

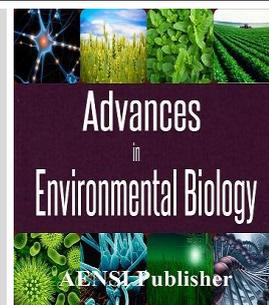


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### Social Phenomena from Ahmad Shawghi's and Parvin Etesami's view Points

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#### ABSTRACT

In literature sociology the works of most of great authors and literature are full of variety social themes and debates. These works, furthermore aesthetic aspects, have very important sociological values and dimensions and they have some essence of centuries thinking and culture and artistic creativity of great another and orators. Ahmad Shawghi and Parven Etesami, each is the most prominent literary faculty of their ages. The conspicuous similarity between the both wise literatures is in that when they came on any area of literary, planted a good sapling of social issues and irrigated blossom rook of affection and imagination by clean water of wisdom, the water that its source is poet's earthly findings or some trainings of heavenly teaching and interpretations. The present essay under "social phenomena from Parven Etesami's and Ahmad Shawghi's viewpoints" of these outstanding poets that each is the leader of the poem of owns age, the one in Persian poem and the another in Arabic poem and the both are the disputation bearers of literature critics. This essay attempts to analyze the viewpoints of the both great poets in terms of social phenomena, therefore it has been analyzed some pivots such as their outlooks on society, the rate of their braveries for processing pleading reflections, studying the factors of social backwardness of the people of a community and the issue of hope.

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#### INTRODUCTION

When we study literary works of two different nationalities and culture with the same theme and challenging one topic, we can generally consider two factors for it: one is the factor of borrowing: that is to say literary observes a theme in the literature of another nation and likes it and represents it as new form. The second factor being in common themes is the discussion of need. Man has naturally two need types; the one, natural and physical needs and another spiritual needs.

The first case that is completely clear meaning primitive needs that is at each man. As for spiritual needs: man regardless of his race and nationalities has common spiritual needs that is inherent affair. Leader of these needs can't be more than two things: the one tendency to goodness and another aversion to wickedness. The same cases appeared some common themes in literature such as: orphan, love for father and mother, love for child, doing favor to the poor, historical, political, social ... phenomena. Thus it may we see each of these themes in different literatures and nationalities without taking place discussion of seeing and imitating, but it is just man's common needs that can appear the same themes in the literature of different nations.

This essay intends to study social phenomena comparatively from Ahmad Shawghi's viewpoint the great Arabic poet, and Parvin Etesami the wise Persian poet to answer thereby to the following questions.

*Process area of the each to ethical trends:*

- Have cultural, social, political, historical process of their countries affected on their characters?
- How much is the both references to cultural, social, political, historical events and other social events?
- How is their outlooks on society?
- How have they processed the wishes of community by poem or story?
- How is ambience on their poems?
- Have their characters differences affected on the rate and kind of their wishes?

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- How much is their braveries for processing pleading reflections?
- What are the factors of backwardness of individual society from their viewpoints?
- Are their words hopeful?

Finally, it should be mention that the need of the contemporary society of the both great poets for these themes has been the factor which led the both to advance the same social phenomena in their poems.

*A summary of Parvin's and Shawghi's biography:*

This well-known eloquent is Rakhshandeh Etesami with pen name Parvin, daughter of Yusuf Etesami (Etesam Al-Mulk) who was burned in March 1907 in Tabriz and finally she passed away on 16<sup>th</sup> April 1942 in Tehran and was buried in family tomb in Qom.

Parvin first studied in the presence of her father and then continued her education in Tehran, at an American school and her diploma in 1925. She got married by her father's insistence in July 1930, but her husband who was her father's cousin and police officer (headquarters of Kermanshah police), was kilometers away from the world of reflection, emotion and literary talent of modest and literate Parvin; thus this inappropriate marriage didn't last long time and Parvin returned to her father's home after two months and half. And this failure put bad effects on her spirit and words.

Her poems are echo of owners and employers crimes and reflection of "owners and rulers" treacheries who had went in for sucking Iranian nation's blood. Yes, if the literature of each nation is the mirror of that nation's life and history, Parvin's poetical works is fully-fledged mirror of life of most deprived and oppressed Iranian people, whether at the poet's life and or before and after those times. [3]

But Shawghi was born in Cairo in a family which had mixed blood of Arab, Turk, Kurd, and Greek. He studied at law school. After finishing that, Toufigh Pasha Egypt Khedive sent him France to learn French law and literature, Shawghi immediately got a job in the court after returning from France. When Khedive Abbas Thami took over the rule in Egypt, Ahmad Shawghi became his popular poet and was bestowed the title "poet Laureate" or "Prince of Poets". He was the Khedive's speaker in political affairs.

