

## **Portrait of a Woman in the Poetry of Hafiz Ibrahim and Mohammad Taqi Bahar**

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**Abstract:** Attention to the woman and express her suffering and problems are emerging issues in contemporary literature of Iran and Egypt. Hafez Ibrahim and Bahar are the contemporary poets of Iran and Egypt that according to the social, cultural and similar political conditions prevailing in Egypt and Iran have similar social issues. Attention to the woman and express her situation constitutes a common issue in court of both poets. This article is an analytical method based on the methods Slavic school in comparative literature to investigate the appearance of women in contemporary Iran and Egypt's poems reflect the result of it is that both the poet has traditional view about women, and consider for her freedoms such as equal rights with men, participate in social activities and so on. However, the important point of the comparative study of women in the poems that draws attention are the existence of many political, cultural and social participations between two great countries of Iran and Egypt.

**Keywords:** Women, Persian poetry, Arabic poetry, Hafez Ibrahim, Bahar.

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### **INTRODUCTION**

Undoubtedly, one can say that the woman has been acted since the creation in the ups and downs of life and has been done the various missions. Although women presented as a more manifestation of unfaithful, so anonymous, guile and cunning and negative characteristics in the past but during the history whether in pre-Islam or Islam period we see that the prominent personalities that in the field of historical, political; governmental and society which in turn have managed to strive a page of history and caused a source of pride and admire. Traditionally, the women in Arabic societies due to the type of life that existed at that time were mostly agricultural and rural education and due to lack of knowledge, comes from the lack of education had a terrible situation. Moreover, could not have to be present in the social scene and can be said that have no rights practically. Along with the progress of civilization in the nineteenth century in Western societies just as women in the West have been achieved many progress and have been enjoyed from many rights. The situation of women in Arab society due to the false spread of Western culture and the increasing of corruption and promiscuity is that may be the result of colonization increasingly depressed and the woman became worthless.

Addressing the women's issues and diverse views on contemporary Arabic literature ever be reflected as far as more Arab writers have commented

on this topic. "In the old Arabic literature except lament and lyric poem rarely can be seen a place for women, in along with men has been sung based on their nature poetry as a literary heritage, some of which reached our time. However, in the lyric poem, women has been an inspiration to men and because of her emotions of poets roused and poems addressed. In the Arabic literature ever since Imru 'al-Qais so many women have been influenced the poets to song and the lyric poem have been completely open and poets have taken many steps in this field" [1]. In the late nineteenth century, women's freedom movement was started and women came to understand that they also have rights as men, and can participate with their in socio-political activities and can be effective in the life scenes. Hence, walking on the path of progress and prosperity were necessary for themselves and this idea lead them to direction that they could have value and the position of prominence in the society, Call freedom of women and the need for education, her first raised from Egypt, from where it gradually spread to other Arabic countries. Perhaps it can be said in expression of reason Egypt was the first country in the Arabic countries that opened their doors to the new civilization and progress step by step in the progressive world. We can see the effect of women at all Egyptian revolutions during its history. Women as mothers and as an active militant in the protests and demonstrations were present among the revolutionaries always and very active role-played in advancing the revolution and struggle.

