

Labor and effort from the perspective of Parvin Etesami

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Abstract: “Human is offspring of his effort”(Charles Darwin).According to the fundamental role of the working in the social and economic life of the humans and necessity of the making effort in the family economic cycle and also the direct effect of the social and economic issues on literature; this important issue can be investigated in Parvin Etesami divan. She has considered working and making efforts from different perspectives. Work is one of the important economic issues and human being progresses only by his efforts. This article tries to investigate the viewpoints of Parvin about working and making effort.

Keywords: Parvin Etesami, labor, effort, economics

INTRODUCTION

“Since human is two-dimensional creature; so each of this dimensions has requirements which are met by economic activities and it is obvious that sometimes these needs shed lights on the spiritual needs and vice versa” [5, p:-20].

According to this fact that literature reflects the rituals and customs of any nation so by the literature the culture of effort of any nation can be investigated.

“Working and making effort lead to optimal utilization of the abilities and talents. Working is meant doing affairs that require physical and mental effort and its aim is to production of items and offering services for meeting needs. Working has different personal and collective results and it protects human being from futility and mental disorders. Working prevents most of the social disorders and prepares man to solve the problems and energizes human being. Working has led to revolution in the human civilization and modern civilizations are more or less dependent on the effort of million people[7].

In this article the place of working and effort has been investigated in the divan of Parvin Etesami. According to the political situations in the period of Parvin it is seen that she has tried to advise the people. She has explored working and effort from different perspectives in her divan; since working and making money is one of the fundamental issues in the economics of the family and making money is possible by working.

According to this fact that Parvin was born in the Qajar period and they tried to return to their past principles they opposed progress and renovation. In this condition, she experienced the social and economic problems tangibly in the form of the closed and traditional urban life that the rights of women, workers and family were not observed and there was no place for citizens’ right. In the beginning of the dictator government of Pahlavi it could not be assumed rights for the people in the social and economical contexts; in such conditions she began to criticize the social and economic conditions. In the society that the people suffered from unemployment, lack of machineries, laziness, gambling and formation of some groups without any social and religious attitudes, the affairs like fortunetelling and geomancy were common; Parvin began to securitize any irrational political, social and economical movements. Since there is a direct relationship between unemployment and economic regression so this article tries to investigate working and effort in the divan of Parvin Etesami to explain its direct effect on the economic progress by referring to the definitions of economics.

The necessity and importance of learning economics

“The economist is the person that tomorrow will know that why what he had predicted yesterday has not happened today. This satire carries facts about economics. Not only it shows the role of economic in the society but also does it show the importance and complexity of economics. In contrary to most of the human knowledge fields economics encounters with unreliability, instability and risks. The codes and regulations set by the governments might be shifted by

the change of the governments and these changes influence the economic in short and long terms. Decision making is dangerous in such conditions. We are engaged in economic activity at home, workplace, and society and market continuously and consciously and unconsciously for survival or making much money. However, if we need to economic and economical activities certainly we need to studying economics; the quality of life of a society depends on the learning of the economics and utilization of the economic regulations and principles. Perhaps, we continue our daily lives and explicitly announce that we do not need to studying sciences, but you cannot say that you do not need economics. In any job and post we need to economics. Studying Economics is beneficial for all people particularly for politics and economic fields' managers" [5, p:21].

"Studying economics helps us to recognize the surrounding world, and participate in the economic activities consciously and identify the economic advantages and limitations and decide correctly"(ibid:22).

The subject of economy

Economy is meant wealth (product, services and resources) from the perspective of production, distribution and consumption. Wealth means the property and value aspect of the products and services not objective aspect of the properties; so wealth is subject of the economics from the perspective of being valuable. Wealth is considered in the economics from the perspective of progress, distribution, and consumption, not from the perspective of the people. Moderation is and avoiding going extremisms is one of the definitions of economy.

Furthermore, the scholars have offered different meanings for economy:

Aristotle: Economy is management of household.

Adam Smith: Economics studies the nature and causes of the nation's wealth.

Stuart Mill: Economics means studying the nature of the wealth by the rules of production and distribution.

Ricardo: Economics is science.

Alfred Marshal: Economics is study of occupational life and also it is study of human actions in the normal trend of life. Economic means making money and using it for living" [5, p:-32].

The relationship between Economics and other fields

As an important branch of social sciences, Economics has a relationship with other fields such as law, psychology, sociology, history, geography, politics, mathematics and statistics and etc. economics has a close relationship with law. However, in the personal and collective economic relationship, the law of labor and business rights is used. There is a close relationship between economics and psychology and

also sociology. This association is rooted in this fact that the human actions and behaviors are investigated. Although, economics investigates the economic benefits of a person or a society, but according to this fact that sociology studies the rules governing on the shifts in groups and communities it can be said that economics considers the mentioned scopes.

