

Comparing the Position of the Worker and Capitalist in the Faroukhi Yazdi and Bahar Poetries

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ABSTRACT

With the intensification of injustice and oppression of the people in the Pahlavi and Qajar eras, poets like Faroukhi and Bahar entered the literature field in which they accepted the defense of the people, especially the working class and peasants, as their own duty. They have spoken about this class in their poems. It led to the formation of a new category of literature as "literature of labor". Faroukhi Yazdi and Bahar, who lived in the same era, displayed a beautiful picture of the working and peasant's life through stopping their poems about the higher class and the court, cruel hatred of capitalism and moving towards the life of the working class and peasants. According to studies, this subject (a comparative study of the position of workers and capitalists in the poetry of Malek Al-Shoaraye Bahar and Faroukhi Yazdi) has not been assessed in either article or book forms. Therefore, this study aims to explain the position of workers and capitalists, as two main components of labor Literature, in both Bahar and Faroukhi Yazdi poetry. It wants to reveal that which poet was mainly concerned with labor literature and which one was able to reflect a clear manifestation of the worker and the capitalist position to show in his poems?

By a critical and comparative analysis of Faroukhi and Bahar poetry in this paper, it revealed that due to the fact that Bahar and Faroukhi both lived at the same time, they offer a same picture of the position of the communities of workers and capitalists. However, since Faroukhi suffered from much more hardship and torture and worked as a worker, he, better able Bahar, was able to show the working and living conditions in his poems and enter the labor literature.

KEYWORDS: labor Literature, workers, capitalist, Bahar, Faroukhi Yazdi

INTRODUCTION

In an age of awakening in which the tyranny of the government and its masters was in the highest rate, it forced the intellectuals to pay more attention to the people and defend the labor class in their works. So the poets' interest to represent the wishes and needs of the people and as well as the Iranian people's familiarity with literary and social movements happening in the eve of the October Revolution in Czarist Russia led a branch of literature, the needs of the masses, exclusion of people to become as the main topic and gives rise to the rights of the poor. This part is referred to as Labor literature or the dispossessed literature (Yahaghi, 2002: 18). Then, poets such as Faroukhi Yazdi and Bahar enhanced it.

Faroukhi Yazdi was born in 1885 in Yazd and opened his eyes to the cruel world. In his Youngwood, he became a member of the Democrat in Yazd (Ibid: 20). From the beginning of his life, he was familiar with the classes of the society and the necessity of class conflict. Therefore, he used the two main components of labor literature, workers and capitalists, in his poetry and kept defending the oppressed class of society. Also, Mirza Mohammad Taqi Khan, pen name Bahar, was born in 1883 in Mashad. Since the age of fourteen, he participated in the community of liberals and loved it and in his twenty, he joined the constitutionalists (Mohammadi, 1995: 117)

In his poetry, Bahar talks about the pain, anger, hatred, misery and endless suffering of the Iranian nation, praised the revolution and liberation heroes, he was angry to the villains and traitors and through reflecting the Spirit of time, he encourages the people to the political and social affairs (Arian Pour, 2003: 125). So in this article, the workers and the capitalists' place in the Bahar and Faroukhi Yazdi poetry is compared to make it clear that how these poets picture the position of these classes in their poetry and which one was able to offer a real picture of the workers and capitalist in the society? The other question is that which one of these two parts could mainly focus on the labor literature? Given that doing this work is conducted for the first time, there are many vague points about the status of workers and capitalists in the poetry of these poets. So in this paper, we aim to clarify these issues and the status of the worker and the capitalist and also analyze and compare the poetry of these poets from the labor literature view. (Asil, 2011)

Capitalist oppression of workers in Bahar poetry

Love and faith of this generation (the poets), unlike the previous generation, rooted in their awareness and their noble and profound belief who adopted themselves with the talents, needs and requirements of the nations (Yahaghi, 2002: 167). Yes, Bahar talks about the people's need, pain and sorrow. He could touch and complain about the injustice and oppression of the nation. These complains are called with "Be Away" which shakes the body of the tyrants. Bahar warns: oh you masters and owners! Avoid the oppression of the workers and the poor to be away from the devastating wrath on them:

*Oh, the elite, be away from the wrath of the subordinate
Oh, the rich, be away from the apparent cruelty (Bahar Collection, 1989: 438)*

But with the greatest cruelty, they attach the farmers so that the ruin the grasshopper group cannot ruin their harvest in this form:

Nothing can be as harmful as you were in the harvest of this group this year (Ibid, 78).

