



## Ethical Points and Social Rights from the Point of View of Parvin Etesami & Tahere Safarzade

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### ABSTRACT

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#### Background

The debate over the moral and legal points is often more or less noted by poets and literati; there for the poet is not just to state the expression of beauty; poets consider the facts and the acts of society and then began to write their poems. Moral, social and legal issues in the contemporary age are the key concepts, which have the vital importance because of the close affairs with social and political issues. The poets and literati have always been concerned about the social problems of their society, and literature of every age reflects the matters of society. On this ground, the main goal of this article is to consider concepts of human and citizenship rights on the Parvin Etesami and Tahere Safarzade poems.

#### Materials and Methods

This research method is descriptive-analytical and was done as a qualified method.

#### Ethical Considerations

In all steps of writing this research, while observing the authenticity of the texts, honesty and fidelity have been observed.

#### Findings

It is clear that Parvin Etesami expressed her contempt in issues like freedom, injustice, social gap and neglecting orphans with the language of metaphor due to the political repression of society. Tahere Safarzade also directly expressed opinions about the mentioned issues along with patriotism, knowledge and science and social harms. She also believed in negative peace in her poetry.

#### Conclusion

By looking into the poetry of these two we find out that what has made their work so popular is their relevancy to social issues of their time. They never fell into the daily life and always tried to de-familiarize the social issues of their time and had a critical and compassionate view about human rights and citizenship rights.

#### Key words

Morality, Rights, Poetry.

#### How to Cite this Article

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## INTRODUCTION

Until now a lot of research has been done about confirming to moral and legal social matters in the works of Parvin Etesami and Tahere Safarzade, for example *Sajjedi* has described the human rights and citizenship rights from an Islamic perspective and *Javid* and his co-researchers have examined the challenges between human rights and citizenship rights. *Hosseini* and co-researchers have analyzed citizenship rights in Persian literature while *Asadi* and *Babajani* analyzed the index of citizenship rights in *Boostaan* by *Sadi*. But so far, no research has been done in order to discover the instances and examples of these concepts and comparing them in the works of Parvin Etesami and Tahere Safarzade. And this increases the importance and necessity of this research. The main question of this research is: How have moral and legal topics manifested in the poems of Parvin Etesami and Tahere Safarzade?

## MATERIALS AND METHODS

This is a descriptive-analytical Study.

## DISCUSSION

### A. Analyzing the Poetry of Parvin Etesami

She by all means was a literate poet and is one of the best contemporary Iranian poets. The sincerity and strength of her expressions has made her a high ranking and strong character in Persian literature [1].

#### 1. Freedom

The word freedom is a sacred and admirable word for any thoughtful and understanding person. In Islamic thought, achieving freedom evolves the character of the person and brings him closer to the worship and sincerity of god and socially people are allowed to choose their county's political and economic faith. Such views were first brought up during the constitutional era [2].

Parvin's bird in trouble is a symbol of liberal people in chains and in the *Masnavi of Seide Parishan*, after describing the feeling of the bird which is trapped in the cage of accidents, says:

*Our friend said that we are afraid for our life where do liberals find peace;*

*You are drunk and we are wandering prays you are free and we abide by commands;*

*The effects of joy and sorrow are not the same being in chains and being free are not the same* [3].

Considering Parvin's rational, religious and moral commitments, she did not consider being culturally unrestrained, sexual deviation, offending religious values and the sanctity of family as synonyms for freedom.

#### 2. Injustice and Social Class Gap

Justice is a sacred word of value in all human cultures, societies and schools of thought. The word justice means equal division of things and putting them in their right place. Calling for justice is the mark of Parvin's view on morality based on religion and spiritually:

*He gave each an art and a nature/ He who created gems and natures and tears [3].*

Although she doesn't mention specific events in her poems, and is cautious in her revelations due to the harsh political repression of the ruler, she unveils the unworthy faces of her time; this poem shows her contempt for those in power and her love for the honest hard-working people [4].

### **B. analyzing the Poetry of Tahere Safarzade**

She considered a poet like *Allame Eqbal Lahoori* as a man-made, reform and considered a poet as a social reformist. At the time I considered shah as the source of all the misery and honestly in was America and after communications with some committed intellectuals especially poets and writers from South America that I understood the role of imperialism as I should have [5].

Among the others themes which are strongly connected to human rights and citizenship rights one can mention the following:

#### **1. The Call for Freedom**

What is meant by that is real freedom which can strengthen and bring growth to the society, bringing it closer to its ideals and stop the belittling of citizens and instead make it possible to guide them. Kant considered freedom to be an independence from anything but moral imperatives [6]. The call for freedom in its most clear contemporary interpretation emphasizes on the importance of conscience and justice in politics.