When ottoman dismissed Abbas Thami from rule and replaced Hussein Kamel, Shawghi's anger and opposition was explicitly revealed. Thus he was banished to Spanish and stayed there to the first world war. He composed some poems in description of Islamic civilization. After the war he was allowed to return to Egypt but he didn't return to the limited environment of Egyptian court. Thereafter he focused on public issues of Egyptian people and wined fame so much in Arabic world so that he was called poet Laureate. His most famous work left is his poetical works called Shawghiyat. [15]

Shawghi's poet has been touched by different steps of his life and the events which he faced with them. The large culture that Shawghi had recognized and long travelling which had added to his knowledge and political status of that time and his poetic faculty being bestowed him and his refractory spirit wanting to claim that is equal to the ancient and modern poets and finally his mild nature which tended to moderateness and flattery had made a double character of him who had stayed wandering both in literary roads and political roads. [5]. Finally, he had away in 1932 A.D while he had tremendous wealth and was continuously creating new works. (The same, p: 976)

*The effect of political, social, cultural, conditions of the country on their poems:*

After constitution native and political mottos was gradually replaced with critical and social matters. Poets and authors focused on social issues including law, social welfare and poverty-removing. Parvin composed her poems at such times and as social situations requires or sympathy for afflicted people or doing well by them or the both, tended to compose critical and social poem and composed simple and effective poems for society.

- O 'unaware, our tribe is very ingenious
- Ingenious has never been humble
- I am ant, nobody kill me intentionally
- You are snake, wherever it is will be hit its brain
- With bad, the blue heaven does nothing but doing evil
- No fruit will be plucked from thorn, but thorn.

These poems are pointing to her deep thinking about all social issues of her age, that is any topic which concerned the people's conditions, fate and interests of her age people from the government state, the relations of authority with people and .... She has related in the Masnavi of the judge of Baghdad sickened that when governmental judge sickened he sat his son in his seat to accomplish the functions of government organization and the events which happen during the story and we see that how the son is in control of judgment affair. A rustic presents in him and says:

- If this court has held for judgment
- It should be found be that what cruelty and obstinacy is this
- I said don't think about this impossible thing
- If you want to be judged fair you have to pay money (gold). (The same, p:227)

She looked at the Iranian community of that age from different aspects and followed all forms of social life, thus she has spoken about variety aspects of people's life of her community in her poems. (Akbari, 2007: p294)

From other side Ahmad Shawghi appeared in the think of social and political issues. At his adolescence and youth periods, he was Khadiv Ismail's protégé and grew by him. Therefore it was natural that he was affected by social and political environment of around himself and the most reflection of this impressionability was evident on his sorrows and even on his life. [28]

Shawghi loved his hometown and liked to compose a poem about his hometown:

Our homeland goes to the Shabana like green land that rihan shake on it.

(The same, p: 259)

He liked his hometown very much and when he was in Spain cried for separation from it:

O dwellers Egypt I do not remain at the time of fulfillment and we are absent in our country

If you missed our important person, there is no enthusiasm in our country

If you get us to Egypt in the prison I Wonder: which person is in our prison

(The same, v:2 p:108)

He indicated social and political issues in his poem and for this and particularly on educational issues he was follower of Abu-Tammam and Bohturi.

Dear workers, devastate your age is get away and build ground, Without if you don't try, you do the mistake

(The same, v:1 p:90)

Or teaching woman was a common point that Shawghi and Parvin had consensus on it. In Parvin:

- A woman who don't buy the pearl of training

-She will sell the pearl of dear life cheaply

Shawghi also took efforts to train women:

if the women choose the false way the man are in the false way too

[28]

For woman furthermore playing motherly role has also the duty of training; because he believed that as mother shakes cradle by his right hand, shakes the world by his left hand. Too or in him orphan isn't who has lost his parents but is who guardians couldn't train him.

The orphan is not a person without parents the life and authority are oppress

Hitting their world is prudent and good breeding in substituting time

The orphan is who received him the father abandoned or busy

(The same, p: 183)

#### *Ethical themes in Parvin's and Shawghi's poems:*

Parvin Etesami's poetical works is in the richest poetical works in which moral teaching and social reflections and considerations have allocated extensive place to themselves. Indeed he is more than anything praising the noblest virtues and high human ideals.

