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Պարսից գրականություն և պատմություն՝ ի մեծարումն Սաադի
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**Survey the subject of working and avoiding laxity and its reflection on
the poems of Hafiz Ibrahim and Ashraf al-Din Al-Qazwini**

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Abstract:

One of the factors and signs of backwardness of a society is the laziness, laxity and unemployment of its youth and people. Whenever a society decides to recover the economic, political and cultural ties and reach the desired degree of freedom and independence, a solid strides in this way is working and making an effort and avoiding laxity and laziness. While involving in business helps to the development of economy and politics and in general, the strength of a society, also is important to the growth and prosperity of talents and personality development. Importance of the business in Iranian and Egyptian community in the constitutional and Revolution eras, is further characterized. During this period of Iran and Egypt, we are witnessing the developments that in some respects looked like the other. The appearance of committed poets, writers and intellectuals in Iran and Egypt, are the similar consequences of these developments. Each of them take a turn in making efforts to awake the people and the growth and development of their society. Ashraf al Qazvin in Iran and Hafiz Ibrahim in Egypt, were of those people. In this paper, we will review the issue of work and avoiding laxity and sloth in the poems of Hafiz Ibrahim and Ashraf al-Din Al-Qazwini. The two men are known as "People's Poet" and many lyrics of their poems are to evoke the endeavor of people and especially the youth and discourage them to weakness and laziness.

Keywords: Sayyed Ashraf al-Din Al-Gilani, Hafiz Ibrahim, Persian constitutional revolution and Al-Nahda, the importance of work

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1- **Introduction:**

Developments in the Iranian Constitutional and Egyptian Revolution eras and in fact across all the Arabic countries, which typically came into existence in the wake of the Industrial Revolution in Europe and is influenced by it, causing vibrations and effects in all elements of Iran and Egypt, and creating the opportunity in order to people of these two countries become familiar with other nations and feel development of the Western countries in a tangible and close way and perhaps for the first time, feel the backwardness of themselves and their country closely, after a long period of stagnation and arrogance that had been with them. For this reason, intellectuals and thinkers and scholars of the two countries by comparing the situation of Western countries with their own country, were to make people aware and awaken them to the growing negligence that were upon for years.

One of the reasons for the backwardness of a society that the thinkers and writers of it had discovered and wanted to fix it was the weakness and unemployment of people and waste of time and life in their countries. So, they tried to resolve this factor of the backwardness by different ways and instruments. In this process, the poets used their poems as a tool in this way. Because poetry plays an important role in the correction of population's behavior. (Al-Rezghi Al-Gharani, ۱۴۲۵: ۴۷)

In every era, there are some poets and literalists who have the sense of commitment and responsibility against their community. Especially during the Constitutional and Revolution eras in which because of the different political currents and presence of foreign troops in the country, people lived in the hard conditions and poets and writers felt more responsibilities. We see such a feeling of responsibility towards the society at the poems of Hafiz Ibrahim and Sayyed Ashraf Al-Qazwini clearly.

1.1 **literature:**

About literature we have to say that almost in this area there is no any special research. But there are a few articles and research close to the subject that here we will refer to it:

۱. The article "Constitutional reflection in poetry of Nasim Shomal and Ahmad Shoghi ", Qassem Sahraii and Ali Nazari, *study of Persian Language and Literature*, No. ۸, the spring and summer of ۱۳۸۶. The author of this paper has studied the effect of the constitutional period and the era of movement in the Lyrics of Nasim Shomal and Ahmad Shoghi.

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Դ. M.A thesis "*Comparative Analysis of opinions and ideas and thoughts of Sayyed Ashraf al-Din Al-Qazwini and Hafiz Ibrahim*", S. Birjandi, Semnan University, Department of Persian Literature, fall of ۱۳۹۴. In this thesis, tips and common issues of Hafiz Ibrahim and Nasim Shomal poetries have been studied.

Դ.1 Objectives of the research:

The main objective of this paper is to examine and compare the views and comments of Hafiz Ibrahim and Sayyed Ashraf Al-din on business and avoiding weakness by relying on the poems of them. This article reviews the literature as a part of the culture of Iran and Egypt and is going to show the importance and honor of work in terms of poets like Hafiz Ibrahim and Sayyed Ashraf Al-din and relies on that working and making an effort and avoiding sloth, have a direct impact on the development of a society.