Life and ideas of Parvin

"Parvin was born in 1905 in Tabriz. Her name was Rakhshandeh and then she chose Parvin as her poetical name. She was educated and got familiar with her contemporary elites. She learned Persian literature and Arabic language from her father"[1,p:13].

Subjects

"Parvin pomes are about the human grieves and hopes. She talks about love and kindness, orphans and social problems. She criticizes the regulations ruled out on the humans by the name of law. She never accepts injustice and oppression and never tolerates the people pain" [6,p:23].

Characteristics of Parvin poems

Her poems are mostly qasida and couplet poems and stanza. Of the characteristics of her poems it can be referred to the followings:

1. There are no signs of pleasure and love issues in her divan and she has considered to social concepts and she has encouraged the reader to live honesty and happily.
2. She has paid attention to debate. It should be accepted that some of her debates is successful and some others are boring and the beauty of debate can be found in her poems.
3. In the didactic poems, she invites the people to altruism and kindness since she believed in eternity of goodness.

Social and economic situations

"Parvin lived in the social and political troubling period. In her time, the social and political issues were expressed implicitly in the poems. In her poems which can be interpreted as a kind mysticism she is indifferent to the social and economical issues and only she considers moral accepts and refers to poverty and deprivation and emotional need. If we ignore emotional aspects seen in some fragments we find that her poems are similar to the former poets' poems from the thought and music perspectives [6,p:22-23].

Social criticism

"The political and social disorders had dominated the country and the lower class was under pressure, the poet criticizes injustice and inequality in the society. Parvin is the powerful poet in criticizing the social problems" [2, p-94].

Definition of labor

“Labor means what a person is engaged in and it is action and deed in lexical meaning. What the person has done is his labor” [4].

Labor and effort in Quran

Islam invites the people to work in order to meet their needs and bans them from laziness. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayat*(proofs, evidences, verses, lessons, signs, revelations, etc.) (Araf:9).

Then when the (*Jumu'ah*) *Salat* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful(*Jumuah*:10).

It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful(*Gesas*:73).

Labor and effort from the perspective of Parvin

By survey on the divan of Parvin Etesami it can be found the importance of labor and effort in her divan. She has referred to the importance of the labor and effort in different forms in her poems. In her opinion, human life is based on his economic efforts.

1-She believes that a person should plan for old age in youth.

Know that the providence of old age

Is gathered by the effort in the youth (Parvin divan: 131)

Your tomorrow providence depends on today effort

Work since it is time of labor (ibid:132)

O, the youths, plan for old age whenever you are young

Be careful that at the old age you cannot find youth (ibid:186)

Youth is the time of labor and effort

It is not the time of self conceit and vandalism (ibid:35)

The person who released from this deep and dark well

He was rescued by effort and labor(ibid:133)

She advises the youths to make effort and work to live comfortably in old age. She believes that the almighty God has offered this blessing and it is not eternal.

Do not be calm in the youth since in old age

You will regret on your youth (ibid:212)

In the fragment of the “Melody of an old woman” the old woman regrets on her youth and advises the youth to plan for old age.

The old person cannot work

I have no providence for sitting at home (ibid:261)

In other fragment Parvin recommends the youths to work whenever they are powerful since in old age there is no chance to work.

Whenever your arms are powerful

Never feel fatigue and inability (ibid:242)

The wise man knows that the youth period is passing and the person should plan for old age.

2-Parvin refers to effort and the value of time and believes that time is a valuable treasure and the person can be succeeded by managing of time. Time is a real capital for the people and society.

The gold of time should be used on time

There is no criterion for measuring its value (ibid:235)

When you removed time from labor

Both of them are wasted and lost (ibid: 332)

You cannot purchase the time

Do not sell this valuable gem cheap (ibid:135)

Parvin advises on the agility in the working and managing time.

At the time of work be agile

At the time of speech speak slowly(ibid:166)

Whenever you do something

Begin to flourish even if you failed (ibid:349)

The primary and important duty of any person is to manage time and time is more important than property; since the person can collect property but he cannot return the lost time. Parvin considers this issue in her divan in specific way.

Tomorrow might be imagery and fancy

If you have plan for tomorrow make effort now (ibid:180)

There is no distance between you and inexistence except a gap

Plan and manage yourself whenever you are alive(ibid:186)

You never plan for future

Except you have possibility now (ibid:190)

SaebTabrizi writes:

Time is valuable respect it

Do not give Yusuf of Cannon to gold [3, p:764]

Saadi writes:

O, Saadi time is honored do not waste it

Only the ignorant kills the time(ibid:765)

In the following couplets Parvin refers that human has not created futility in this world, but he has created to catch the pearl in this mortal world, so he should not waste his time.