-The pleasantness of being garden is benevolence

-A colorless and unpleasant garden doesn't flourish.

And dealing with social discussion and speaking about the mob lest virtues don't leave the least opportunity for verbosity and self-praise, even telling out her grievances in Parvin's poetical works. [29]

Few people have attempted motherly and intimately in improvement of morals and purification of human affections as Parvin or they may have spoken about the deprived pains of community instead of complaining about their personal pains as Parvin. (The same, p: 236)

-World threw to me whatever stone that it had

-It has no longer any stone in its sling.

Saadi is excellent in focusing on orphans pains to most of poets of Persian poem; and himself say for us the reason of this awareness and advantage as this:

-I can understand orphans pains

-For I lost my father when I was child

But not Saadi with his comprehensive insight and not other classic poet have advanced the deprived and orphans pains as eloquent as Parvin in the area of literature and society and they haven't illustrated the deprived and orphans pains as shocking as Parvin:

-The life which is here is the flames of heart

-It won't be extinguished by rain and spring water. (The same, p: 92)

Few male poets have punished the oppressive such realistic and attempted such realistic in purification of human affections on the helpless and the shelterless. It may one of the reasons of this furthermore familial and social training is motherly nature or being woman the poet that speak so realistic and motherly about the injured hearts of the helpless and orphans. [29]

-An orphan child asked from among them

-What is that shining thing which is on the king's crown?

-An old humpbacked woman approached and said:

-"This is my tear and your sufferings"?

Parvin's time has been very turbulent. Political strangulation and social difficulties of her age have veiled and frankly been put in the poems of most poets. Having subtlety of disposition, she passed by all of these issues and instead of reflecting improper political and social states, she has sufficed a kind of moral-social impression by representing ethics and indicating poverty and deprivation and severe affection needs particularly among youth generation.

-An officer saw a drunk and collared him

-The drunk said: "O guy this is a shirt not bridle".

At this elegy, Parvin has pointed to the extreme of moral and social corruption in so far as she mentions in a part of the poem that there isn't a conscious man who can performed the rules and this is indicating that rules and this is indicating that social corruption and poverty been at each period of history to date and there are. [26]

Humanitarianism, philanthropy and fairness are among the most important social discussions of Parvin's poetical works:

-O world, why I am stone and you are shining ruby?

Few poets of the great of Persian literature, before her have thought so much about the people and the helpless and the oppressed pains and spoken so intimately and artistic about men and humanity and high ideals. [29]

In general trying to change and reform basic principles, Parvin always seeks to illustrate a landscape of a deep reality that she herself has found, she doesn't just deal with the exterior of social realities, but she seeks the base and roots of corruptions and social vermin.

At the fragment "one day garlic said snidely to onion", she reproaches fault-finding with others and concludes that:

-Don't magnify himself unduly

-You are among the dwellers of this world, too

-If our way is wrong and uneven

-How is you yourself travelling this way

-It is better that you see your see your fault first

-It is better that you say your fault first

-We are athorn in our branch office clothes

-Why do not you shoot tons of cleaning and donotgo?

Structural elements of Parvin's poem has root in the realities of human life and in fact they are a crossing from real world to ideal world. (Manuchehri, 2007: p256)

Parvin constantly encourages her addresses to morality and benevolence including unification, confidence, seizing an opportunity, hope, independence, chastity, constancy, truthfulness. For example, she says on seizing an opportunity:

-For earth swallows your as torpedosuddenly

-You anyhow seize this opportunity

-Don't spoil passing life

-There are many months and weeks after you but to obtain

-This happiness but which is in between.

Parvin has regarded morality the integral part of religion and Parvin's moralism frame is based on social mysticism, thus her words more indicates the points which is praised by religion and mysticism, as in mentioning to the good, she leads the reader to what is guidance cause and avoiding what is perdition canes.

-Contentment is a treasure if you wish Qaroun

-If you want to bein his beggar King Solomon.

As in mentioning to the bad, she considers some points with prevents exiting reader or society from right way and arriving at a way which is perdition cause:

-Don't go to a way that your foot would be tied

-Don't do a thing that sober would laugh

-Whether in functioning or trying a thing you must not need some one's help but yourself.

