatorship to society-win poet to dictator and strangles from poem start, then poet tone scat in turmoil of insular. **az ẵn zamận ke zardiye khorshied roye moj/ kamrang mậnde ast va be salel gerefte oje / bậge shoghal, va marde dehậty / kardast roshan ẵtashe penhận khậne ra / ghermez be chashme sholeye khordy / khat mikeshad br zire do chashme doroshte shab / vandar noghate dor khalghand dar obur / (same:326)**

How is reasant man,except poet wich he hope to moral and luminous by his poem.

**ou ẵn navậye nậdere, penhận chnận ke hast / az ẵn makận ke jậy gozidast mi parad / dar byine chiezhậ ke gereh khorde mishavad / bậ roshany va tiregye in shabe derậz / migozarad / yek shole rậ be pish / mi negarad/ jậiy ke na giyậh dar ẵnjậst, na dami / terkide ẵftậbe semej roye sanghậsh,/ na in zamin va zendegiyash chiyze delkash ast / hes mi konad ke ẵrezoye degar morgh hậ cho ou / tirast hamcho doud. agar chand omideshận / chon khermany ze ẵtash / dar cheshm mi nam ậyad ou sobhe sefideshận / hes mi konad ke zendgye ou chnận / morghậne digar ar besar ẵyad / dar khậbo khorde ou / ranjy bovad kaz ẵn natavậnand bord nậm / (same"326).**

Rarity tone is Nima,wich tone hide but dosn`t chill he has flame in front, daily queers are hard for Nima, he can`t with atant this pain like another poets wich apparently them workes have prosper. **ẵn morghe naghzkhận / bar ẵn makậne ze ẵtash tajlil yậfte / aknon be yek jahannam tabdil yậfte / basthast dam be dam nazaro mi dahad tekận / cheshmane tyzbyn/ vaz roye tapeh hậ / nậgậh chon be jậy paro bậl mizanad / bậngy barậrad az tahe dell soznậk ou talkh / ke manish na dậ nad har morghe rahgozar / ẵn gah ze ranj hậye daronish mast / kod rậ be roye hybate ẵtash mi afkanad / bậde shdied mi damad va sokhtast morgh! / khậkestare tanash rậ andokhtast morgh / pas jojehậsh az delle khậkestarash be dar/"(same ; 327).**

Nima is ready for miracle. Tool of event is fire. Fier is sign of celebration.It has order cost and it is symbolic. plaintive call is new word,winth is informer, wich bring massage of burning bird to public ear.yes Nima burn from his love and his manner.reps this burn of his slag stick up birds.wich is disciple symbol so in future impart Nima`s poem to top.

**Modality of poem and poetry in Nima`s theory:** Original and preceuse poem, is boon work of poet, wich say by self tongue and is musing in self vision, and handele with people,and take the words out of people mouth and put up them pins.( papers:2011:144).

Poet sign is priny and young heart and that eye wich lightning, and sighted. My regard is to them. my poem prepare for them.(same:16).

Always roundly poet is somthing farther of time and people home busy to any things, in this case latter from time. poet gos front and the people come hobble. with even lelp find out and ask for way and come to his situation.when he is not, and several generation has pasted, that time will be easy verdict.(same:40).

Nima with use of a cquainted and resourceful technique,in mind direct, coneives prepense werst,than make new and freaky befor duplicate views in sighted of addressce, this is a technique wich poet can give satin fair hearty to his poem.Poem is structure formant of ingredientlanguage diverse wich nicely sit side other and did composed with together. **man chehream gerefte / man ghậyegham neshaste be khoshky / ba ghậyegham neshaste be khoshky / faryậd mi zanam / vamậnde dar azậbam andậkhte ast / dar rậhe por makhậfate in sậhele kharậb / va fậselast ẵb / emdậdy ey rafighận bậ man / gol karde ast pozkhandeshận ammậ / bar man / bar ghậyegham ke na mozon / bar harf hậyam dar che raho rasm / bar eltehậbam az had d biron / dar eltehậbam az had biron / faryậd bar mi ẵyad az man / dar vaghte marg ke bậ marg / joz bime nistiy ou khatar nist/…/faryậde man shkaste agar dar grlo va gar / faryậde man rasa / man az barậye rậhe khalậse khod va shomậ / faryậd mizanam / faryậd mizanam!/ (same:752).**