Դ-1 research questions:

This article seeks to answer such questions:

1. In which way and how had these two poets used to encourage their people to business and working?
2. How much the effort of people is effective in development of the community? And what is the role of poets in this context?
3. To what extent do the Islamic values have the role on encouraging people to business and prohibiting them from weakness?

Դ- 1 Hypothesis:

1. Both the poets in encouraging people to work and putting them away from sloth, acted as a mentor and guider, and always with a reason, invited a lot of people to it. Of course Nasim Shomal in this context, handled humor and criticism sometimes.
2. One of the most important factors in the development of a society is the efforts of the people and poets have played an important role in this regard. Because they can put the concepts related to this issue in the form of poetry and beautiful sentences and offer to people and with poems, incite people by the will of them.
3. The Islamic culture has always encouraged people to work and avoiding them from weakness and laziness and because the valid religion of both Iran and Egypt is Islam and

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the people of the two countries tend to the religion, poets have used religious concepts to encourage them to work.

Ճ-1 Methods of this research:

Our approach in this paper is descriptive and the contents have been gathered from libraries.

Զ-1 Resources for the research:

The main source of this research is the poetry of two examined poets. The history books in Arabic and Persian literature, such as "in the constitutional history of Iran" written by Ahmad Kasravi and the books of "History of Arabic Literature" by Shawqi Daif, are from our other resources.

Դ. Analytical Processing of the Topic:

"Work is a part of human life. In early societies, it has been done in order to provide the needs of survival. Work in the historical context of attitudes and definitions, has been changed widely. But the thing that mostly changed the concept of work and brought it into a new context was the industrial revolution in Europe in nineteenth century. (Foyouzat, ۱۳۸۳: ۱۲۸) "In different cultures, different types of work is defined and each of them has varying degree of importance. For example in the ancient Zoroastrian culture, it is one of the key slogans of "good deeds, good thoughts and good words." Because this religion has much emphasis on business. Of course in this religion, the reason of most bad works is unemployment. (Irani, ۱۳۵۳: ۴۴)

In Islamic culture, it is also emphasized. As in the Qur'an, Allah invites people to work:

" فَإِذَا قُضِيَ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ "

(The Quran, chapter ۶۲: ۱۰)

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. Since the Friday sermon at Friday Prayers, trade and business is prohibited, in this verse transcendent Allah commands that after Friday Prayers, disperse in the land and work in order to find bread. Many traditions have payed attention to this issue very much. For example, Ali ibn Abitaleb said in Nahjo Al-Balagha: If working causes trouble and fatigue, unemployment

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is causes spoilage" (Ibn Abitaleb, ۱۳۸۲: ۴۶۵). Although working always is with suffering, unemployment is a continuous source of corruption."

**۱-۲. Invitation to business and prevention of unemployment in Arabic and Persian
poetry:**

According to Arabic and Persian literature, the issue of business and avoiding laziness and weakness is one of the issues that poets have always mentioned it in their poems. For example, Saadi Shirazi, Iranian famous poet has paid a lot of attention to this issue in his poems. He says that working and earning a living is better than obeying and providing services to the commanders:

به دست آهن تفته کردن خمیر به از دست بر سینه نزد امیر

(Saadi, ۱۳۸۸: ۱۳۴)

Translation: If a person with his hands, melt an iron, (if man attempts to obtain sustenance and provisions on his own feet) it is better than to be a servant of the rulers. He also elsewhere, forbids people from indolence and sloth in seeking the sustenance:

گرچه بیرون ز زرق نتوان خورد در طلب کاهلی نشاید کرد

(Saadi, ۱۳۸۸: ۵۶)

Translation: It is true that the God gives the sustenance but people have to work in order to get their provisions.