You have not come to be drown in this sea

Do not waste the time; you are the catcher of the pearl and coral (Parvin divan, 2010:192)

O, Parvin you cannot sit forever in this garden

It is better to plant a seedling whenever you are here (ibid)

Benefit from the treasure of the time

This treasure was lost cheaply (ibid:211)

Finally this spring will be ended

You have to collect water in your jar(ibid:349)

Make effort there is no time

Be good there is no chance (ibid:332)

In the divan of Parvin we encounter with darn; as we know it means sewing. Parvin has used this word beautifully and mentioned that everybody cannot do it well. It can be inferred that management of time and using it perfectly is art.

When the trainees learned darning
They learned to stitch pieces to each other (ibid)
The life should be darned
The less time should be increased by art (ibid:332)
She believes that any work demands its time and place and everything is good in its time.
We made effort to know the value of time (ibid:293)
You did not have your cow at the time of planting
When you returned it was the time of harvest (ibid: 311)
At the time of labor you have to plan
Then it is late to plan (ibid:334)

As it was mentioned time is a treasure needs to planning and management. Time management is beneficial and this issue is important in economic and everybody is manager in his time.

3-Parvin frequently mentions that everything in our life is result of our effort. A fruity garden is result of the effort of the gardener.

The affluent garden with flowers and trees
Is result of the effort and labor of the gardener (ibid:139)
The rain and snow carry thousands messages
Of the blossoms in the spring (ibid:225)
She refers to Quran miracle: human is result of his effort (An-Najm:39).
I never complain about my difficult job
Without labor I cannot live (ibid:154)
Without any struggle you cannot find the way
If you are not in wrong you cannot find the right from wrong (ibid:233)
In this sheep those who are captain
They are trapped in the trap of wave and storm (ibid:250)
Without any effort nobody drink wine
Without any smoke nobody buy bread(ibid:251)

She emphasizes the labor and making effort and believes that the person cannot fulfill his goals with less struggle [3, p:124].

A field does not produce product by planting a seed
By offering a walnut nobody is not called generous(Parvin divan, 2011:168)
You will harvest what you have planted
The good and bad conduct is like mountain and sound (ibid:215)

Parvin has also paid attention to being patient at the time of encountering with difficulties. She advises on the patience in encountering with problems and believes that difficulties cannot prevent the man from making effort and working.

Learn the patience and struggle from an ant
It works hard and never complains (ibid:202)
Learning patience and effort is not sin from the liberal men (ibid:236)
Where an ant carries much burden
It is not much for you that burden (ibid)
It is not better to us to be lazy
When all particles and droplets are dynamic(ibid)
Nobody losses his prestige with working and making effort
Laziness and weakness reduces your value (ibid:224)
She introduces making effort and struggle as the foundation of the happiness.
Make effort for your future
Your struggle is the foundation of happiness (ibid:215)

4- She blames laziness and believes that the person should make effort and work whenever he or she is alive.

We are also rich in the realm of truth
Our product is our labor in its time (ibid: 214)
Our struggles were not idol
If we worked by planning (ibid:212)
Imam Ali said: A lazy person cannot reach to his goals (Mizan Hekmat:5184).
Imam Bager said: Avoid laziness and impatience since both of them are the keys of misery (Vaselsieh:39).
The person who did not plant in the field of action
He had no bread in his stove (ibid:143)
Everybody who plants in the salty field
He never harvest any seed (ibid:257)

Then she suggests that the person should not demand others whenever he could work.

Do not demand others to give you bread
If you have strong arms (ibid:215)
5- She also refers that a person cannot engage in both worldly and spiritual affairs without effort.
You were lazy so the work was difficult
It cannot do many works with one hand(ibid:335)

6-She suggests that practice is better than words.
He forgot his words due to fear
It should be work not claim (ibid:172)
Counting the affairs is easy
Planning and management of them is difficult(ibid:221)
The useless speech has no result
Begin to act speech has no benefit(ibid:256)
Why you claim by speaking
There is nothing well than deed (ibid:258)
The people should not be recognized by words
They should b recognized by their efforts(ibid:348)
Try to identify your abilities
Do not be like an empty drum (ibid:173)

CONCLUSION

1. It can be concluded that the person can work and make effort in youth.
2. Since time is container of any action and effort so it is necessary to plan and manage time.

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3. Parvin believes that the person cannot fulfill his goals without any struggle and any success is result of effort.
 4. From less effort it cannot be expected more results
 5. She advises the readers to patience in hardship.
 6. Parvin blames the lazy and weak persons.
 7. She recommends that the people should be identified according to their efforts.

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