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 them:

*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)*

This story that brought a bit of it above, Bahar chooses the "wolf visit" to it. 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 sweet 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 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 they smile to them, kiss their hands and sacrifice themselves. Finally, Bahar bravely in the face of such as community uncovers the horrific faces of the leaders and capitalists and says: one will be healthy in such a community that hates and despises these oppressors:

One deserves the health that hatred and despised the Kings and lords (Ibid: 1082)

These are samples of the harassment and inappropriate behavior of the lords, rulers and owners on the workers and the poor, which was common in the poet era.

Capitalist oppression on workers in the Faroukhi poetry

Faroukhi Yazdi, in the arena of class conflict, was ahead of all poets. He well-known as the great admirer of freedom and democracy hatred the exploitation as much as the tyranny. Faroukhi Poetry is a proof of his devastating hatred of the feudal system and capitalism. He, somehow more than the other poets, was aware of the nature of capitalist looters. He saw the lords and capitalists on the power status and the peasants and working people without achieving their rights (Mohammadi, 1999: 319). Faroukhi with his own eyes saw that how the capitalist and lords oppress the workers and peasants by the help their gold and money. They, like a poisoned snake, follow up a prey (worker) to ruin their life:

Poison that had the capitalist, poured it in the minutes of the poor (Maki, 1997: 102)

This poem of Farouki, root in his poor condition, is a testament to the maximum cruelty and oppression of capitalism on workers. That is why he points to the social divisions such as the poor and the rich, and the farmers and capitalists in different parts of his poem. He always had a concern to farmers and was always concerned

about the violation of their rights (Bahrami, 2012: 31) and feared that such a hard working person, like a partridge that shake when face the hawk, fear of the capitalist:

From the oppression and tyranny of the employer, the worker shook such as a partridge facing a hawk (Maki, 1997: 91)

It is obvious that when the capitalist as a snake, pour his poison on the farmer, or like a hawk hunt the working man with his sharp claws, eventually they can torn the poor farmer body like wolves:

If you did not see the lord and capitalists who attack the poor farmer, you can imagine a wolf attack the deer (Ibid: 125)

Thinking that what a wolf can do with tired deer is heavy hearted. A farmer, who has always been under the sun, heat and his brow sweat is much more valuable to Faroukhi and never change it with other things. He says the situation is so bad that the capitalist drinks the brow sweat of the farmer instead of pure wine and becomes drunk:

"Sweat poured from the forehead of poor people and the capitalists drink it instead of the pure wine (Maki, 1376: 136)

Our Poet and Peasant, whose brow bears the sign of the working class, again complains about the capitalist oppression and tyranny and by picturing the scene in which hawk catches the pigeons, he aims to make people aware of the behavior of the capitalist class over the working class:

What the capitalists do with the working class is like what a hawk's claws do with a pigeon (Maki, 1376: 136)

In these poems, Faroukhi attacks both the lords who exploit the farmer and the capitalist who exploit the working class. In Farouki's beautiful poem about the relationship between capitalist and worker, we can consider this point that how strongly he can picture the outrageous and the ruthless relationship (Mohammadi, 1999: 298) and unfair behavior as a proof to the unfair capitalism:

If the capitalist gain treasure from their working, why they still insist on their murder (Maki, 1997: 136)

These verses of Farouki, which root in the human suffering, remind us the Frough Farrokhzad poems. Her poems' themes were also like the Faroukhi poetry:

There is wind in the street / individual crows in isolation / walks around in the boredom and old orchard / the ladder has what an inferior and poor height (Raiis Dana, 2006: 130).

Farouki, calling the capitalist who gets the bread and the fruits of labor by force, says: Oh you! Do not touch the naked and sweaty body of the worker and do not get his harvest and fruit, if you do so, do not proudly try to die the fire made in the worker body:

Do not Fire the worker body proudly, oh you! Get the bread and water from the worker (Ibid: 145)

This is so shocking the working class in the poet era was suffering from the oppression and tyranny. Faroukhi symbolizes the capitalists, lords to the wolves, snakes and all the violent and hunting animals and makes it clear the place of capitalist and lords. Symbolizing the workers and peasants to poor pigeons, partridges and deer door reflects the chaotic situation of the working class.