Nima in his poems enjoy of artistically satire. Planks Nima`s satire has jape case wich nearest to satire, pose wich Nima uses in his satire are roses and characters in socity popular, plover and fallguy. He pays in planks and satire to censure and lible period people and sheer of faulty typicality same ignorance, pride, greed, poverty, penury. Nima point to ignorance human and unself analysis with squib and satire, he says in satire with different technique also composes by planks same Angasy- Bozrmola hasn-Kachby-Khariyat-…with melodic, fair, prudency,and special care pay to moral problems. Angasy story is a coment terazhik from prover of human peasant in Angas wich Nima to operation moral motive saied it. **soye shahr ẵmad ẵn zane angas / seyr kardan gereft az chapo rậst / died ẵyeneiy fetậde be khậk / goft haghậ gohary yektậst! / be tamậshậ cho bargerefto bedied / akse khod rậ, fekando pozesh khậst / ke: bebakhshied khậharam! be khodậ / man nadậnestam in gohar ze shomậst!/ mậ hamận rostậ zanim dorost / sậde bin sậde fahm bi kamo kậst / ke dar ẵyeneye jahận bar mậ / az hame nậshenậstar, khode mậst/(same:92).**

In Nima`s poem hidden depth wich pointer to special interst humanity culture wich he life inter them. Nima`s satire poem has learned logic and in end distich of planks, you can see it. **khậst angasye ablah ke be deh / zodtar bar gardad az jậye rame/ bi khabar az rahe dorandishy / ze rafighận, hame, girad pishy / did kận abre sabok khiz tarak / az khare oust basi tiez tarak / az farậze kamare kohe boland / jost ou pậ bar sare ẵn abre afkand / baad chon shod, na be kas maktom ast./ man nemigoyam ou por malom ast / binavậ shoghe savậri bodash / shogh, rah soye adam benmodash / harke bargasht be deh az rahe gasht / ou ze deh raft ou degar bậz nagasht / zood mikhậst be maghsood resied / tậ abad chehreye maghsood nadid / ablahy rậ ham az in sận sakhtyst / ẵn ke nậbinad nazdik be khiesh / natvậnad ke boovad doorandish /(same; 202**)

**Contexts socity and public Nima`s poem:**

Reflex diseconomy, slash social geners, despair, diviation, social passive, despotism, gaverment, legitimation, are contex of Nima`s poem. The social socityare several in Nima`s poem. Nima somewhen reflect bitter sarcasm satire and some when same teacher pays to child. He consurein in his poems of justice oretor reckless aristocracy to people pins and mouth miserys and pins, wich up to depth of people life has influx. in poem (Madary va pesary) wich is symbol of all people, he delinate poverty for need them to bread. **faghr az har che ke dar bậrash bood / dậd ẵshofte dar in goshe tekận / mậdary ou pesary rậ benhậd / peye nận khprdany ammậ koo nận! / …/pishe chashme tare ou naghsheye nậni ke az ou mi talabad / naghsheye zendegye in donyậst / cho be lab mimekad ou ẵbe dahận / nận afordeh konậnash manậst /(same:486)**For child picture of bread is map of his life in this world, means all things in his maind is picture of bread. Nima in poem of ( khnevadeye sabaz) also has reflex in geners slash, by mouth murmur and resigned of soldier wife. **tefle hamsậye khob miposhad / khob migardad, khob mi noshad / fargh dar biene in do bache chiest / harch ẵn rậ hast in yeky rậ nist / (same; 119)**

One of the workart trait in Nima`s poem is analysisof perimeter and things there are in that. Principally aristocracys isn`t there in Nima`s opinion, he pays to depauperates and stratum slack of society, and stand side them. Sympathy with them.he says peoples whatever are wronged my heart is near to them.