To examine the situation of women in Iran must be stated that look at the history of constitution that leads us to understand that although Iran's society was taken men face in those days, however, women along with men interred in the political and social struggles and long after it tried to realize their aspirations. Constitutional Revolution that creates the highest political and social transformation in various fields attends for the conditions of the women and trying to regain their lost rights. However, at this time, the freedom of women and the need to educate them was on top of papers, magazines, newspapers, and the equality of women and men and combating all forms of discrimination against women was raised. "Although the women in all the protests that led to the realization of the constitutional movement, contributed as much as possible, but unfortunately; their rights were violated in the earliest enacted by parliament, So that the third and fifth of Rajab 1324 AH statute of parliamentary elections on 20 women with children and foreign citizens, elected representatives and parliamentarians were deprived of even the choice" [2]. In other words we can say that the fate of women with a constitutionalist movement take different color and women that lived in the shadow of men always. In addition, throughout history, literature and culture were forgotten able to learn the world around them and to know their rights, they may be considered as an earliest established and founded girl schools from the thought and promote the transformation of cultural insight women. Iran's relations with European countries was developed in the late nineteenth century and the foreign travel beyond the country's borders to Iran and Iranians walk familiar with civilization and progress that led them gradually seeking modern thoughts, including intellectual classes of the authors and the poets boom and with these thoughts, the ideas of freedom and democracy and equality for women were discussed and women were wake up; It was first among the women of the aristocracy and the educated were more reflective, but gradually it spread among the other classes and drew them to fight for the rights. In addition, the question is that how these society situations affect their views about women? Moreover, why an effort in women's education is important for both our poet? This paper attempts to answer these questions is the main motivation. The importance of this study is that both poets lived at a period of their history with political, social and cultural conditions are similar hence, comparison of poems of both poets to explain the more commonalities of the two countries would be very useful.

#### LITERATURE REVIEW

In connection with Hafiz Ibrahim and Bahar many independent studies have been conducted, but it seems so that the comparative study of poems with a

focus on women in research has not been done. Except for an article, that has compared homeland of the Iran and Egypt great poet.

Examine the theme of patriotism in the poems of Bahar and Hafiz Ibrahim, Vahide Norouzzadeh Chegini *et al.*, Journal of Literary Studies, spring and summer of 1392, No. 17.

#### BIOGRAPHY

Mohammad Taghi Malek o-Sho'arā Bahār was born on November 6, 1884 in the Sarshoor District of Mashhad. His father, Mirza Mohammad Kazem, known as Sabouri, was laureate of Astan Quds Razavi. His father family knows Mirza Ahmad Sabour Kashani (d. 1192 Shamsi) poem poets and eminent scholar of during Fath Ali Shah Qajar the selection of Sabouri pseudonym by his father is on Bahar. At the same time, this family accounts them origin Barmakids consider and laureate in the poem refers to this case [3]. In the childhood, his romance was flowers and painting. Books with pictures were only his companion and often without understanding the words, sheets, and enjoyed watching images. Sometimes took pen in hand and behind of books and on sheets of paper, even the old papers of his father painted [4]. The community of Iran faced with incidents, events that would alter Iran. Bahar is about twenty years old, who signed the Constitutional Decree (14 Jumada II 1324 AH = 14 August 1285 p).

Bahar after so many years, in the 1321 was, once again Nobahar magazine in the Tehran. Bahar in the founding of the "Association of Cultural Relations between Iran and the Soviet Union", which was held in Tehran in 1322, contributed to sincerely cooperate with the community, and until 1326, it was responsible for the literary Commission. At the end of 1325, to hear poets first cry was Raheel. Bahar was sick. TB was ingrained in her thrilling and isolation in prisons, now first revealed his symptoms. The poet quickly took to complete unfinished business, including publishing the third volume of the style book, then jobs all resign and advised to seek medical treatment goes to Switzerland. In the resort in the mountain village "Luzen" Switzerland's treatment. The nostalgic moments for his private life in Tehran were homesick and pain that inspired the creation of one of the most brilliant its national poetry called "Luznyeh". He was thinking not return alive from this trip, survived, but was not treated, when in May 1328 he returned to Tehran from Switzerland, had just two years deadline until his ups and downs of life [5].

#### HAFEZ IBRAHIM BIOGRAPHY

Egyptian poet Hafez Ibrahim was born around 1870 AD in "Dairut" one of the coastal cities along the Nile. His father "Abraham Fahmi" of Egyptian engineers was responsible for building bridge over the