Unlike all or most of poets, Parvin doesn't compose amorous poem and knows a love as true love which is real and heartfelt not unreal and literal.

-Love is that which is heartfelt

-The word is what is said

-Amorous is who dies for lover

-It should be functioned; this is word, just word.

But the fact is that throughout her compositions, love for humanity, freedom, social, justice, science, art, knowledge and research, motion and dynamism and work and worker, love for the deprived, the helpless of society are revealed.

-Why is the deprived business is unsuccessful?

-Why is the poor's blood is worthless?

-What is happened that just was abolished?

-Why are mercy and fairness rare?

-Be your beggar if you want Soloman's

And all of these cases can be regarded among Parvin's moral tendencies. As for Shawghi it should be said that he constantly invites people to good moral tendencies.

If morality is based its huge selection In this world, you are the builder

[28]

Among other cases in terms of good moral tendencies is inviting to patience with social events whether it is pleasant or unpleasant, Shawghi reminds that man should be patient whether, in happiness or in unhappiness, for each, in a manner of speaking, can lead man to aberration and preventing himself from following the way. Happiness and unhappiness drown impatient man in proud slim and unhappiness causes over disappointment to get hope.

Patient on the my life's gift and the misery the Sian of my life's gift and the misery

Don't give the gift and Misery my life's gift and misery are mislead

come, fareg despair from himself for an hour And radiant to the valley beam

Shawghi constantly invites man to thinking about the events of world.

Long Hout swam along and washed think to the important work with his wise

And he says "if you analyze each of these events, you don't find life nothing, but a tool and the world as a deceit":

do the life such a play dear self you find in vain and hopes to live and find how to spend and believe death, life ego

In Shawghi's compositions like Parvin's poetical works focusing on the noblest virtues. In the elegy "Nahj Al-Bordeh", Shawghi praise the holy prophet (PBUH) as indescribable example for the noblest virtues and having good human characters and says:

Mohammed Bari elite, and mercy to and a view of God's creation and God knows from

*Parvin's and Shawghi's outlook on society:*

Parvin Etesami regards as a green garden with fruitful trees but impressionable of events hurricane, impressionable of good and bad. He believes that being is intrinsically pure and this is the being's deed that turn it to garden or salt-marsh.

-When your being was created, it was as garden

-Bad deed tort it to salt-marsh

According to him distinction dimension of men is their existential effects and as these existential effects are more useful and more effective and caus leading to right and reality that is the same perfection to the same extent it makes never its owner to high ranks of human character and mere reality.

-How good is being mined full of knowledge light

-Being shining like Moses from light of self-revelation

-Having dialogues with God at mountain and plain

-To became divine light wherever that is devein

-To be like charm wherever that is snake

These works not only are authentic for physical dimension that "say: the pleasure of this life is little"(The holy Quran, surah An-Nisa: 77) but for meaning and spiritual effects that according to him.

-Science is being capital not treasure of property and gold

-Spirit must become rich by that (The same, p: 114)

She looks at society mystically and possesses essential moral values for leading society and her fellow-creatures towards human characters and in a physical world full of darkness in which people are in dilemma of need, she is a shining light eliminating darkness.

-We that foster enemy as this

-How it is possible to forget friends

-Parvin this word isn't out of egotism

-Everywhere that is some light, it result from God's lights

Parvin also represented corruptions and faults such as spiritlessons of people's attorneys, ignorance of public, to receive a bribes judges, class distinctions, the proletariats property, oppressing people by her ingenious words and she wants to be removed them. For example in the poem "judge's robbery", she points to ruler's robberies as this:

- While thief steals at nights
- Rulers steals at bright day
- If need deviated us from the right way
- Devil took judge wherever it wanted

And also in a poem under "to blame ignoramus", she regarded osprey the sign of knowledge and power and fowl the sign of ignorance and in which she has blamed a number of inferior people who have chosen begging with this opening verse:

- Osprey look at the foul in castle and said
- That how this group is spiritless and self-indulgent

Generally Parvin's struggles with malevolence and also the factors of backwardness of society are: greed, tendency to evil, willfulness, self-conceit, egotism, worldliness, darkness, passion. For example, she says on willfulness and egotism:

- Don't be willful that willfulness
- Expelled Adam and Eve from paradise

At height of "Rabazeh", Ahmad Shawghi passes his look to society from earthly land to blue horizons of heaven. To his mind, world events will raise Cain in human society so that from its severity the brave take shelter in patience and the timid die immediately:

I do not see the days only fighting and see and the valiant of patience  
 Lord forbid composure when shelling Matt cheese, Audi cautious [29]

Shawghi liked his hometown and wanted to make it so that not be better than that country. Thus he turns to social issues and intends to make his poem as a tool for reforming some corruptions. For example, training in the poet is the fundamental element that the bass of independence and improvement is on that and rather it is as an element that literary and rational life of nation is scattered without it.