**Narrator poem:**

Nima is forerun poet, he present meny of cocity, politic, histirycal…novella with narrator poem to addresse,he says about people pins.he dosn`t see memorable poise of liberal and public geners wich they are very far from, in meant Nima know the people are attaint, because dosn`t try to increase for politic and social montion,also with them injudicious loss to socity and drawoff liberals of selfs. Nima has figures of explanatory for people.love to people and steerage and let them from misery stand in his heart. **lik ba roshaniye shame kherad / gar nabyni mahe roshan che gonậh !/ mard rậ tậ nabovad binậ ie / che gohar dar nazare vey che giyậh / hamcho ẵn koor dele kootah bien / hamcho ẵn harze darậye bad khậh / kare ostậde mehin arzhangy / binad ammậ be negậhe kotậh!/(same:204)**

**eshgh bậ man goft: az jậ khiyz hận / khalghy rậ az dared bad bakhty rahận ! / khậstam tậ rah namậyam khalgh rậ / tậ ze nậkậy rahậnam khalgh rậ / mynemodam rậheshận raftậreshan mana mykardam az pykậreshận /(same: 27)**

He composes poem (Ằyậdamậ) by his artistic prophecy and with poem donnybrook cincture to awakening humour and montion to them, continer in complex of poem is inclusive,sunken,dingy and warny sea, viwer, enjoyment of pleasing lay out, calm shore, wind wich it work is multiplication donnybrook for equest help.the symbols are show ing poem has cocial container. You see in that civilization and naturalism tend. Nima has addresse to people whoms are irresponsibility and listless to others.they had sat in shore and are deheld to merge sunken in sea. **ẵy ẵdamhậ ke bar sậhel neshaste shậd ou khandậnyd! / …/ẵn zamận ke mast hastyd az khyậle dast yậbydan be doshman / ẵn zamận ke pyshe khood byhode pendậryd / ke gerftastyd daste nậtavậny rậ / tậ tavậnậiye behtar rậ padiyd ẵryd ẵn zamận ke tang mybandyd / bar kamarhậtận kamarband/ (same:445)**

**va sedậye bậd har dam delgazậtar / dar sedậye bậd bậnge ou rahậtar / az myậne ẵbhậye door ou nazdyk / bậz dar gosh in nedậhậ ;/ ẵy ẵdamhậ /(same:446)**

Pitch massage of poem are waves wich sunken is in it and try to escape,momentarily waves knock up to shore and abbatial elapse so willy nilly the shore evidently safe will denomolition and altogether will involve in it.

**Social mutation:**

Nima believes poet must be bain in his moment. he knows poem is tool for poem for his inner and outer matter then more of his poem are social and says about pins of human,he has artistic promiser then off socity and people sense liability.wich with tools are in his hand pictoral historeic, politic and social,in moment. He says in poem (Sobh damận) about mutation: **vin gone be khesht mynaham khesht / dar khậneye koor dydegận / tậ ze taf ẵftậbe fardậ benshậnameshận be sậyebậny / afrokhte am cherậgh az in ro / tậ sobh damận dar in shabe garm / mikhậm bar kesham be jậtar / dyvậry dar sarậye koorận/(same; 736)**

**Nima in poem(Aztarkeshe rozegậr) is sole in field and follwout to challenge same arrow soent of quiver,stand steel and adamant and gives help from hisindeed,visiblehis target, precise and luculent and defenceof method and motion. tậ dậsht bar sare mậ zamậne ghoghậ / tậ kyne bood az rokhash hoveydậ / tậ bood havậye enteghậmash / yek tyr be tarkeshash nahận dậsht / ẵn tye hezậr hậ zabận dậsht/ begreft zamậmậneash sare dast /…/har jậy fereshteiy bood maghlob / dyvậne palyd andar ẵshob / dar ghasre tou raghs bood ou ẵvậz / hagh bood be rậh hậ goryzận / mydậd neshậne ẵn palydận /myryhgt ze cheshm hậ goharhậ / dậem cho delle zamậne mysokht / cheshm az sare kyn be ẵn neshận dookht / ẵn tyr ke dậsht pas rahậ kard / zan shaste paryde az sare sooz / ẵn tyr manam, manam ke emrooz / ẵiyne man ast, jonbesh man /…/in gone bepycham ou beparram / har jậy bebandam ou bedarram / vaz rậstyam marậ madad hast / (same:147)**