Arab poets have paid to this issue. For example, "Ommat ibn Abi Salt" (died on ۶۲۹ AD) is a poet of pre-Islamic period that about encouraging people to work and earning a livelihood, said:

لا تَقْعِدَنَّ بِكِسْرِ الْبَيْتِ مُكْتَتِبًا يَفْنَى زَمَانُكَ بَيْنَ الْيَأْسِ وَالْأَمَلِ
وَاحْتِلَ لِنَفْسِكَ فِي شَيْءٍ تَعِيشُ بِهِ فَإِنَّ أَكْثَرَ عَيْشِ النَّاسِ بِالْحِيلِ

He believes that the provision is not like a man's death that finds out people wherever they are. But everyone in order to get its sustenance, should make an effort:

وَلَا تَقْلُ إِنَّ رِزْقِي سَوْفَ يَدْرِكُنِي وَإِنْ قَعَدْتَ فَلَيْسَ الرِّزْقُ كَالْأَجْلِ

(Ibn Abi Salt, n.d: ۵۷)

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Translation: do not sit at home depress and sadly to lose your time and frustration in the hope / think about an option for yourself to live with it as most people's lives are spending with remediation/ and do not say that my sustenance will be brought very soon. If you sit in a corner (your sustenance will not arrive) because sustenance is not like death.

Գ. Persian constitutional revolution and Al-Nahda:

Constitutional period began with the Constitutional decree signed by Muzaffar al-Din Shah on ۱۴ Jumada al-Thani ۱۳۲۴, and also the formation of the National Assembly and the constitution in the same year. (Kasravi Thabrizi, ۱۳۸۷: ۱۷۲) Age of movement in Egypt and other Arabic countries began as well as with the attack of French army led by Napoleon Bonaparte. (Zeif, n.d.: ۱۲) Shortly before the Constitution and the constitutional period, due to the presence of British troops in Iran, made the situation of this country disorganized. (Arian Pur, ۱۳۷۲: ۷۲) In the advent of the Constitution, the Iranian community from some manufactured products and growth of some simple factories' point of view, had changed. Also in terms of the culture of this country, some changes was observed. (Shafiei Kadkani, ۱۳۸۱: ۴۲) From the cultural point of view prior to the Revolution era, the situation was chaotic in Egypt. A push of corruption and ignorance had surrounded throughout society. In all three years that the French army had presented in the country, Egypt was turbulent. But in just three years, various groups of French industrialists came to Egypt and then the government of Egypt sent the groups of students and young people to France in order to study science and technology and thus, the opportunity arose that the Egyptians closely became familiar with the developments of this country. (Zeif, n.d.: ۱۲) "In fact, the situation of both two countries of Iran and Egypt have many similarities with each other in terms of domestic tyranny, the emergence of foreign colonization and resistance of the people and public intellectuals to combat it in the late nineteenth and early twentieth century. Establishment of new schools and the dissemination of new ideas among the people, publication of newspaper, development of printing, and the weakness of government in figuring the foreign influence out are the factors that played a role in the wake of people of Iran and Egypt and moving them towards freedom and fight with tyranny. "(Sahraee, ۱۳۷۶: ۲۵)

Iranian and Egyptian poets used their talents to achieve and get freedom, patriotism, national feelings and patriotic and combat ignorance and superstition. Thus, in these two

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periods, literature was used as a weapon to fight. In fact, the poets of this period joined the liberals and revolutionaries and undertook a part of the responsibilities and tasks of them.

Sayyed Ashraf Al'Qazwini in Iran and Hafiz Ibrahim in Egypt are from those poets. The two poets are similar to each other from different aspects. The most important aspect of their similarities is that they are known as the "poet of the people." This title shows their commitment to various social issues and their people. (Arian pur, ۱۳۶۲: ۶۲ & Nofel, ۱۹۹۸: ۲۸)

Before examining the views of these two poets about avoiding laxity and inviting them to business and making efforts, first we will briefly study their life:

۱-۳ Sayyed Ashraf al-Din Al-Qazwini:

"" Sayyed Ashraf al-Qazvin ", known as" Ashraf" called as" Gilani" is son of "Sayyed Ahmad Hosseini Qazwini ". (Arian pur, ۱۳۶۲: ۶۱) we do not have any information about his life, probably was born in the year of ۱۲۸۷ AH. " Ashraf al-Din, a popular poet was the most famous and most popular and national poet of the revolution of (constitutional era). He had a newspaper called "Nasime Shomal" that later he also became famous to the same name. In the throes of the difference between constitutionalists and autocrats, he had said famous poems condemning acts of Mohammad Ali Shah and Amir Bahadur and his companions and about these events, no one was better than him. (Arian pur, ۱۳۶۲: ۶۳)