Nile. Abraham chose "Zahabiyyah" ship to stay with his wife, "Hatem Bente Ahmad-Alburseh Lee" that was from Turkish family and our poet was born on this ship across the Nile River. In addition, stating that "the poet of the Nile" was born on the Nile is remarkable [6]. Shortly after, poet life that was immersed in the joy and happiness became sadness because his father lost. The heavy tragedy imposed on poet family when he was spent only four years of his life. Financing of family was hard for them. This, Hafez Ibrahim's mother forced her brother to go to Cairo. The poet spent his childhood under the tutelage of his uncle [7]. Hafez Ibrahim was educated at Cairo and finished his primary school in the "Al-Khadyvyah" school. In this regard, his uncle moved in "Tanta" city and Hafez Ibrahim with him came to the city and went to "Jamea AL-Ahmadi" school, which school system where was like Al-Azhar. Hafez Ibrahim after graduating from military school, worked three years in the War Department. Then he was transferred to the Interior Ministry and after the various positions was retired. However, Hafez Ibrahim after his retirement time by the "Lord Knchr" was drafted into the army and was sent to East Sudan. However, due to the bad behavior on the Egyptians in Sudan and the scorching heat caused creak Egyptians, especially Hafez Ibrahim and want to return to Egypt. In 1899, revolution was done in Sudan against England where 18 Egyptians people accused and convicted that our young poet was also among them which by occurrence of these problems, the realm was tightened for our poet. Hafez Ibrahim after being expelled from the army due to fear of poverty and repeat last difficult days were confused and constantly go from one place to another. He after living on the night of December 21, 1932 when his friend was invited to dinner, after went him, he was dire and eventually died on Thursday at 5 am. Dignitaries such as Abdulaziz Boshri and Khalil Matran took part in funeral of the precious poet and Abbas Mahmoud Akkad and Mohammad Herawi sung ode in his elegy [8].

## PORTRAIT OF THE WOMAN IN POEMS OF HAFEZ IBRAHIM AND MALEK O-SHO'ARĀ BAHĀR

### Women and Education

Neil poet Hafez Ibrahim was among those who pay attention to women's issues he accented more in women's education and training. Moreover, he was believed that the woman as a vital ingredient in the community should have adequate training and the cause of the backwardness of Arabic societies, ignorance and neglect is in teaching women.

Hence, in the "Girls' school in Port Said" ode says:

(Who can help me in training women,  
because the education of women in the East  
cause of backwardness. "In other words, the

lack of education of women results in backwardness of the West" [9])

Hafez Ibrahim with state that women before any role in society is mother and this is one of the biggest her responsibilities in society and future generations under his hands raised, argues for a healthy society and ideal and stay on the path of civilization should addressed to the training of women even more than men. Because the family is the first place, where a child learns rules and laws of life and his mainframe forms and values of life institutionalize for him and learn to live the right way. It is no doubt that family influence on the destiny of society, and in general can be said that the family is the basis of collective life so if personality is not form based on transcendent values, has a destructive and detrimental effects on the body's society. Hafez Ibrahim addressing the issue that a woman is as a garden if newsgroups of her vibrancy and vitality no doubt bring a lively green leaves and the mother is the first teacher that from the beginning of humanity has been done all the duties of a teacher properly. He want to conclusion that if we consider the family as a core of the pyramid no doubt the main axes of a pyramid is that mothers who have children with your thoughts and ideas to bloom. Therefore, whatever level of awareness is more than the new world and human values, enjoy their rights, and do not recognize any difference between them and men in the upbringing of their children also will be more successful and they can educate their children to the goodness of society and progress at this time that can wish to a better future that is free from any imitation and backwardness. Thus, Hafez Ibrahim gives encouragement to training women and from the officials wants to be diligent in this matter:

(Mother is a school that if you well prepared this school {all its resources to provide can train good students} thus, she teaches a nation that has lineage purity and creates innocence roots in the community. The mother is a garden that if rain is committed to irrigates this garden, this garden leaves grow and it will be lush and green.

