Mutual Relationship Between the Worker and Capitalist in Bahar Poetry

Saeid Moharami and Parvaneh Adelzadeh

1MA student of Persian Language and Literature, Islamic, Azad University, Tabriz Branch, Iran.
2Assistant Professor at Islamic Azad University, Tabriz Branch, Iran.

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ABSTRACT
In the awakening era, the poetry left the palaces and courts and entered to the public sphere. Indeed, it was employed as the mean for defense of the poor and oppressed people, particularly the worker class rights. By expansion of this trend in the poetry and literature scope and publicity of the poetry, the labor literature was established by the poems of Farrokhi Yazdi, Bahar and Lahoti. Bahar was one of these poets who were interested in politics. He fought with injustice and oppression by the means of poetry and defended the worker and peasant rights. Investigation on the social and political movements in the Pahlavi and Constructional periods depicts that Bahar had imprisoned, exiled and suffered from difficulties; he paid attention to the workers and he wrote about the poor and the rich in the form of stories. This article examines the mutual relationship between the worker and capitalist in Bahar poetry and tries to explain the place of the worker and capitalist in the Bahar poetry. Bahar has visualized the innocence of the worker and tyranny of the capitalist in his divan. He clarifies that how the capitalist has oppressed the worker and the worker has caused to richness of the capitalist. Therefore, greed of the capitalist and obedience of the worker have led to gap between these two social classes.

INTRODUCTION
In late Qajar period and early Pahlavi period, the poets and writers suffered from hypocrisy, injustice and oppression; they sought a way to escape from cruelty and found the public as the only solution. As a consequent, they wrote poems on public issues and defended their rights in their works.

No longer is literature the means of collection of property and flattery, but it is a dagger that has been polished by oppression in the society. The dagger that the worker and peasant class carries it and it is called “Literature of Labor”. In this scope, the figures like Bahar, Lahoti and Farrokhi have created outstanding works and criticized oppression and injustice in the society.

Mohammad Taqi famous for Poet laureate Bahar was born in 1886. His father was Sabouri, the famous poet and miniaturist of Khorasan. Bahar learned poetry from his father in the court, but then he joined to the revolutionists and wrote about dictatorship and oppression of the rulers. He expressed the social conditions in his stories with simple language.

Therefore, the poetry of constitutional movement reflects our time events. The poets like Bahar played a determinant role in this period. This article explains the place of the worker and capitalist in Bahar poetry to identify that how Bahar could reflect tyranny and oppression in the society and uncover the evil veil of the tyrant rulers.

The revenge of the worker on capitalist:
“Bahar narrates Iran destiny in different forms in his poems. He writes about culture, social justice and achievements and also misery and trouble of the people” (Yahaggi, 2002, p.167). It is obvious that he has made effort to establish democracy, liberty and ideal society”(Asil,2011, p.143). He complains about chaos in the society and warns on the capitalists and the rich who behave unjustly and cruelty with the workers and peasants and reminds them the story of the third Darius:
Oh, the rich man you will be suffered from
What Dara suffered from Alexander (Bahar, 1989, p.755)
“One day, Alexander was sitting on his throne that a Iranian ambassador came and announced Dara levying tax on him. Alexander became upset and replied they could not pay tax. The ambassador informed Dara the message and he got angry and consulted with the heads of the army and since they were dissatisfied they agreed on war and he attacked on Alexander.

Dara had two commanders and they decided to abolish his government and they joined the Alexander army. They attacked on Dara in the battlefield and killed him”(Riyazi, 2006, pp.186-190).

According to this story, it is clarified that Bahar warns the tyrant capitalists and lords on their end. He tries to visualize the end of the oppression on the peasants and workers by folktales and stories.

Bahar warns the tyrant rulers. “These words were heard in the Bahar prison, the dark and narrow cage surrounding him that led to the crowded street in the heart of Tehran. He suffered from hot and unpleasant smell of the prison in one hand and crowdedness and poverty of his family on other hand”(ibid:507). When this great poet observes oppression on the workers complains and warns the tyrannies on the revenge of the worker class.

Plunder of the peasants properties:

“Bahar never lost his eagerness to fight with dictatorship except in Reza Shah Period when he was an old man and Reza Shah had not left a space for criticism. He had fought with the men like Naserolmulk in Qajar period and Russian and England ambassadors and had suffered from difficulties in his quest”(Nosrati, 2000, p.239). Bahar resisted on dictatorship and cruelty and defended the peasant and worker rights. Life flows in his poems and the events happened at that period are associated in the mind of the readers.

