

Observation and Comparison of Labor Literature in Iran and Tajikistan'S Rhapsodize Poem

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ABSTRACT

Literature of Iran and Tajikistan are highly similar with each other due to unique history and common cultural backgrounds in usage of literature, artistic aesthetics, choosing topic and common description and other literary characteristics. Tajik literature as distinct branch of literature followed a new way along with Tajik literature. Wide events of nineteenth century and early of twenty era which had altered people's political, social and economical life, obviously Iran and Tajikistan are influenced of those events. Today's literature especially Iran and Tajikistan's poem respectively is known as rhapsodize poem. Present study as case study has observed and compared labor literature in Iran and Tajikistan's versible poem. These countries' poets have utilized common descriptions and subjects in their rhapsodizes poem despite weaknesses and also in some cases due to disconnection of relations. On one hand, poets utilized people's difficulties for integration due to continuous alterations of political, social and literacy environment in hometown, education and upbringing and freedom, on the other hand writing novel is influenced of these subjects.

Classified poem is of description and subjects which is comparable and adjustable in literature especially Iran and Tajikistan's versible poem. This period's poem in these countries involve so many similarities such as style, form, language and different descriptions, but as this era's poem has mainly focused on meaning, this dissertation particularly has compared description of labor literature in some poems of this period.

KEYWORDS: labor literature, Iran, Tajikistan, rhapsodize poem, artistic aesthetics, versible.

1. INTRODUCTION

Iran's geographical borders and central Asia were separated with each other almost after sixteen eras and political, economical relations gradually reduced and cultural life of these countries became independent.

Mentioning some points as following is necessary for better understanding of the subject: Long time of research time refers to Tajikistan's pre independency and at that time Tajik people were dispersed in different part of central Asia.

Iranian distinct Constitutional poets are as following: Mohammad Taqi Bahar(1884-1951), Iraj Mirza(1873-1955), Alameh Dekhoda(1878-1955), Mirzadeh Eshqi(1893-1954), Aaref Qazvini(1881-1963), Seid Ashrafo din Nasim Shemal(1864-1964), Farokhi Yazdi(1887-1964), Aref Qazvini(1883-1862), Seid Ashrafo din Nasim Shemal(1894-1955), Farokhi Yazdi(1885-1963), Abolqasem Lahooti(1885-1956). Tajiki famous poets are as following: Sadroddin Eyni (1878-1955), Abdoroof Fetrat Bokhari(1886-1938), Mirza Seraj Hakim Seraji Bokharaei(1294-1332), Tashkhajeh Asiri Khajandi(1864-1915), Ajzi Samarqandi(1888-1927), Mahmood Khajeh Behboodi Samarqandi (1875-1919), Manzam Bokharaei(1877-1934).

Main body

So many researchers believe that because religious conflicts between Iran and Tajikistan appeared after sixteen century and geographical borders were separated with each other as well, so gradually political and economical relations reduced and cultural life of these territories became independent. Tajik literature as distinct branch of literature influenced a new way along with Tajik literature. In nineteenth century and early twenty century, so significant events in all people's life dimensions occurred which make twenty century distinctive comparing with other centuries. General downside of Asian countries in confrontation with knowledge, industry and technology of world's advanced countries and continuous adversity of these countries caused alteration in Iran and Tajikistan became distinctive in difference with other countries. Firstly in this era's literature, inconsistency of traditional and classic literature has been discussed along with other alterations of society, then new and consistent literature along

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with other characteristics of society were substituted. each country's poets as an active factor altered poem to an important point along with social, political alterations and poets were first factors of these alterations. literature is known respectively with rhapsodize and new poem in Iran and Tajikistan. this era's poem is mainly focused on meaning of poem due to revolutionized condition and less attention has been paid to artistic aspect of literature. meaning is certain, ambiguous or complex feeling of people toward big phenomenon of revolution. New historicism and cultural materialism would study correlatively all factors of society and know literature as a factor along with other factors of society: literary text is always as a part of cultural, political, social and economical widespread society. Literary text deals directly with history from the first moment.