Mother is a master of teachers that her virtues filled the whole world. So that the mothers whose professors who are teachers with dignity and greatness [10])

Hafez Ibrahim, considering that women constitute half of the population, their presence on the social scene praising and believes that women, like men, have the right to participate in social activities and such as those has equal rights. and men should not have any advantage to women hence, should not be discriminate between them and violate their rights and freedom for women because only women be excluded from society and there is no contraindications to the

presence of freely and participate in the cultural and political affairs and can share in their fate and their community. Hafez Ibrahim defines women as a source of good and blessing, as well as praises women who are active in the political arena and even exceed from men and hails them and finally, refers to 1919 revolution tells women participant in this conflict how fight courageous with men and would provide blessing and victory, while the West believes half population of the female in eastern are living in ignorance and did not have and were excluded from society. But Hafez Ibrahim rejected this theory and believes the days of ignorance have been spent and women wake up and have become aware of the necessity of knowledge, Now more successes result in their efforts and society especially men come to understand that women have the right and the during the imprisoned the woman in the house elapsed:

(Nile thousands of fragrant hello through fragrant writings dedicate to you. And my representative to bow your actions and good people and good those praise your actions.

Yesterday your actions were bad, but on the day of the conquest appears envy. You do things that all failed to do it, you have added to bless and good deeds. Say that half the people in the East is idle and useless; they are women who spend their lives in rooms.

However, no, these girls from Nile that with wisdom tries to planting the seeds that its fruits will soon be picked up [11]

"Scholars believe that women, like men, need to education but this education should not be at the expense of sacrificing their religious beliefs and social traditions, they wanted to educate women with preserved traditions and noble Dos and Don'ts social of their society rooted in their religious beliefs. In terms of Manfluti nurturing them prior to their training and expertise and believes that first, try to refinement and train women then pay to their education and training" [12].

### **Women and political and social activities**

Although during the history, women as being weak, unable to do anything to be referred, but their presence in the community showed that they could be effective even in their own destiny and strive incident. Women have been proved its stability the epitome and symbol of resistance and stability in all circumstances the courage and Hafez Ibrahim describes the extensive and significant presence of women in struggles and revolutions, especially deals with the 1919 Revolution, and praises them, Women who have humility and persistence, like stars shining in the darkness, breaking barriers and deals with to boost the morale of fighters, in this way they use all the power and force alongside men and brought victory for their home. While the

enemy army returned defeated and dispersed. Hafez Ibrahim well understood this and trying to say in "Portrait of women" ode which describes the role of women in the 1919 Revolution, written in 1929 by saying that women's if they can be decisive, women who trained for future generations.

(Singer women came out to protest, and I walked to see them.

Suddenly they took their black clothes

Moreover, like the stars that shines in the darkness, shining.

And began their path and their destination was the home of Saad [13])

Among contemporary poets Malek o-Sho'arā Bahār, much speaks about women and their role. Malek o-Sho'arā Bahār as the poet whose life is in some way associated with the ills of society, which considers itself must spare no effort to save the country from social problems properly. He is himself poet of society believes that a large part of the country's problems tied with women's issues. Therefore, in his poetry says about women's liberation and hope that society by destroying the barrier largely able to traverse the path of growth.

Malek o-Sho'arā in the "Woman" ode which was written in 1314 solar tries to describe the women as a epitome of beauty and elegance that comes with science which have been man-made historically and have influential role in the fate of society. Because always in the social scene even in the struggles and revolutions has forced men to do important things and delivers great thinkers to the society. Moreover, from parenting speaks and role in perpetuating the family and with his sacrifice there at home and institutionalization of social values in their children a better future to come. Ah, Woman, you are chance and ornament of the world  
Ah, Woman, you are beauty and grace of the world  
Oyster is house and the landlord is diver  
Ah, Woman, you are into a unique jewel  
You are a unique jewel in the house  
Ah, Woman, better that you're the creator of jewel  
You are elegance and also strong  
Ah, Woman, you are either jewel or the sea  
You are the light of the blind people  
Ah, Woman, because you are worthy and sea  
You solved the puzzle of the world and again  
Ah, Woman, you are principle of the puzzles  
If she was not the life was not  
Ah, Woman, you are the source of created being  
Building of prosperity to the world  
Ah, Woman, you are either the architect or builder [14].

As we know, sex, has a effective factor in determining social role. Traditionally, societies have the same look to women and men and according to the characteristics of each responsibilities were defined for them was different; It should be noted that these two

(male and female) always complement each other. So that the excellence of family cannot be attributed only to one of the two sexes and another removed from the scene completely and ignored him and his values.