Brought up on equity for the brilliant find them the Owner of rights

He who builds foul unorthodox He who builds the personal enemies and assesses the logic of each twisted logic And show him opinion on integral matters

On the other hand, Shawghi believes that poverty is one of the most important effective factors in backwardness of society. Following explaining the phenomenon the poet speaks about the cause of poverty in society that one of the factors of poverty is bad economic conditions among people:

Then I read the events of nights I found the poverty near him

As well depriving woman of studying is another important factor of backwardness of society and he regards it a cruelly that includes woman and their children and the hometown as well: if the women choose the false way the man are in the false way too

#### *Parvin's and Shawghi's outlook on woman:*

Parving regards Iranian woman in learning equal to man and by considering woman's backwardness, she sorrows for their pasts and her neglects:

- As of woman in Iran wasn't Iranian before this
- Her occupation was nothing but adversity
- She slept in a cage and died there
- There was not a name of this bird

She wasn't an ordinary person to eulogize rulers for social improvement. She wasn't the effect of exterior powers and known her creative values and by independence of opinion, she consciously dominated over life.

- Since pure soul is to the extent of perfection
- Seeking perfection body is trouble (cause)
- Someone who saw this pure brightness
- Left this dark place

Shawghi also known essential educating woman and says: "when a mother is in the dark therefore hometown is injured in revolutionary movement, as ignorance of Egyptian mothers motivated his sympathy feel to teachers, for they are alone in the area of educating children of the nation and mothers can't help them with this important affair, so ignorant mothers nurse the children who are all ignorant":

I don't apologize you and find it a load on myself Among men, heavy burdens found Assistant and deprived In Egypt mothers are nice

if the women choose the false way the man are in the false way too [28]

In most cases, Parvin and Shawghi have common ground and there is some differences in them in putting secondary issues. For example, about Hejab, while Shawghi confirmed having Hejab among his family and emphasized on necessity of this issues for courtier customs of that time in the elegy of "Saddah", but when he was released from those customs, he composed other elegies breaking that elegy.

Tell the men: overwhelmed captive Bird Ahadjal when to fly flimsiest wings iron Notch legs and silk

And this presupposes that Shawghi didn't actually believe in Hejab. [11] For Shawghi has emphasized on the necessity of taking Hejab in the most of his elegies:

Tell it to the delinquents for Hijab God did not block on the same facts  
 If you do not Leicester literature of songs Do not sing silk, not Damask  
 Therefore his real belief is this that woman can appear without Hejab in society.  
 Egypt renews its glory their women are renewables  
 As our case bosom Be the best incubators

So if woman hasn't correctly been trained, Hejab is prison for her not fence. [5] But Parvin, when taking Hejab was regarded as an advanced function, her poem encouraged woman to have Hejab. [13] But that Hejab, that she has in mind is a real and internal Hejab not an exterior and fallacious Hejab.

- Eye and heart must have cover, but of chastity
- Worn tent isn't the base of Moses life.

*The rate of braveries of the both in processing pleading reflections:*

At one of darkest political-social ages of Iran, at highest point of political despotism that it naturally included science and literature, Parvin composed moral heroism frankly and with particular moral heroism, which they were indicating despotism and social discriminations and disregard of spiritual human values.

- Subterranean belongs to orphan and garden is minor's property
- All of them are the outcome of cruelty there are no property and rank.

In the conditions that safe research within limits in "king" was, she performed her serious poetic mission that was indeed indicating the existing facts of the society.

- Tell the truth, Parvin, why you should fear it isn't true to be hidden truth for untruth.

Parvin's poem is various classes of people, she has heartily understood these findings and informed the powerful of them frankly and bravely.

- It governance, tranquility, fortune and rank are their rights, so where are our rights?

It can be said that struggling with oppression and having frankness in indicating disorders of the society are among attributes of Parvin's poems. She not only struggles with cruel men but also struggles with oppression everywhere and every time.