Chaotic state of the workers and peasants in Bahar poetry

Parviz Natel Khanlary says: in this dark era (the reign of Reza Shah), the expression of complacency and satisfaction is considered as the responsibility of the Iranian people and the all papers are responsible to show their feelings towards their head. That is, even the lover cannot complain about his love to the beloved one (Langroodi, 1999: 174), but is this is really the kingdom? Gibran Khalil Gibran says: the one is the true king whose throne is in the hearts of dervishes (Kahlil Gibran, 2006: 73). When the criticism calls are suppressed in a society, it is clear that how the poor farmers' condition will be;

By the misery, suffering and sorrow, Bahar talks about the chaotic situation of workers. Workers who wish to drink wine until they can rid of the sorrow and suffering for a while:

As the result of sadness, misery, suffering and hardship, the worker drank wine to be drunk and be away from the world (Ibid: 834).

These sad events really break the ones' heart. There is so class conflict in society in which the employer and lords are tired of eating and sleeping while the workers suffer from severe hunger:

Employer and labor from the bulimia and the employer from starving and suffering (Ibid: 886)

These verses make it clear that everybody except, but the capitalists are living in poverty and hunger, so Bahar narrates the painful and distressing situation of the workers.

Unsuitable conditions of workers in the Faroukhi poetry

Faroukhi complains about the working condition and their suffering from their torture:

Look at the new moon twilight that narrates the peasants' hands and sickle (Maki, 1997: 125)

A worker who waits for months or years in hopes of only a loaf, also waits his harvests to give wheat grain, he is a poor farmer. He closes stone to his stomach to come over his hunger. Faroukhi waited for a long time: He waited for freedom and became hungry as far as he sat in the dark and damp corners of the prison and waited to a loaf of bread (Mohammadi, 1999: 186). He, who suffered from this bad condition, complains and grumbles about the bad situation of the worker as follows:

Nights till mornings, waiting for a loaf of bread, why the eyes of the farmer count the stars? (Maki, 1997: 136)

Workers suffer from hunger and having no clothes. Even if the birds' nest is destroyed, he will die. Workers and farmers whose house has no roof and their body naked shake beneath the hail, we should bend near her:

***I sacrifice my heart for the roofless huts of the worker,
He, whose body shakes like a chicken in a winter morning and evening,
Is the farmer (Ibid: 145)***

How pathetic is watching this situation! Faroukhi cried so much blood about the worker and farmers' right. In lyrical style, with an emotional and innate look, the poet gives a philosophical and sociological color to the society and its problems. Through the psychological and philosophical perspectives, he describes the human situation in relation to the life and death, happiness and misery, love and hate and so on (Shamisa, 2004: 138). Faroukhi also did it just to show the sad state of workers and peasants. That is indeed a typical about Shamisa talks. Hafiz says:

Don't grieve if the life does not run as we wish, the life will not always be the same (Ghani, 2007: 255)

Faroukhi waited for the good life and suffered from the unsuitable conditions of workers and farmers, he says that if the bad days of everybody change and finish, the workers' bad days will not finish:

Life cycle rounds desirable for somebody in some periods, but the workers' desirable days will never come (Maki, 1997: 147).

From his childhood, Faroukhi worked in the bakeshop so that he got the kit from the houses and took it to the bakery. In the evening, he put the bread in baskets and delivered them in the houses. He also worked in the house of Sheikh Mohammad Jafar as a servant to gain money (Masarat, 2005: 50). He touched the hardships with his soul and spirit until he introduces himself 'bloody heart' and says that blood drinking is my everlasting work:

From my bloody heart that drinking blood was my job, it refers to this fact that I was born as a peasant (Maki, 1997: 155)

This means that in an oppression era of the poet, the worker suffer from this situation and at hardness peak, his life is wounded with oppression and the tyranny and cries, but there is nobody to help. His scream is just because of the suffering that the workers and peasants tolerate in their high injustice situation. So he says: I will sacrifice my soul to the suffering of workers because my heart is hurt with the poor farmer's misery:

The body is the servant of pain and hardship, the soul of the worker is filled with the suffering (Ibid, 242)

These poems of Faroukhi really show a real image of the physical ill-material situation of workers, peasants and the poor who do not have bread to eat, neither house nor clothes to wear and sleep. The workers, whose hands plow the fields, want the humanity to relax.