**Battle anti despotism:**

Parlance between poultry and silkworm so has speech to public and social despotism.poultry ask from silkworm until when you anchorite solitary, why did prison? Silk say: because, I have not the track for liberty, I have one close circuit and I am remain of my alike had free. **hamsậl hậye man parvậnegận shodand / jastand az in ghafas, gashtand dydany / yậ sookht jậneshận dehghận be dygarận / joz man ke zende am dar hậle jận kandany / dar habs ou khalvatam tậvậraham be marg / yậ par barậvaram bahre parydany /(same:209)**

Nima`s poem is symphony to partriotic and liberty.vastly of human sprite visible in everywhere of Nima`s poem, purporst of his poem formed with social precept qualified. He is with people pleasance, merry, and with people dole is ruthful. **ey setamdydeh mardậ! Sho bydậr / raft nahseye ghar nhậ bar bậd / nahseye bakhte in zamậne beshkast / be gedậyan hame beshậrat bậd / bakhte bad khoofte ast ou madhosh ast / tậ be khậb andarast in shayyậd / zood khyzyd ou chậreiy sậzyd / tậ kanydash ze bykh ou az bonyậd /…/yậ bemyrym jomle yậ gardym / sậhebe zendegậnye ẵzậd/ (same:153)**

Nima in poem (**Ghalbe ghavy**) openly inveite people to battle anti despotism. **nashavad pahny ou bolandye tou / mậyeye ezzo arjmandy tou / arjmandy pas az kojậ pydậst ?/ arjomandy ze ghovvate delle toost / hame ze ẵnjậst ẵnche hậsele toost / tou rậ dell bovad be dell bengar / peye doshman basy lejậjat koon / chon lejật koonad semậjat koon / mard rậ zendegy chonyn bậyad / khyz bậ ghovvate dell ou ommyd / shabe khood rậ be koon cho rooz sefyd / khasm bậ hykalo tou bậ delle khysh / khysh rậ bậ selậh zynat koon / az hame jậnebe maremmat koon / khậneiey rậ ke faghr vyrận kard / (same: 164)**

**Love and Nima:**

More of teme in Nima`s poem consists of love, dole, solitary,wich originate from one fact and they is love, this love is same of Hafez and Molana you say that outpour from same language.Nima accept love in splay notion,he wants to union between love, leveret socity and universe and enjoy from earthy Sufism, delicate and orphic. **/…/ yậd mi ậyad ma rậ az kodaky / hamrahe man bood hamvậre yeky / ghesse iey dậram az in hamrậhe khood / hamrahe khosh zậhere bad khậhe khood/ …/ har kojậ bodam be harjậ myshidam / bood ẵn hamrậhe dyryn dar peyam / man nemydậnestam in hamrậh kyst / ghasdash az in hamrậhy dar kậr chyst /…/ goftamash: ey nậzanyn yậre nekoo / kysty?che nậm dậry ? goft: eshgh./ chysty ke bygharậry ? goft: eshgh./(same: 19)**

You can see visage of Nima`s love in poem **(Afsậneh**) in fact drama is his joiner, Nima`s life is in nuture with sheeoherder and season migrate followout paddock all is teme of his romậntis trend. which it peer from Afsậneh poem,that is expository of socity, love. And nuture.Afsậneh is parle between lover and Afsậneh, love is symbol of poet`s mind and Afsậneh is symbol of pierian spring peri. **/…/tậ be sar maste ou ghamgosậry / bậ fesậne kony dostậry / ẵlamy dậym az vey goryzad / bậ tou ou rậ bovad sậzegậry / mobtalậiy nayậbad beh az tou / fesậne: mobtalậiy ke mậnandey ou / kas daryn rậhe laghzận nadyde / ẵh ! dyryst kin ghesse goyand / az bare shậkhe morghy paryde / mậnde bar jậy az ou ẵsheyậne / lik in ẵshyận hậ sarậsar / bar kafe bậd hậ andar ẵyand/ rahrovận andar in rậh hastand / kandarin gham be gham misorậyand / ou yeky niz az rahrovận bood / dar bare in khrậbe maghậre / vin boland ẵsemận ou setậre / sậlhậ bậ ham afsorde boodyd / vaz havậdes be dell pậre pậre / ou tou rậ bose myzad tou ou rậ / ẵshegh: sậlhậ bậ ham afsorde boodym / sậlhậ hamcho vậmậndegậny / lik mojy ke ẵshofte myraft / boodash az tou be lab dậstậny / myzadat lab darận mooj labkhand / fesậne: man bar ẵn mooj ẵshofte dydam / yekke tậzy sarậsyme /ẵshegh: ammậ / man soye golozary resydam / dar hamash gysovận chon moammậ / hamchonận gerd bậdy moshavvash/(same;50)**