Bahar believes woman life is intertwined with patience and purity, no doubt that these characteristics in her when only can reach to the Consummation and the opportunity of being that accompanied with man. He also refers to the role of men that ever since the creation of woman having ever been there and his destination is tied up to a woman. However, the man plays an important role in society, but when accompanied with the woman the move toward reform and progress will be much higher. In other words, these two are never alone, can reach perfection. The professor Bahar is well expressed in the form of poetry and "To the woman" ode is expressed their opinion:

The office is the secret of your nature  
Secret of world is in your literacy  
The world is towards to you  
You are the only partner to old man  
A shelter, a partner, a companion  
A comrade examiner [15].

Also in other ode "woman is poetry of God" which was written in 1307, he introduced woman as a poetry that has elegance and the man knows prose and, In his view though prose alone is beautiful, but the height of the glow when prose in itself to have a streak of poetry.

Woman was God's poetry, man was God's prose  
Man is pure prose and woman is more lyrical  
Although prose is alone nice  
If joined to the order, is more nice [16].

Malek o-Sho'arā like Hafez Ibrahim has a special attention to the need for women's education. What gives him suffers is their adverse social situation. He that women are increasingly at the bottom of a well of ignorance plunge without someone with little concern for the poor and weak people, and to look into the eyes of women who have no stake in the fate of their community laments. In terms of Malek o-Sho'arā one of the backwardness secrets in Iran is the lack of awareness and education of women as important and influential people in society and believes their illiteracy, their own cultural effects on the family and the upbringing of children and future generations leave and a severe blow makes to the country's body. Thus the freedom woman and the need to train them and wants the opportunity for women to be able to study and aware of the progress of the world around and with Western countries women to be synchronized.

Alas, if you have the intelligence and perception  
Ah, Woman, you have great ignorance  
Alas, from your account, homeland  
Ah, Woman, You're paralyzed in half

Come towards science and art and be grateful  
Ah, Woman, That you are in this period so wonderfully  
Try to the science and chastity today  
Ah, Woman, that you are the mother of tomorrow [17].

### Women and veil

In the Orient, some people who traveled to Arabic countries by see their culture and their country, compared with the West were surprised and intrigued in west culture, in other words, they themselves have considered intellectual people separated from their original culture at once. Moreover, were immersed in Western customs such a way that after returning to his country by false slogans West, to promote their culture and their invited people to emulate it. This create conflict between the most rigorously religious and intellectual classes.

"Among the Arabic countries the most central issue in connection with the woman was issue of veiling and unveiling of woman and the incorporation of women and men in various social-scene and freedom of women and the rights. People such as Qasim Amin in Egypt and Jamil Sedghi Zahavi in Iraq and Mrs Nazirah Zinedine and Jeorji Nequlabaz were pioneers of the movement in this field. At first Western societies according to the Qasim Amin deal with skepticism and caution, but responded slowly to his Call and with the release of school girls in urban and rural and the universities that have opened the field of mixing between men and women this is done" [18].

Addressing the issue of the veil in the twentieth century became one of the most controversial topics in Arabic societies. People like Qasim Amin, although, he was moderate at first, but later took to extremes and looked askance to the status of Egyptian women. Qasim Amin emphasized to freedom of woman from the veil further her teaching and believes progresses of his society depends on women's freedom and break this tradition. "Often, resistance and withstand a certain modernity in the name of women's liberation has been raised, and was done to rely on archaic form or in the form of resistance and biased conflict and blind is that have not been able to resist against these changes and the attack and reduce its advance invasion... Both the Islamic and non-Islamic societies and modern pseudo-intellectuals in the East, which accepted it as a symbol of modern civilization and the progress and enlightenment and illumination both the traditional and old that by clumsy and unscientific and irrational resistance and indirectly to strengthen its think prepared context within these communities and adopting more this crisis. Often These resistances against the West for awkwardly shaped the way for acceptance within the community and for the community and the creation of complex reaction, resulting in the Welcoming the call of the West was