Class differences between the worker and the capitalist Bahar poetry

Bahar believes that to maintain the national character and political independence, people must support the authors and speakers with interest and inflammation. Also, literature course must try to get rid of the court and states so that its pretty good products handled in the market through the public demand. This will form in real shape when it refers to the public interest, the common good, and wishes of the public (Arian, 2003: 481). Bahar offers his poems based on his faith and defend the nation with the language of the people. He makes his collection as a frame to show the people, especially the working class' life situation. In this colorful frame, he says that the extremist capitalists wear such a dress in purple and royal forms:

One wore a royal robe and the other wore Purple one, (Bahar Collection, 1989: 418)

Seeing the lords' indulge at parties, Bahar talks about the desperation of poor workers:

Among the regional lords who are all bad people, there are naked body and miserable people (Ibid)

However, Bahar, who disappointed of this community is hopeful for the justice of God and screams that although there are class conflict in society and the injustice has ruined workers and peasants' life, near God all the people, Lord and ruler, peasants and farmers are the same and there is no difference among them:

Near him and in his justice, the rich and the poor are the same (Ibid, 638).

But can he slow down his internal movement and be silent? No, because a liberal poet cannot remain silent in the injustices. Therefore, when he again saw the extremes of lords in the society, he wonders that why some people are always happy and some try hard while drowning in a sea of misery and suffering:

Why do some people live in prosperity, while some are always struggling (Ibid, 761)

Bahar describes the social inequalities by these verses:

One is proud because of the wealthy life, while the other is tired and sick because of the severe poverty, one is happy another is sad (Ibid: 771)

Really the present society is an unjust and unequal society in which the capitalist is so relaxed and happy that he is tired and to get rid of this situation, he drinks wine until he can feel calm:

***As the result of Indulgence, that wealthy man is tired of the sensuality,
He closed the wine to decrease his pains,
to be away from his indulgence (Ibid, 834)***

In contrast, there are working poor and miserable people who strictly have been drowned in the sea of sorrow and suffering. Therefore, he inevitably drinks wine to get rid of this situation at least for a while:

***"Working people, because of sadness, misery, suffering and hardship
he drinks wine to go away from the world (Ibid).***

It is true that both (labor and capitalist) drink wine and become drunk, the story of them is different; one as the result of too much sadness and one as the result of too joy drink wine:

***Both cut from the happiness and vitality because of extremes,
In spite of the simple nature rule, one drink wine and another uses drugs (Ibid).***

Bahar was really one these poor people and the mood of his people agree with them. The pain is boiling in him

because of the inequality. Bahar spent his youth for the freedom. "For constitutional scholars, freedom had a clear sense; Freedom of speech, freedom of assembly, freedom of residence, freedom of belief (Asil, 2011: 25).

The class difference of the working class and the capitalist in Faroukhi poetry

At the beginning of the Constitutional movement, conditions were such that the people knew the situation injustice because there was no justice in the government offices and there was no respect for the rights of the people and no support. The officials were also so cruel. The political, economic and cultural structure of the society also puts people under oppression and extortion; their rights have been violated; Discrimination was widespread and heavy taxes were collected so that people cannot pay (Keikha, 2006: 9).

Along with this movement, Faroukhi along his lifetime was the poet of democracy and nationalism. His interpretation of justice is deforming the manner of injustice life, offering the legal principles beyond the existing rules (bourgeois) and destroying the capitalist economy (with the worker's hammer). This theory is repeated several times and followed along with the celebration of the concept of equality and the fading the class privileges (Sepanlou, 1990: 425) an equality which leads to the destruction of the words such as poor and rich. Farouki's poems are full of many instances of inequality and since he has experienced the injustice, he says that our New Year is a day with the true equality and free from the rich and poor classes:

A day in which the name of the poor and rich fades, it will be our New Year with the equal people (Maki, 1997: 115).