These countries's poets despite weakness and in some cases disconnection of relations, have utilized common description and subjects in their revolutionized poems. common literary history and threat and similar conditions and opportunities of people are the factors which had been significant in creation of similar literature in these countries. artistic literature is resulted of cooperation between one creator or one or some groups of creators that are complex collection of contracts, institutions and social methods are common among them as well. overall, great events of nineteenth and early twenty century which had altered political, social, economical aspects of people's life, obviously influenced Iran and Tajikistan countries. Persian literature as well as other nations's literature is as a mirror which reflexes people's emotion and feeling to other generation during history. in this period, poem was separated of royalty and on one hand, Poets utilized people's difficulties for integration due to continuous alterations of political, social and literacy environment in hometown, education and upbringing and freedom, on the other hand writing novel is influenced of these subjects. Beside notions of freedom and hometown which are main factor of constitution era's poem, here Socialism notion is considered as well. at that time in mentioned countries, most of the society's facilities were provided for few people and all the society was working for them. Iranian and tajiki poets which were separated of royalty system and were living with people, completed the method of writing poems and depicted people's life and deprived peoples's demand more than before and took side of poor people among two groups of poor and rich people. world's labor literature such as Russia labor revolution and dominant labor notions on Bolshevik literature were significant in formation and creation of classified literature in Iran and Tajikistan. Regardless of not being available the labor literature backgrounds such as factories and big labor societies in Iran and Tajikistan, socialistic notions influenced on some poets such as Farokhi, Lahooti, Aref and Eshqi. Persian and tajiki literature along with common history and political, social and cultural independency and also next era of classified poem is one of the descriptions which could be comparatively considered. Comparison is a source that replete with human's understanding. Human has chosen the comparison as a way for accessing original realities related to his research units in his different observation. Iranian and Tajiki poets consider behavioral and fundamental complaints in their poems by explaining description of poverty and absolutism. some magazines and newspapers as a part of society alteration had allocated some of activities to labor literature. Master Shafiee Kadkani mentions labor literature in Amoozegar newspaper which this newspaper has been publicized previously. this newspaper analyzed absolutism description in the head article of first number by the title of who is the worker and simply narrated classified the battle.

"He narrated that how much Aggrieved and poor people want to remain unaware and how much do workers want to be unaware of people's right, pay attention to this point thoughtfully and also explore and accept recommendations for not being unaware of world situations"

Although labor and peasant literature may become separated of world literature but Iran and Tajikistan's labor and peasant literature could be considered in one subject and it could be appeared in words such as: farmer, worker, peasant, and etc. each of them in literature by meaning of political, social had been special subject of rhapsodize poem especially that; here poets had been symbol of real and typical people of society. unity of Persian labor and peasant literature in twenty era is totally obvious in Farokhi Yazdi's poem

DISCUSSION AND RESULT

Iran and Tajikistan's labor poems follow some purposes: 1- a group put an effort to make poor people of society familiar with political, economical and social rights and motivate them to believe themselves 2- some authors and poets don't know just self belief an adequate point, but also this group's success depends on persistence and somehow people are invited to battle 3- most authors and poets focus on literary attitude alteration coincidentally with political battles. Abolqasem Lahooti is considered as former of labor and peasant literature. in this basis, professor Eyni announces that it's better to declare blood scientist to Lahooti. because Moomi elayh is the first person that has rhapsodize poem of revolutionized literature and in Persian literature, Hasan Motalei Barbasteh, Yahya Arian poor in Saba ta Nima's book have same belief that were main characteristic of his upcoming poems, those one which introduced him after immigration to soviet territory as the first Persian poet of laborer literature.

“Morning begins and it ‘s time to try and the breeze indicates that while its time to try ,having rest would be inappropriate at this moment .”

Lahooti is as the poets who are present in revolutionized battles with other revolutionized people and don’t forget labors in the constitutional revolution activities and put an effort to mention them with revolutionaries .most researchers know “free hands “ of the first labor poems. “free hands “ beside “poor worker” probably are of the first poems in Persian literature that labor subjects has been considered with the simple language for labors and farmers. “Here is narrated that poor person and farmer that life is hard and intolerable for him and all his life would be spent with difficulty and oppression ,this person must be aware that while he is trying so hard but in this situation ,different food would be available for other which nothing would be available for him.”

Lahooti in this poem which is rhapsodized in Tehran intends to make familiar the active people of society with their rights, and then follows his purposes in upcoming stages. “Cruel people who were dominant like fire on poor people, these people rescue from these hardships by revolutionizing and revolution was is as a way of rescuing for them”. Farokhi Yazdi describes peasant in a song with column of just worker and admires the worker’s activities.“Here is narrated that farmer and worker which all people ‘s life depend on them ,it worth to obey them because they are after god the people who give aliment to people and their hands are important factor for giving aliment, workers are shaking in cold weather but they continuously work and try”. Here, Poet admires worker and his activities, but obviously doesn’t recommend them to upraise against people. Mentioning elements and natural expressions such as seasons, consultations, agriculture instruments beside meditating worker ‘s mental also makes them familiar with his abilities .poet compares peasant and his dominator in next poems :

“In the period which dominator, poor people and all people are living ,aliment is sent by god to people but farmer lives hard and when dominators serve food and have magnificent party ,they are unaware of farmer and poor people ‘s effort and actually cruel people ‘s home have to be annihilated and just farmer’s home have to remain “. In Lahooti ,Faokhi and Eyni ‘s song moreover writing novels ,poem language is explanatory and calm and actually many messages are common and close with each other and follow the unique purpose .Parvin Etesami ignored women ‘s conservative spirit and faster than men recommend the farmers to hesitate about annihilated rights .