Sayyed Ashraf Uddin was the first person that composed poetries about all political, social and cultural mantra according to the minds of the masses in Iran. His poems was the embodiment of turmoil and revolutions of the constitutional period. (Karimi Mughari, ۱۳۸۲: ۳۵) The titles of his works are, "the Garden of Eden, A Brief History of Iran, dear and gazelle, cemetery of literary and poetry". (Mir Ansari, ۱۳۷۶: ۹۵)

In ۱۳۰۹ AH, Sayyed Ashraf suffered from dementia "or was accused of madness". (Mir Ansari, ۱۳۷۶: ۹۳) Eventually Sayyed went to asylum. Shortly thereafter, Sayyed had slightly improved and was discharged the asylum. "Finally, Sayyed Ashraf died on poverty and ignorance of people and in silence." the date of his death is considered to be Between ۱۳۱۲ to ۱۳۱۴. (Arian pur, ۱۳۶۲: ۶۴)

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Դ - Զ Hafiz Ibrahim:

Muhammad Hafiz Ibrahim was born in Dariot in 1872 AD, and as he was born in a ship that had anchored on the coast of the Nile River, the name of "the poet of the Nile" was given to him. (Zeif, n.d: 101) First Hafiz Ibrahim attended the old style school and then the school, but equally did not stop and began to study ancient literary books and the poetries of poets and because he had such a strong memory, memorized many poems. He also studied French literature and learned French language and thus, had translated from French language into Arabic. The book "Les Misérables" is one of the examples of his translations from French into Arabic. The titles of his works are as follow: " Summary of economics, Layali Al'Satih, Les Misérables and a book of poetry". (Zeif, n.d:103) Hafiz was one of the leaders of the new literary movement that after the era of movement had come into being. In his poetry, on one hand he adhered to the past principles and on the other hand he had a technical character that had focused on the two elements of emotion and music very much. His emotion was honest and genuine and this integrity and authenticity was with him from his birth, because he has always been with people and a part of them. (Ashmavi, 2000: 37-38) Most of the topics of his poems refer to the public events of Egypt and the problems of poverty and pain and the sufferings of Egyptian people. He believed that a poet is responsible to his society and should participate in all the social problems of his country. His poetry technically and artistically was not wonderful but was close to the level and language of the general public. (Jayousi, 2007: 81-82)

Դ. The importance of Work and avoiding unemployment in the lyrics of Sayyed Ashraf al-Din Al-Qazwini and Hafiz Ibrahim:

Sayyed Ashraf al-Din and Hafiz Ibrahim have devoted most of their poems to working and avoiding laxity and unemployment. As the both poets knew one of the main factors of the community development and wakefulness of the people in invitation of them to working and trying and discouraging them from laziness and unemployment. In this part in order to closer study of this issue in the poems of these two poets, we will divide it into several parts and examine the development under different titles:

Դ-Բ Encouraging to work: Sayyed Ashraf al-Din and Hafiz Ibrahim have many poems about the encouragement of people to working and trying. Sayyed Ashraf knows the existing social and political changes of the constitutional era as a perfect opportunity to

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work and progress of the people and has always called the people of Iran to work and gain Science and reputation and industry:

ای ملت مظلوم حالا وقته تحصیل جلال و شهرت حالا وقته
 تکمیل قوا و قدرت حالا وقته تدریس علوم و صنعت حالا وقته
 همت حالا وقته نصرت حالا وقته

(Al-Qazwini, ۱۳۷۱: ۴۳۷)

Translation: O the oppressed nation, now it's the time to try in order to achieve fame and glory. / It is the time to fulfill the forces and teach different Sciences and Technology. / It is the time to work and help.

Elsewhere in his poetry, he wants that the people put aside the unaware, negligence and laxity and engage in work. Sayyed recommends the people that instead of complaining of enemies, work and spend their days and nights in this way:

ای برادر روز و شب مشغول اندر کار باش موقع کار آمده مستی مکن هوشیار باش
 همچو وقتی خواب از غفلت مکن بیدار باش شکوه از دشمن مکن با اهل عالم یار باش

(Al-Qazwini, ۱۳۷۱: ۵۳۶)

Translation: O Brother, busy to work day and night because it is the time of working and you should be conscious and alert. / At this point you should not forget to be cautious and do not complain of enemies and try to be friend of all the people of the world.