- Struggle with who oppresses you
- Be quick like me when you are functioning

If we study Parvin's age and years before that in persecutions that ordinary group of people sustained, we will find the importance of this great lady's frankness, then we will find the rate of her bravery. Consider that how she reveals the badness of deviant functions. In an elegy with this opening verse:

- One day a king passed by a passage-way applause was raised from any alley and roof  
 And she says at the end of this elegy:

- Parvin what is profitable speaking about right with deviants
- Where is such man who isn't offended with right word

And she reveals class difference of the society of her age with how deliberation.

- Everyone who puts on good clothes, he/she is deserving and great
- Go, you have hundreds patches on your clothes. O, painstaking.

And how she describes dark end of cruel rulers.

- If you persecute people, you will be persecuted by world
- Heaven doesn't make a mistake about punishing.

Shawghi is also very brave as Parvin he makes love to his country, Egypt and describes his bravery on protecting from his country: as this "A poet's pen in protecting from his/her country is sharper than polished swords".

Like Egypt from the bottom of my heart Like its name from the bottom of my heart  
 I will collect history one day when appeared on the villains  
 I started to get away from bad world forbid face and the world in front  
 Tore the – Dauntless- A pen Greatest enemy of Hussam [28]

He has awakened sleepy and stagnant feels of a nation by indicating colonization rule on their country and invites them to struggle with the powerful by putting his finger on their patriotism senses and braveries.

Are you in the light of cities Gas without Muhannad and Sinan

*Methods of the both (Parvin's and Shawghi's) in processing the issues of society:*

Social issues and discussion occupy extensive place in Parvin's poetical works: "and the same focusing allegory and disputation and personification for indicating matters, give her poem special advantage". As the couplet-poems "A thief was taken with the judge of Asas" that is dialogue between judge and thief.

- He (judge) said: "tell, what is your job"?
- He (thief) answered: "I am thief like the judge".

-He (judge) said: "where are those gold's that you have stolen". Said: "they are in the wallet of your disguise (Hypocrisy)".

To be effective more her advices on addresses, Parvin utilizes verbal and poetic technique types including narrations, proverbs, disputations that they are in this way valuable tool which help Parvin achieve her goal that is guiding fellow-creatures to deliverance. [18]

The technique of question and answer or "dialogue", is very strong in Parvin's poetical works and it is one of the greatest her poetic advantages in form and content, she has been very success in personifying objects or using metaphor and symbols and indicated most of her ideal, political and social demands as metaphors and symbols, therefore putting various issues as dialogue and dialectic is the most effective method that Parvin has used it; for poet develops word and describe details precisely by organizing, various dialectics and allows his/her feels to be manifested more. As the poet play the role of a narrator in these dialectics and she is evidently herself the narrator of event and the observer of that, but in fact she is herself that speaks and indicates her sorrow by fiery feel.

Putting the state of a drunken who has been caught by an officer in which she deals with some bitter social facts is another example of this type of dialectic and simple and familiar dialogues that the poet conveys a feel of regret to reader.

- Officer saw a drunken in way and collared him
- The drunken said: "O guy, this is shirt not bridle"(The same, p:97)

It should be mentioned that Parvin's language, is not special language. This is the content of her poem that personifies her language. [20] But it can be said that she speaks in people's language about people's pains fluently.

- I have seen many things but I haven't asked
- My heart is heart either, it isn't iron

Undoubtedly it is the mixture of form, and theme and content that promote the poetic language. Parvin's language style is the same language of the ancient with the same typical words, she doesn't use different language to different characters. For she is entirely unfamiliar with dramatic structure. Orphan, old whole speak in the same language and as to choosing and ancient method it is very clear and near to mind and it is observed no adverbial in it. But with so much fluency, within her people language there is never frailty. (The same, p: 112)

- A poor young, complaining, said to an old man
- Time is never in accordance with my desire
- Poverty wore out my body and killed my spirit
- I am satisfied with death that is not free, either
- There is no one as miserable as me from the sudden calamities of this world And/or:
- The right arrived and old darning complained that
- Good for day is for at day
- I deal with string and needle
- I darned many clothes, but I have put on a clothes that is as riddle
- This much drudging and pricking with a needle
- Is as digging of a dark with the tip of needle
- At the corner of a dark kitchen, pan said to pot
- How you were impudent that you didn't die for sadness
- Your back has become black tar with soot
- How you poor were unaware of your fault
- It answered we are the both deserving of oppression
- You, o guy were as simple as me, too
- Persecution of fire and firewood aren't just with me
- You also deserved asks and spark
- If you had looked at your black back
- You wouldn't proudly have look at other faults
- I would get very dejected, if you obscure-minded were whiter than me

In order to indicate social and political facts and pains of her age for strangulation atmosphere, Parvin uses symbolic language, she describes the realities of the society symbolically as her contemporary poet Nima's, but Parvin's symbols are franker and more boldly than Nima's symbols.