“After death of Mozaferedin Shah and coronation of Mohammad Ali Shah, the nationalists and revolutionists concerned on the tyrannical ruling out of the new system. Bahar restatements the end of the tyrant rulers for advice and reminding him the result of his actions”(Bahar, 1989,p.56). He asks the tyrant rulers why they levy a tax on the workers and peasants while they are rich and powerful (ibid,76).

Therefore, he retells the end of the just rulers and advises him to avoid oppression and dictatorship and reminds him that he is needless to the peasant and workers and it is better to compromise with them and never demand them tax.

It is better to give up tax when we are needless
Till we are aided at the time of neediness (ibid)

By such irony he tries to inform the rulers on their tyrannical conducts. He narrates that: one day some workers and peasants came to my home and complained about the oppression of the landowner. These peasants were groaning and cursing so that I had to write a letter to the governor and they returned to their village happily, but I was resigned.

Bahar visualizes social conditions by telling this story and represents that any landowner or capitalist oppresses the peasant and worker and even he takes his land and the poor peasant has no land to work on it(ibid,882).

He also refers to the story of Ashraf for clarification of the event. At that time Ashraf collected money and became rich by oppression to the people. The peasants were worried since Ashraf plundered their properties so that he exceeded bounds and finally, Mir Gebchaq attacked and killed him”(ibid,909).

These events depict the chaotic conditions of the society and the poet has elaborated the events with simple and fictional language and complains about the oppression of the rulers and capitalists.

Inattention of the capitalist to the worker:

“Jean Jacque Russo, the great social theorist begins his book with this statement: “The man has created liberal and he is imprisoned everywhere. From this perspective, freedom is natural right of human that the owners of the power and property have extorted it”(Asil, 2011, p.16). Also, “Bahar was seeking great political and social ideas and as a consequent he joined the Democratic Party and Constitutional Movement and bridged the political and social patriarchy; indeed, he tied liberty with equality. He felt the censorship and as all the liberals sought the cues in the objective and concert manifestation of life in addition to philosophy. He sought freedom of expression and knew it as an efficient tool for political and social campaigning”(ibid,21). Therefore, he defended the workers and peasant right in his writings. He was upset because of inattention of the rulers and landowners to the workers. In his divan he invites the landowners to sympathy and kindness.

Oh, the rich, attention to the poor is better
In the world, kindness to the indigents is better (Bahar, 1989, p.437)

He cries on the tyranny of the employers and asks about the end of the inattention of the peasants and demands them to stop their cruelty and reminds them that sympathy is pleasant and beautiful.

Thinking about the people for a while is better
Leaving the old habits is better (ibid)

Bahar regrets when sees that his words are ineffective and writes that the right of the poor is denied in this society and the landowners and lords are indifference to the fate of the peasants.
No rich man helped the poor
No one paid attention to the helpless one (ibid,533)
He cries on the workers and peasants conditions and injustice and oppression of the rulers and capitalists that have caused to inferiority of the families (ibid).
He attacks on the rulers who are indifferent to the people and only seek their personal benefits:
Those who think about god and property
Never pay attention to the people (ibid)
In late period of Ahmad Shah governance, Bahar composed a poem in his criticism. This fragment is outstanding sample of his oppression and his ministers to the peasants and workers.
The king who seems narrow minded demands the products of the peasants and the peasants live in poverty and misery. He asks about indifference of the ruling body and reminds us that those who are captive of the gold and property are not competent to be ruler since they are servants of the money and wealth.
The man who attached on the property and ambition
Are not deserved to be ruler of the people (ibid,957)
The poems of Bahar are simple and he has tried to retell any event in the form of tale and story that adds on the knowledge of the reader.
“...Bahar returned Tehran from exile in Isfahan and he calmed down there”(ibid:653 but yet he was worried on the people pains and sufferings and defended the people rights in social gatherings”(Sepanlu, 1990, p.326). Bahar attacked on the advocates of wealth and power when he was released from exile.
The man who attached on the property and ambition
Considers himself as the lord of the people (Bahar, 1989, p.657)
In the Qajar and Pahlavi periods, the peasants and workers were ignored and the poets of constitutional period, particularly, Farrokhi and Lahoti have referred to this condition in their poems. Bahar has visualized the landowners and peasants contradictory states in his divan.