Such a content can be seen in the poetry of Hafiz Ibrahim. He also invites the people of his country to work and emphasizes that it is the time to work and make an effort and use the opportunities:

یا رجال الجّد هذا وقته أن أن يعمل كلّ ما يرى
 ملجأ أو مصرفاً أو مصنعاً أو نقابات لزراع القرى

(Hafiz Ibrahim, ۲۰۰۲: ۱۸۱)

The poet tells the people that if someone be able to work but do not work, from his point of view the justification and excuse of that person is unacceptable:

أنا لا أعذر منكم من وني وهو ذو مقدرّة أو قصراً

Translation: O men, try and work that it is the time of trying and working. It is time for everyone that if they see a shelter, bank, shop or the Union of countryside Farmers, should do something / I won't accept the weakness or failure of any of you.

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Also in another part of the poems, he invites the young Egyptians to work and unity. He believes that we should sacrifice in the way of the country and for the prosperity of the country, we should endeavor:

فَيَا أَيُّهَا النَّاشِئُونَ اْعْمَلُوا
 عَلَى خَيْرٍ مِصْرٍ وَكُونُوا يَدًا
 سَتُظْهَرُ فِيكُمْ ذَوَاتُ الْغُيُوبِ
 رَجَالًا تَكُونُ لِمِصْرٍ فِدَاً

(Hafiz Ibrahim, ۲۰۰۲: ۱۳۱)

Translation: O the teenagers try and help each other in order to make this country the best one / very soon, some men will appear among you that will be the Fedayeen Egypt.

۲ - ۴ Forbidding and criticism of sloth: Sloth is one of the destructive elements of a society and the root of many of the problems and poets always, have warned people from this problem and criticized the people and communities that were affected by the sloth. Sayyed Ashraf mostly criticizes them by using humor. Because he "is a good humor. His humor is commentary and sometimes direct and with satirical attitude. ." (Ajand, ۱۳۸۸: ۲۹۵) "Sayyed Ashraf closely touches and sees all the problems of his society and tries to resolve them by the lyrics that are blending with humor. In one of the segments of his poem, he criticizes the unemployment and laziness of Iranian people comparing with the Western activities and developments by a humorous tone:

ای فرنگی اتفاق و علم و صنعت مال تو
 عدل و قانون و مساوات و عدالت مال تو
 چهل بیجا شور و غوغا فحش و تهمت مال ماست
 خواب راحت عیش و عشرت ناز و نعمت مال ماست

(Al-Qazwini, ۱۳۷۱: ۲۹۹)

Translation: O the foreigners, science and industry, unity, justice, law, equality are for you and sleep in luxury, ignorance, insults and slander, are for us. Elsewhere, he has criticized the unemployment of people indirectly and ironically:

مگو اهل بازار بیچاره اند
 مگو نصف این شهر بیکاره اند

(Al-Qazwini, ۱۳۷۱: ۶۴)

Translation: do not say that the merchants and traders are poor and a half of the city's people are unemployed.

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Պարսից գրականություն և պատմություն՝ ի մեծարումն Մասաչի
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But Hafiz Ibrahim does not have any humorous language. He has criticized the unemployed people of his country with a serious tone by comparing them with the people of Western societies:

لا تَرى في الصُّباح لَاعِبَ نَرْدٍ حَوْلَهُ لِلرَّهَانِ جَمٌّ غَفِيرٌ

(Hafiz Ibrahim, ٢٠٠١: ٢٠١)

Translation: never (in their people (Europeans)) you will see a person that in the morning, plays backgammon and many people are gathered around him to bet. He believes that the Egyptians only honor to the past glory and do not make any effort in the way of progress, while the Western countries are rapidly progressing:

قد وَقَفْنَا عِنْدَ الْقَدِيمِ وَسَارُوا حَيْثُ تَسْرَى إِلَى الْكَمَالِ بُدُورٌ
وَالْجَوَارِي فِي النَّيْلِ مِنْ عَهْدِ نُوحٍ لَمْ يُقَدَّرْ لِصَنْعِهَا التَّغْيِيرُ

Translation: We (the Egyptians) still stand on (the principles and traditions), while they are like a moon that progress towards completion / ships on the Nile look like the ships of the time of Noah and do not change.