Faroukhi screams of the injustice and inequality and asks from the God as The most righteous one, that When will these inequalities finish? When will these injustice finish? How long these lords and masters, near the miserable and poor peasants, will claim being God instead of being servant? (Ibid: 136).

Ali Shariati in his book, Loneliness dialogue, says: how brave and strong was Faroukhi Yazdi, this roaring poet, author and lecturer, that there were waves in his heart and storms of the pain overpowered him, thunders of the pain, intolerance because of being in prison and dictatorship and he also showed great love for freedom (Mohammadi, 1999: 315). Yes, Faroukhi complain about the inequalities in his poetry and says that why in this society the landlord and capitalist are in a sea of blessings, abundance and glory, while the society situation is chaotic yet and grapple with the suffering and hardship:

"The owner lives with the blessings, while the farmers suffer from the pain and poverty (Maki, 1997: 146).

These verses, which are based on inequality, exactly offer a right frame of inequality, injustice and class difference in Farouki's society. Faroukhi is among the men who clearly claims that in our opinion, wealth and gold has no place and the poor, rich, lord and the farmers are the same:

In our idea, the poor and the rich are the same, in our manner, the lord and the peasant are the same (Maki, 1997:243).

A society in which the king and beggar are equal, it is an ideal society pictured by Farouki. He says that in their manner, the Muslims and the unbelievers are equal:

In our broken and stormy ship, both God and Commodore are equal (Ibid)

People, Nation and Faroukhi who defense the nation, suffer from the Inequalities and injustice and hope to see the equality among people because they believe that the suffered nation will be at peace only when the rich and poor is considered as the equal ones:

If the problem of poverty and wealth is solved, human beings will be free from the sadness (Ibid, 26).

Farouki, who tended to the ideals of the revolution, in his Poetry had the dream of freedom and equality (Asil, 2011: 31). He clearly defines the injustice and inequality in this way that some groups became king and lord because of possessing the wealth and property and wore the crown. In contrast, some groups are miserable as the result of poverty and misery:

A group has officers because of having wealth; a group feels misery because of poverty (Maki, 1997: 263)

In spite of a government that Reza Shah, with all his tricks and innovation established the industry, agriculture, bridges, railways, electricity, hospitals, by making the oppression and suppression of free speech and

the exclusion of some group of people and also some parts of the society, people hatred his government (Langroodi, 1999: 179). We can say that it made the voice of Faroukhi silent.

Conclusion

The most tumultuous periods of Iranian history are the Qajar and Pahlavi eras. Therefore, in such an era, the literature, as a mirror reflecting the socio-political conditions, has gone into Simplicity and being public and the experts thought that the prose and poetry must be directed towards the simplicity and the language of the people to fulfill its mission. By entering the world of politics, Faroukhi Yazdi and Bahar were seeking the revolution and change in political direction and they always people intended on social issues. By assessing the Faroukhi Yazdi and Bahar poems, it became apparent that these poets had an especial attention to the working class and used them several times in their poems. Faroukhi makes the working class synonymous with words such as peasant, poor, laboring farmer. Through talking about the bad behaviors of the master and capitalist, they offer an ugly and filthy picture from the capitalist. He also uses the capitalist as synonym for master, owner, rich, impressive and treasurer.

Mohammad Taghi Bahar, like Faroukhi, defenses the working class and poor people. In the form of informative stories, he spoke of the importance of work and the workers. Imprisonment, exile, hardship and poverty had a great impact on his poetry language. So clearly and with as eloquent language, he defends the poor and the working class and show a clear picture of the workers against the dark figures of capitalists and the ruler.

Since Bahar and Faroukhi both lived at the same time, their description of the community workers were similar; both describe the capitalist as oppressor and poor and poverty of the workers. But since Faroukhi tolerated hard labor and torture, he, better than Bahar, was able to reflect the working and living conditions. In other words, facts about the working found in Faroukhi poetry, cannot be found in Bahar poems. Thus, according to the poets' poems, Faroukhi worked on labor literature more than Bahar. With this analysis and comparison, we could explain the status of worker and capitalist in both Faroukhi and Bahar Poems and talk about their differences and similarities. This may be an appropriate way for further research in the labor literature in the poems of the poets such as Lahouti.

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