**Ey fesậne, fesậne, fesậne,/ ey khadang to rậ man neshậne! / ey alậje dell, ey dậroye dard / ham rahe gerye hậye shabậne ! / bậ mane sokhte dar che kậry ? / chysty ! ey nahận az nazar hậ !/ ey neshaste sare rahgozar hậ !/ az pesar hậ hame nậle bar lad /nậleye tou az pedar hậ !/ tou ke iy ? mậdarat ke/ pedar ke?/ chon ze gahvậre byronam ẵvard/ mậdaram sargozashte tou mygoft / bar man az rango roye tou myzad / dyde az jazbehậy tou mykhoft / mi shodam byhosh ou mahv ou mafton / (same: 53)**

**Man yeky gheseh am by saro bon / ậshegh: tou yeky gheseh eiy ?/ fesậne ẵry ẵry/ gheseh ye ậsheghe bygharậry nậomydy por az ezterậby / ke be andohe shabzende dậry/ sậlhậ dar ghamo enzevậ zyst / ghesseye ậsheghe por ze bymam / gar mahybam cho dyve sahậry / var marậ pyrzane rostậiy / ghool khậnad ze ẵdam farậry/ zậdeye ezterậbe jahậnam/(samr:56)**

**afsậne: ậshegh! inhậ sokhan hậye tou bood ? / harf besyậr hậ mytavận zad!/ mytavận chon yeky tekkeye dood / naghshe tardyd dar ẵsemận zad/ mytavận chon shaby mậnd khậmosh / (same:73)**

**afsậne: ậsheghậ! bậ hame in sokhan hậ be mahak ẵmadat tekke iy zar / che khoshy? Che zabậny, che maghsod ? / gar dar in shakhe yek rooz by bar / lik syrậb az in joy aknon / yek haghyghat faghat hast bar jậy: / ẵnchnận ke bậyst boodan ! / yeky farybast rah joste har jậ:/ cheshm hậ baste, pậ bast boodan ! /mậ chonậnym likan ke hastym / ậshegh: ẵh fesậne ! harfyst in rậst / gar faryby ze mậ khậst mậiym / rozegậry agar forsaty mậnd / bysh az in andar safậiym / hamdel ou hamzabận ou hamrabg /(same:76)**

Nima befor compose Afsậneh accustom with Saforậ the girl`s tribal with delicate sorit and pleasantry, who murmur songs in margin of raceway on Yoush forests. She didn`t accepted Nima for marriage preffer, because she didn`t like life in town, this derama is author disappointment for Nima and is mainspring for to write Afsậne.

**robậeyật:**

Nima about robaeyat writes " if wasn`t robaeyat perhaps I arrival to pitfall.perhaps life became bitter for me. I say about my life in robaeyat, and in fact my sect and my path. I point to it.our period is not period for liberty, is period for obviation, obviation ancient remnant worst Moghol, period mort worst Moghol. Robaeyat is one insider for me …"(peapers: 2009:207) in these robaeyat I say about my case of life in this bitter life. Robaey has short format with major opinions. Nima in robaeyat regard to Khayyậm.His robaeyat is confection of poetry aspect and philosophic.

Same purporests: mystery of being and flasco of mankind. **omry ze peye haryfo pemậne shodym/ omry be har ẵnche bood bygậne shodym /tậ vaght barậyad ke che kardymo che shood / ro az hame dar keshyde afsậne shodym/( robaiyyat:582**)

He grumble In passage of period adolescence and inpermanent of vale. **hyhật ke ẵnche bood bar bậd be raft / bad kard ou gar nekooy az yậd beraft / bậ roy chonận ẵmad ou bậ khoy chonyn / morghy ke paryde bood, ẵzad beraft /(same: 809)**

About inability and disability human from being mysterys he say: **mậ rậ be yeky moy byậvikhte and / vaz ghậlebe mậ maskhareiy rykhte and / dar hiyraty in tabeye az bahre cherậst / tậ dar negarym, khoone mậ rykhte and /(same:820)**