Collecting wealth with the products of the peasants labor:
“Bahar who is worried about the dictatorship demon and fading of the freedom and law light in a long odd reminds Mohammad Ali shah that dictatorship leads to destruction and warns him on the consequences of dictatorship. Indeed, the poet tries to prevent the king from oppression and injustice”(Asil, 2011, p.91). In this critical poem, the poet warns on the plundering of the products of the peasant labor:
You are not grateful of your property
Since you have not suffered pain to collect it (Bahar, 1989, p.57)
He also refers to the princes who have not made effort but they have owned the country and he reminds them that nothing is eternal and it is better to behave kindly with others:
When the princes made effort
Where did go the commanders of the unlimited troop (ibid,300)
Bahar complains about the tyrant newcomers who have not struggled to earn money and they have plundered the properties of the peasants. He reminds them that their properties will fire them one day since they have collected them by plundering of the peasants and workers products (ibid,303).
He also calls robber the tyrant rulers since they spend the money and products of the peasant for enjoyment and pleasure:
You spend the product of the peasant labor for pleasure
It cannot be called kingship, it is robbery (ibid,413)
In his opinion, these rulers should not oppress the peasants and the poor.
Bahar uncovers the means and wickedness of the capitalist in his poems and calls them thieves who think that they are true owner of their wealth.
These poems represent oppression and cruelty of the landowners and rulers in the Qajar and Pahlavi period. They are groaning of the scholars who try to inform the peasants and works on their rights and also warn the lords and landowners who have taken possession the properties of the peasants.

Capitalist oppression to the workers:
“...Bahar was from the generation that suffered from pain of awakening and love and faith of this generation, unlike the previous generation, rooted in their awareness, nobility and belief who adopted them with the talents, needs and requirements of the nations (Yahaggi, 2002, p.167). Yes, Bahar talks about the people’s need, pain and sorrow. He complains about injustice and oppression to the people. These complaints are accompanied by
warnings which shake the body of the tyrants. Bahar warns on the cruelty of the masters and owners and demands them to avoid oppression to the workers and the poor to be away from the devastating wrath:

Oh, the elite, be away from the wrath of the subordinate
Oh, the rich, be away from the apparent cruelty (Bahar, 1989, p.438)

But with the greatest cruelty, they plunder the farmers products so that the grasshoppers cannot ruin their harvest in this form:

Nothing can be as harmful as you were in the harvest of this group this year (ibid,758)

Bahar points to destruction of the war that is feed by the blood and bones of the poor peasant and the worker suffers from the destruction of this war:

His wine is the blood of the peasant
His food is the bone of the peasant (ibid,824)

While the rulers continue their cruelty, Bahar invites the people to revolution against the landowners.

When a ruler gets the land of farmers by force and proud, it is certain that such a person is thirsty of the poor blood instead of wine. He gets rich by the help of the poor peasant’s property:

There was a person who drank the blood of the poor instead of a juice
There was a person who became wealthy by the poor money (ibid, 1153)

In a beautiful story, Bahar calls this tyrant group such as “wolves” that attack the life and property of the farmer and the workers and ruins the people are travelers who suffer and have been confused on the no way road this one is a wolf and that one is Lord, that is the king and this is the minister (ibid,1081)

Bahar calls “wolf visit” this story. This is the story of a group of eunuchs in ancient times traveled and they believed that seeing a wolf while traveling can make them happy. During the trip, they suddenly saw a wolf and they looked at him with passion and thought that it will be good for them until the wolf attacked them, but they did not respond because they had made good predictions.

Bahar tells the message of this story in this way that the travelers were the workers and the peasants and the wolves were lords, the king and the ministers who have blessed appearance but with ominous behavior. In appearance, they are like a peacock, but their inside is like an owl. They are like wolves that block the people’s life, rub their properties while the poor people unconsciously look for blessing in them so that the wolves were lords, the king and the ministers who have blessed appearance but with ominous behavior. In appearance, they are like a peacock, but their inside is like an owl. They are like wolves that block the people’s life, rub their properties while the poor people unconsciously look for blessing in them so that the wolves attacked them, but they did not respond because they had made good predictions.

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Conclusions:

1. Investigation on the poems of Bahar depicts he disliked the landowners and capitalists and he has attacked on tyrants landowners in his divan and has offered the tyrannical image of this group who have oppressed to the workers and peasants.
2. Bahar reminds us goodness of some ancient rulers. His poems are simple and eloquent and he has tried any event in the form of a tale or story that adds on the eagerness of the readers.
3. The capitalist is tyrant and the worker is oppressed and innocent in the poems of Bahar. The capitalist has narrowed the space for the workers and there is a gap among social classes.
4. Indeed, Bahar has reported the social conditions and he has not forgotten any event. In other words, it can be said that his divan is a political, social and even historical book.
5. Imprisonment, exile and tortures have had a significant effect on his poems theme. He has criticized tyrannies and misbehaver of the landowners and capitalists and defended the workers and peasants rights.
6. The capitalist wastes the products of the peasant labor and the worker has caused to richness of the capitalist. Indeed, contradictions are seen in the poems of Bahar and goodness is seen against wickedness, the poor is compared with the rich and the capitalist is against to the worker.
7. The poems of Bahar depict that the atmosphere of the country is capitalist and his time was time of landowners and capitalists.

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