

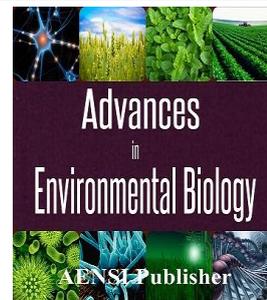


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Thief from the Perspective of Parvin Etesami

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ABSTRACT

Parvin Etesami is one of the great poets of Persian literature that she has visualized her thoughts in different fields by the help of poetry. Her divan contains social and economic themes. This paper aims to investigate one of the main economic subjects, thief and robbery in his divan. The main goal of this article is to study her viewpoint on thief and robbery and the ways to prevention of robbery and related concepts. According to this fact that this economic category is one of the social damages and it is rooted in the social distance; Parvin has not been indifferent in this case and she has illustrated the difficulties and problems of her period in the form of poetry.

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INTRODUCTION

Life is continued with its dimensions in Persian literature and as a result material and economic life is reflected in our literature. The works of Parvin Etesami the powerful poet of Iran is not optional in this regard. Of social issues considered in Parvin divan it can be referred to thief and robbery. According to the researches poverty and social instability are factors that lead to robbery and since robbery can be learned the researchers believe that nobody is born thief genetically but it is a behavior that the person learns it, for this reason for prevention of robbery in a society it is necessary to improve social and economic conditions. The effect of society on the robbery and other crimes is important. This article tries to study the concept of thief and robbery from the perspective of Parvin Etesami.

This article examines the concept of thief from Parvin perspective and it assumes following assumptions: Who is called thief? What is the reason for robbery? What is the status of a thief in her opinion? How can be prevented robbery? How can the person be secured against robbery? What are the consequences of accompaniment by a thief? The answers of these questions can be found in Parvin divan. Although it seems that the main reason for robbery is poverty and unemployment but Parvin does not consider this issue. Generally speaking, it can be said that the crimes such as robbery is rooted in different conditions like social, economical cultural and family training. Since the reason for such abnormal behavior is social distance and society conditions so we try to study briefly this issue in Parvin divan.

According to the close relationship between economic conditions and robbery in the society we refer to different definitions of economics:

Definitions of Economics:

1. Economics investigates the transactions among people with money or without money.
2. Economics is a science that studies wealth.
3. Economic is a science that aims to investigate human welfare.
4. Economic is a science that explains the economic phenomena and its relations" [7].

Contemplation on Parvin thoughts:

"Parvin was born in 1906 in Tabriz. Her name was Rakhshande and she chose Parvin as her poetical name although her first name was Parvin in her identity card. She grew up by supervision of his father and got familiar with that period literary men" [2].

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The poetical themes of Parvin:

“The poems of Parvin from the poetical themes perspective contain the deepest human life contents and these themes have been mentioned in introduction of her divan corrected by Azartalat. The poems of Parvin offer an image of fighting with oppression and reflection of pain and sorrow of the people that lived under oppression and injustice. In other words, the poems are intuitional but not personal and mystic intuitions that address to the oppressed people. Although, due to family beliefs and the women social status in that period she has not been seen in the social associations but sympathy, empathy, conscious and attendance in political and social scopes have been reflected in her divan.

The utopia of Parvin is far from sorrow, agony, oppression, injustice, poverty and greed and it is utopia of altruism, theism and moral teachings” [2].

“Ill-organized social and political conditions had expanded all over the country and the lower and suppressed class was under the oppression. The poet has criticized the society conditions by observing injustice. Parvin is the powerful poet in criticizing social conditions”.

Parvin has emphasized on social and judicial issues in her poems. She invites the people to catharsis and fighting with carnal soul. Robbery is one of the misconducts that Islam warns on it and Parvin refers to this misconduct in her divan and introduces it antisocial and suggests that economic conditions cause to robbery in the society.

Thief and robbery:

Thief is a person who steals something from somebody secretly [5].

Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.

This miracle determines the verdict on the thief.

Thief and robbery in Parvin divan:

When we read the divan of Parvin we encounter with thief and by studying the couplets we observe that how she has used thief in different meanings with simple explanation:

That watchman who stole is a thief

That light burned the house is fire.

In other couplet explains the reason for entering a thief in people houses:

A wise man never asked the drunken

What is the benefit of the aware man?