Safarzade in her poem compares freedom to a plant than endures hardships and grows but in the end is destroyed by the cruelty and tyranny of oppressors:

*That plant/ Which passed the thickness of cement/ And cut the stone skins in the nightly streets of Babol/ Until they were thin as cloth/ Was the plant of life/ Was the plant of life/ And your damned feet/ That smelly feet/ with blind boots/ Broke that plant/ That plant/ Was the growth of freedom/ That plant/ Was freedom [7].*

#### **2. Patriotism and Altruism**

Safarzade in order to show her patriotism for Iran says: "...some have said that Safarzade is a Muslim before being and Iranian. God took my hand because I was fighting for justice for my people and my country, and guided me. When in the poem love trip, I say: and loving is a prisoner that has the face of Joseph and the patience of Jacob, I'm defending my country and my people. But these people have turned everything into a game and insist that we have nothing to do with Iran and want to live according to international Islam. But this is not right. Anyone who has compassion for his country fight colonialism and I have compassion for all countries and god guided me." [7]

#### **3. Science and Knowledge**

Science and knowledge are one of the main marks of a society in the eyes of intellectuals. Today knowledge is considered to be a vital factor and competitive advantage in the success of institutions instead of material and physical

resources and knowledge is called intellectual stock and like any other stock and resource, must be administered.

*Knowledge/ Like corruption/ Like oppression/ has reached its peak/ Knowledge/ Like honor/ Like belief/ Like the techniques common for mercenaries/ is being sold and bought [7].*

This is why in most literary stories and text it is emphasized that science when joined with faith and self-awareness promotes the status of mankind and brings forth his happiness. Safarzade disapproves of a knowledge which is not joint with self-awareness and faith and considers it as something that destroys humans and says:

*Those who believe in the apocalypse/ Also like comfort in life/ So we must be grateful for the blessings / Humans are grateful for blessings/ So they are grateful for electricity/ For freezer/ For the speed of airplanes/ But under the ruthless mortar bombs/ The mouths and brains are crushed / How can it say grace/ And how can mutilated knees / Rise in honor/ Of the inventor of the missile [7].*

#### 4. Social Harm and Moral Corruption

Safarzade sometimes addresses the audience and talks about social harm and moral corruption in this way:

*Greed and covetousness/ Self-worship and cruelty/ Approve the status of "rape"/ And these elements of destruction / Most of all/ Forbid the entry/ Of the body of meaning/ To human lives [8].*

Sometimes complains about the social corruption and cruelty and extortion and says:

*Last year/ Was the attack of distaste/ The year of color photos and posters/ The year of injustice's trade/ Extorts/ Got fatter and fatter/ And in their minds/ The prices of things/ Went up/ And up/ And up.*

#### 5. Calling for Peace and Friendship

Safarzade defines "negative peace" in his poems by describing those veterans injured in the war and say about peace:

*What is the meaning of peace/ In my land/ In your land/ Those mutilated in wars/ Looking for what they've lost/ Lost hands/ Lost legs/ Lost eyes/ Know the meaning of peace/ Better than us [7].*

Therefore, humans are capable of mutual cooperation. Safarzade points out the nature of humans in this respect which is made from clean dirt. She associates herself with dirt and calls her spirit pure and associates' hostility and dirtiness with the enemy:

*I come from flower/ And enemy from fire/ There is light of guidance in the dirt/ In fire/ Corruption and sedition/ I was dirt/ Took the wrong way/ In the wind [9].*

Safarzade tries to expand the concept of national peace to international peace and mix the establishing of International peace which starts from the national level and ends in world citizenship, with democracy.

*Who writes on the margins of language/ Using the word democracy/ Towards democracy/ Has*

*named her own so-called status/ We/ Live in the age of the transformation of phrases/ Those who promise freedom and forgiveness/ In the shape of mass murderers/ They appear/ Because the united nations/ This stranglehold of protecting the law/ Was supposed to be/ By the lawbreakers/ Ignored [7].*

## CONCLUSION

Today "morality and social rights" have created new categories in the thought of contemporary political, literary and social intellectuals. Citizenship is the consequence of the relationship between the individual and the state the content of which is determined by the quality and manner of the said relationship. In fact, citizen is the main hero of civil society which in modern thought has three kinds of civil, political and social rights and each have their own attributes. In this inquiry some of the attributes were examined from the perspective of two poets. Parvin Etesami with regard for freedom, injustice and social class gaps expressed her contempt and called for people to resist the oppressor and call for freedom but in the language of metaphor due to the political repression of her society. But about not paying attention to orphans, suggesting hard work, criticizing poverty and people's lack of compassion towards each other, plainly describes a pathetic scene and explains social issues. Tahere Safarzade also directly expressed issues about liberalism, injustice and social class gaps and emphasized that in order to reach human happiness certain obstacles have to be passed and encouraged the audience to fight oppression and injustice. She especially emphasized on patriotism, science, social and

moral harms and described different aspects of it in her poems. Especially about calling for peace and friendship, she believes in negative peace in her poetry. In total, it can be said that what has made these two popular is the relevancy of their poems with the social issues of citizens and expressing critical ideas about their own nation and other nations. What is important in the works of these two social poets is that they never fell into the daily life and always tried to de-familiarize the social issues of their time.

## ETHICAL CONSIDERATION

In all steps of writing this Research, while observing the authenticity of the texts, honesty and fidelity have been observed.

## AUTHOR CONTRIBUTIONS

Planning and writing of the manuscript was done by corresponding author and second author helped in revising the manuscript.

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## CONFLICT OF INTEREST

No conflict of interest was reported.

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