- One day a king passed by a passage-way
- Applause was raised from each alley and roof
- From among them, an orphan child asked
- What is bright thing which is on the king's crown
- As old hum backed woman approached and said
- This is my tear and your sufferings

Beyond boundaries, Ahmad Shawghi has also put all of his anti-colonialist and social and political reflections and criticisms as poetic story, narration and drama from animals. Shawghi's narrations are not without disadvantages in literary and some are deep and beautiful as the following narration:

Fell donkey from the ship in darkness cried his comrades and rue  
 when the moon reach to it Ships are in front

She said: Take him as he came sNot swallowed because he is not digested [28]

Or in the poem "Leili and Majnoon", Shawghi replies the question of someone who asks him why do you get silent each time I ask about Imam Hussein for my heart is with him and my language is against him and he continues I prevented my tongue from praising Hussein there not be cut my tongue by Bani Umayeh. [23]

Ahmad Shawghi's poem is also known as fluency of language and integrity of words, but Shawghi was generally expressive tongue of the society of his age and shouldered the title of poet laureate and lender of new history. The ancient have also remarked on that Arabic poem is indebted to Ahmad Shawghi's poetical words and his mute language and translations. Meanwhile one of his fellow-age called Muhammad Hafez Ibrahim during holding a meeting, for glorification and allegiance to Ahmad Shawgh, introduced him to the whole as poet laureate and these delegations had pledged allegiance to the my middle amiralghavafi may come to them [28]

Most of the great Arabic poets attended the meeting and they swore allegiance to him for being poet laureate. On this occasion weekly journal "Al-seyasa" published particular edition on this poet. Similarly, the journal "Apoulo" published a particular edition on his literary life, in December 1933 after his death. [19]

#### *End of the Parvin's and Shawghi's great poets:*

Parvin on the one hand for being trained with professor familiar with permanent method and cultural and literary in heritage of Iranians and that she has composed poem as them, is like old poets and one of the last reservoirs of high poets and with the ancients experiences and on the other hand she possesses changing new reflections of modernist people of her fellow-age namely early of 14<sup>th</sup> century A.H. [18] Parvin can be called the greatest Iranian poetess and among the most well-known and well-spoken poets of Iranian literature history. While she had short life, but at the same short time, she won fame so much after printing her poetical works. She died on 16<sup>th</sup> April from typhoid fever. [14]

On the other hand among truthful, resistant and anti-oppression poets there is one called Ahmad Shawghi who resists will oppression? And protects from the oppressed bravely and the both continued this way to the last moments of their life's Shawghi was expressive tongue of the people of his age and for this he was appreciated by his fellow-countrymen. After his death on 13 Jumada II in accord with 14<sup>th</sup> October 1933 by making and setting a statue of his figure in Italy, in one of Rome gardens. He was one of the first Arabic poets who invented poetic drama. [27]

-This who dark soil is her bed-side

-Is the star of literature heaven, Parvin?

-Although she didn't see but bitterness in the world

-But her word (poem) is very sweet and the gardens with the songs inside Reap of every taste for enthusiastic and which one Hopes which demand and chronicled [28]

#### *Conclusion:*

In this research, we found that political social and cultural conditions a society have been one of the important concerns of the both poets, and it was pointed by poetic examples in this research that the both poets have focused on these issues precisely and reflected them in their poems.

Similarly moral teaching, social deep thinking, purification of affections and appeasing men's pains, glorification of the noblest virtues, particularly struggling with poverty and ignorance and oppression are the important advantages of Parvin Etesami's and Ahmad Shawghi's poems. In other words, dealing with moral and social and human discussions and themes using allegory, personification, dialogue and poets stories and dramatization have given particular value and credit to poem and art and literature of the two great poets. An art that as reflections and practices of all the great and teachers and servants of humanity it is in time a light on the way of humanitarian truthful people who help human travel perfection way by their reflections, words and deeds and think to fulfillment of high human ideals in a larger extent throughout the world.

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