The soul is imprisoned trying to escape

There is no plan for the imprisoned except this

The thief entered to this house that

To recognize the wall and the door

Parvin distinguishes two meanings for thief in her divan: the familiar thief and the unknown thief; she reminds us that the familiar thief cannot be captured but he unknown thief can be prevented.

The unknown thief can be captured by lie in ambush

It cannot be captured the familiar thief

If the thief is member of family

That house cannot be protected by no plans

She continues the discussion and cites that when the man cannot prevent the thief of his existence, carnal soul he could not fight with external thief.

Where we could prevent external thief

When we have internal thief

Sometimes thief steals things other than materials. A person steals the other ideas or a person who prevents others benefits that it is a kind of robbery.

They stole your heart and faith and you did not know

How the faith rule out you when you are the slave of property

She suggests that the person can be protected from robbery that he is free from worldly properties and belongings.

Nobody freed from thief except

Who was free from properties?

This burden is so heavy on your shoulders

The cottage that has neither carpet nor things

It needs no watchman

The house that has no property

It is the house of dervish and safe from the thief

I have no fear on road and thief

I have no money and wealth

In other couplet she believes that more wealth and property leads to discomfort of the owner:

When a house filled with properties and gold

The thief some times comes from the door and sometimes from the wall (ibid)

In the following couplet in beautiful and simple way she emphasizes that a thief can be a watchman. She believes that the man recognizes phenomena by their opposite. For example man recognizes day with night, cold with hot, darkness with light and etc. Opposites introduce each other and as the philosophers believe the things are identified by their opposites and in this case two contrary traits cannot be found in a person.

O friend the thief cannot be watchman

The black wolf cannot be the shepherd dog

She also points to the stealing of human life by the old world:

The old world stole me and you

Where we demanded the thief to guard us

When a thief becomes the friend of the traveler

The property of the travelers is stolen by his friend

Parvin suggests the reasons for robbery as an event has a cause and several factors cause to a misconduct. She believes that the reasons for robbery are greed and sometimes wickedness. Although poverty causes to robbery but this issue is less significant in Parvin divan.

Inferiority and robbery dominated you

There is no difference between the king kitchen or the cottage of the peasant

Everybody who became the pupil of the greed

Became thief and inferior

Greed is thief and robbery is his conduct

Trick is his product of his market

The old and experienced thief

Steals something that you need it

Parvin refers to this proverb that "thief is always hungry" [3].

Although a thief steals the people properties and he never works but he is always hungry since his property is illegal.

We have not stolen other properties

Although a thief steals others properties bur he is hungry

What is your share from hypocrisy?

What is your profit from robbery?.

She warns on the consequences of robbery:

Be careful about you lose and profit

Till never offer your property to thief

In her opinion the person who loses the chances and never struggle is the thief that stoles his property.

Why you never make an effort

You stole from your property

In the following couplets she securitizes that how a thief finds a chance to robbery. The ignorance of the people provides the opportunities for the thief and robbery has significant economic consequences and also leads to imbalance in the society and difficulty for whom lost their properties.

When the tired gardener slept during harvest

The thieves stole the fruits

If you do not have any property in your house

Do not wonder since you are asleep and the thieves stole your house

There are many thieves on the way

Be careful and never let they steal your ride

Finally, she writes: the thief steals something he never returns it so be careful and never let the thief steals your properties.

The thief never returns what he has stolen

Never sell your faith to the demon

Parvin reminds us that if we never use our energy and youth and lose opportunities we will encounter with difficulty in the future. She invites us to planning for future. She also refers to valuable property of mankind and she believes that the man cannot purchase his life and ignorance leads to difficulty and misery.

There are poor men who live in dignity and they never think about robbery and also there are people who are rich but greed.

Parvin refers to spiritual thief and considers the thief of property traits.

When the tired gardener slept during harvest

The thieves stole the fruits

Conclusion:

1. In Parvin opinion, if the person could not fight with thief of his existence, carnal soul he could not prevent the external thief.
2. In her opinion, the stolen property can be material and spiritual.
3. Parvin believes that the person who does not use opportunities and never efforts to gain something he is thief of his life.
4. Parvin refers to familiar and unknown thieves and believes that the familiar thief can be prevented by any trick but the unknown thief can be captured.
5. In her opinion, every effect has a cause and the reason for robbery is sometimes greed and sometimes inferiority. Although, poverty is one of the reasons but it is less considered in her divan.

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