In another poem, the poet likened his people to the disease that destroyed their bone like a marrow terminal illness and are not able to move out of them and solve problems:

أَرى شَعْباً بِمَدْرَجَةِ الْعَوَادِي تَمَخَّخَ عَظْمَهُ دَاءٌ عُقَامٌ
إِذَا مَا مَرَّ بِالْبَاسَاءِ عَامٌ أَطْلَّ عَلَيْهِ بِالْبَاسَاءِ عَامٌ

(Hafiz Ibrahim, ٢٠٠١: ٣٤٤)

Translation: I see the people in the way of problems that are like incurable diseases of the bone marrow and pull them out (they cannot move) / if a year is full of troubles and problems (on them) also another year has gone to be full of troubles (on them).

He believes that weakness is a common element of such a communicable disease in people:

تَخَطَّفَ رِزْقَهُ ذَاكَ الرَّحَامُ سَرَى دَاءُ التَّوَاكُلِ فِيهِ حَتَّى

Translation: disease prevalence was a loose in the community, as far as provision kidnapped to this group (colonizers).

Hafiz Ibrahim believes that laziness kills people and he encourage them to be united:

هَلَاكَ الْفَرْدُ مِنْشُوءَ تَوَانٍ وَمَوْتُ الشَّعْبِ مِنْشُوءُ انْقِسَامٍ
وَإِنَّا قَدْ وَتَيْنَا وَانْقَسَمْنَا فَلَا سَعْيَ هُنَاكَ وَلَا وَثَامَ

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(Hafiz Ibrahim, ۲۰۰۱: ۳۴۶)

Translation: Loose, killing humans. And division caused the death of the nation. / We were lazy and became divided.

۳ - ۴ Encouraging women to work and discouraging them from sloth: Women have always been one of the main pillars of the growth in communities, with regard to the progress and excellence of the character and growth of society. Thus from the time that the Eastern societies progress was needed, educated to communities, the issue of women noted as a critical issue for the development of an advanced society. Sayyed Ashraf al-Din and Hafiz Ibrahim also had the problem of female attention and their progress directly to aware society of the progress. So women are invited to working and trying and they want to leave their sloth. Sayyed Ashraf said to the women:

ای دختر من درس بخوان وقت بهار است بیکار به خانه منشین موقع کار است

(Al-Qazwini, ۱۳۷۱: ۳۰۹)

Translation: My daughter read a lesson that it is the spring time and does not stay at home that it is the time of working.

He also believes that women should learn a craft and have a job:

اولا بایست دختر صاحب صنعت شود ثانيا در خانه شوهر رود راحت شود

(Al-Qazwini, ۱۳۷۱: ۵۱۶)

Translation: First a girl must learn an art or a profession and then to be comfortable at her husband's home.

Hafiz Ibrahim also has a bit in this area, in which he quotes the criticism of the West about the sloth and unemployment of females:

اولا بایست دختر صاحب صنعت شود ثانيا در خانه شوهر رود راحت شود

(Al-Qazwini, ۱۳۷۱: ۵۱۶)

Translation: They say that the half of people in the East are unemployed, women are the ones who spend their lives in rooms.

Δ. Results:

By reading Sayyed Ashraf Uddin and Ibrahim Hafiz's poetries about "promotion of labor and prevention of unemployment and weakness", we had achieved the following results:

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۱. A Poet in the constitutional and Revolution era in Iran and Egypt, has a large responsibility carried on his shoulders to awake and alert people.
۲. Both poets discussed here, have attempts to show that one of the flaws of Iranian society and the Egyptian people has been known as unemployment and weakness and eliminating this disadvantage.
۳. After encouraging people to work, both poets have criticized them because of weakness and unemployment.
۴. Because of having humor skills, Sayyed Ashraf tried to use humor in order to encourage people to work but the tone of Hafiz Ibrahim has always been serious on the matter.
۵. Both poets believed that the conditions established in the Constitution and Revolution eras, are good opportunities to work and progress the prosperity of the society and the country.
۶. Sayyed Ashraf and Hafiz Ibrahim, both of them have addressed mostly the teenagers and young adults of their country.
۷. Iranian and Egyptian poets of the discussed eras further attempt to incite the national and patriotic and religious feelings of the people by encouraging people to work and discouraging them from sloth.
۸. Encouragement of women to working and trying and discouragement of them from sloth are the common threads that the both poets have addressed to them.

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