“here is narrated to workers that How long you want to work under the sun and sweat ,you have not to be scared at all and you have to ask for your effort and rights ,don’t listen to dominators because their announcements are all false ,you have to annihilate these people just with your effort” .

Kashani as one poet of Tajikistan supports society’s poor people ,“Here is narrated that poor people whom their feet and hands are entwined and just sigh of hunger days and nights, although they try hard but they are the poorest and couldn’t rest ,enjoy or do anything” . Kashani’s subject, words, sentences and pictography is relevant with Lahooti, Farokhi and parvin .in this point, Kashani and Lahooti ‘s poem are similar with each other, “here is narrated that Dominators live in great and beautiful homes but farmer, poor ones cultivate wheat and try all the year and would be the poorest in spring ,and in summer dominators would be under shade and in rest whereas farmer is under sun and just trying and dominators would be provided by their effort and having so many food in winter but the farmer won’t have anything and they would wear beautiful and great clothes whereas the farmer would be deprived of any clothes and would be naked and shaking of cold weather “.Verbal tune in Parvin and kashani ‘s poem is not described and is just narrated the poor people, Manzem advises all the society to arise against cruel people which this would be poor people ‘s uprising against cruel people.“Here is narrated that how much cruel people would like world cycle and how long dominators would have dominancy on weak people and how long have to be tried for poor people ‘s advantages and work nights and days” .

Here, according to poet’s writing, poor people are obliged to hesitate to their bad situation and then they would be upraised:“Here is narrated that it have to be rebelled against cruelty of cruel people and annihilate them for ending the cruelty in order to live freely ,people have to persist against this cruelty in order not to be sad and continuing life hardly” .

Farokhi Yazdi in completing Iraj and Nasim Shemal 's poem announces worker and dominator’s relation as following :Dominator caused poverty, god would annihilate dominator territory, and worker would shake due to dominator's cruelty. Eshqi introduces worker's Eve different from Eve by title of “worker's Eve”, it’s narrated that Eve is great and certainly is the Eve for workers but for the jobless worker would be as disaster.“Every day when a rich man dies ,that day would be great and if all rich people die one day, that day would be Eve “. Lahooti in a elegy by title of karmel which has sung it in response to famous elegy by title of “ivan madayen ”,workers are depicted inversely but in the same style, ”there is secret in this beautiful elegy which this secret has to be revealed ,this elegy is replete with worker’s difficulty and ended with cruel people and dominators ‘s orders”. It seems that ,this poem firstly criticize Khaqani, the poet of Ivan Madayen and then traditional poets but in next stage ,workers would become familiar with his rights,” here is narrated that all people are sympathizing toward workers and dominator ‘s cruelty toward poor ones and is indicated that all rights have to be took from cruel ones , poor ones have to

overcome dominators “,Although Nasim Shemal 's poem title is as “conversation of dominator with farmer ”,Nasim forbid talking of farmer and farmer is convicted to listen .Iraj mirza has a poem by title of “worker with dominator “despite previous poems ,at this time worker asks the dominator as following :“I heard a dominator looked proudly to the worker, so worker got sad due to that looking ,Iraj mirza could depict worker's defense here in a mutual conversation”

“Here is narrated that what would be the reason of pride ,worker responded that because I try, you ask me to work and I want it be done by you, so we don't need each other, you spend money for me and beside I work for you ,nothing would be achieved free and pride is not necessary for dominator .here iraj Mirza 's poem is a response to Nasim Shemal 's poem and worker is attempted to take his money from dominator. Lahooti also has a poem by title of” I heard that worker is with dominator which is not irrelevant with Iraj mirza’s poem”. Effect of Cruelty description in poet’s rhapsodize poem allocate great part literature of these countries which could be ended with master Yahaqi ‘s announcements.”This characteristic and wide inclination in rhapsodize poem of Iran literature was along with Russia’s revolution (1917) ,and also was influenced of dominated labor notions to Bolshevik ‘s literature and here taking side of workers among workers and dominators are indicated, and here poems and literature shows defense toward the poor people.

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