In robaey at fourth hemistich hidden message of poem. Nima also uses of scripts companion. **daryậ be hobậb goft az roye etậb / gharre cho shavy ? hobậb goftash be javậb / bậ hokme tou mậ pậy nahậdym bar ẵb / rozy cho resad az khood bar gyr hesậb !/(same:795)**

Nima in third hemistich of robaey design a indirect question wich answer`s hidden in fourth hemistih. **goftam che konam goft be dell bậ mậ bậsh / goftam ke be chashm?by parvậ bậsh / chon syle sereshke man dar in pymận dyd / khood rafto be man goft: bar in daryậ bậsh/ (same; 836)**

**az daste ghamat dast be dastam oftậd / tậ cheshm barận do chashme mastam oftậd / bar pay shodam ke dast dar kậr shavam / az kosheshe byshtar shekastam oftậd ( same: 812)**

**bar khậste bậd ou ghậmat ẵrậste kard / bậ tặne badận ze rậhat ey mard magard/ sag rậ bovad in be tabặ, ko mytậzad / gậhy soye mard ou gậh bar sậyeye mard/(same:815)**

**bậ dell be hame zyro zebra tậkhte am / gar yậfte am vagar na bậkhte am / gar shặram dar ghabole tbặe tou nabood/ in shặre zamận ast ke man sậkhte am / ( same; 844)**

**Nima and public culture:**

The nation culture and oral literature and folklore with root in hid angle of life people can reflected meny saids and unsaids of history and people literature, as this literature is anaclitic to public, with actuality of them life have near linked, usually are saw, motto and beliefs.This literature is reflected of social life and people literature, wich can towards nations to each other.usually public beliefs, in Nima`s poem is affected of perimeter and society. Nima`s regard to nature is sheep`s eye and nature and animals are important motif for Nima, in somuch implement human pattern and director for heros wich in period comflict proceed as inability, same: Symorgh, Rakhsh, Zall, and…Nima with vocative of pierianspriny by Dậvagh communicate and talks with it. **ghậsede rozậne abry, dậrvag ! key myresad bậrận ?(youshij:1391:760)**

**shab ast /shaby bas tyregy damsậz bậ man / be roye shậkhe anjyre kohan vag dậr mykhậnad, be har dam / khabar my ẵvarad tofận ou bậrận rậ va man andysh nậkam / (same: 740)**

**Saws:**

Story or saw is with ansent history of poem and prose, that is any of old branches in Persian literature. sameas:

Object, whatever will became isn`t important next. **hych momken myshavad ẵyậ / ke bovad bậlậ tar az range syậhy rang/ (same:383)**

End of any difficulty is easement same in after dark night is light morning. **pậyậne in shab / chyzy be ghyre roshane rooze sefyd nyst / (same: 415)**

Foolish human mistake always. **garche koshad ke bas kalận bezanad/ dozed nậshy be kậhdận bezanad/ (same:320)**

Whatever calculation is merly, poket of that is better than credit.

**andaryn dậyere ast tậ kamo kậst / syly ye naghd behtar az halvậst (same:311)**

**Beliefs:**

Usually in Nima`s poem you see pherases wich remember a belief.this belifes have source in public, divout and cultural.44

To belief ancent human cobwebbed in any place is not good sign. **dydam bar gozargah bậry shekaste ast/ tậghy ke ankabot bar ẵn tậr baste ast/(same:184)**

if cock sing untimely, must dissevere it`s head, otherwise it`s master will diedown.

**morgh mykhậnd dosh be hengậm / pas barậvậsh raft mardome khậm /(same:307**)

**Motto:**

In Nima`s poem affections, senses, love and Sufism by motto form has sayed.

**tậ dahận bậzast / tậ shekam khậly /vaghte bad hậlyst / (same: 123)**

open mouth and empty stomach means inaction.

**har ke rậ gham fozon/ gofte fozn / (same:59)**

every one which has stound has more saying.

**joz morde hychkas taslyme mahz nyst /(same: 188)**

**unless lifeless nobody isn`t obey**

**garam yậdậvary yậ na / man az yậdat nemy kậham / to rậ man cheshm dar rậham/ (samr:786)**

I don`t forget you never. If remember me or no!

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