favorable" [19]. At the same time that women began to think about collective work. For example, Mrs Dowlat Abadi formed a women's group in Tehran, she urged European-style education. Then, She established the "womanhood" newspaper in 1300 that after several were detained. Due to this newspaper its opposition to the principles of Islam, was announced. Soon the journal "Language of Women" was established instead took the work sequence. Formation of women's associations such as the "Community recreation and well-being of women" in Rasht (1300 S / 1921 AD), the population of "Women Vatankeh" in Tehran (1300 p), and the association "The awakening of women" in Shiraz (1306 S / 1927 AD), is an example of some of the activities of collective women of this period [20].

When the headscarf ban on the orders of Ataturk in Turkey and follow it by Reza Shah in Iran, adopted and implemented, Hafez Ibrahim, a patriotic poet supported it and wishes it were the day when there is freedom and law in Egypt. When the call of freedom from the veil by Qasim Amin woman and several of the other men got up, our poets have joined pleased together and it saluted the fans and creators. Hafez Ibrahim the lack of veil knew as a barrier to world civilization that women have the right to freely and without any constraint in the political and social to attend and to operate. He in (Sultan Abdul Hamid was seat far) ode that published it in 1908 a part of assigned to the veil for women and says:

(Ironically, of those who attended women in joy and sorrow.

Welcome to regret estuary of the veil and who you're beautiful and its beauty are the sun and moon.

crossed and fragrant the orient breeze blew from the Balkans.

I wish I were passing through Egypt and on its blessed day passed over on Tehran [21])

Hafez Ibrahim was later able to free woman from the veil of moderation adopted, even though he was among those who demanded freedom and in this way tried and encouraged women lost rights, However, he believed that more than anything else, should be considered a woman's mental growth and freedom of women in the saw it achieve a degree of perfection that can fight the right way to distinguish right and wrong and a step in the right direction. Although he agreed with the freedom of women from the veil but were never too far in advance and believed that freedom should mean just that defined to every man according to his desire, can not be used, as part of his poem "Girl's School in Saied port" clearly states that freedom does not mean that women invited to the unveiling to the men without monitoring to wherever they want to go and work they can not work as much as men do, It was believed that a woman who is at home and he is not able to work outside the home does not mean that she

has less dignity of other women But such a woman at home doing things that is not less important than the work of a soldier in battle:

(I'm not saying drop unveiled women in the society among the people and the markets turn. {I do not believe in women's unveiling, that notion Is that unveiling some of the West's}).

I'm not saying turn wherever they want to go, that is not a barrier and prohibiting them from fear and watch the others.

I'm not saying that they do men's work, whereas neglect of duties that God has given to them.

At home, women are much similar to those warriors who are swords and spears [22])

Hafez Ibrahim as dispraise women the promiscuity and unveiling, criticize from mindedness and unnecessary astringency than women. He says that should for fear of being caught in the trap of corruption and promiscuity of women in home confinement and denied the right to their presence in the community. The hijab should not be too far in advance and should have the right and oppression they suffered, as his worthless self and others do not believe that any benefit until they lose their self-confidence, as well as men's the sense of ownership to open wives It says women like jewelry and not out of fear steal them away somewhere to hide from other eyes. Because woman, as well as other people's right to life and the right to determine their own destiny and future in the context of the community and has right to being in society situations ans see the goddesses and vices and experience and then decide for her life. Therefore, in the poem, "Girl's School in Saied port " addresses the men and that women do not have any furniture in your home that you like them, and whenever you want to change your behavior and make them look like Would you like it to be that way. It also drew attention to the fact that change is necessary for human beings as long as it is done within the logic framework and not outside the circle of balance. Extremes in all things wrong and detrimental effects to follow and should be moderate in everything and in accordance with reason and logic take steps on the right path:

(No I'm not saying this but you do not want to waste you put women under pressure.

Your women's jewelry and ornaments is not you afraid of ruin and destroy them in the prison funds.

Girls and women are not you at home and furniture in the rooms and closets conceal.

If you hold your wives and do not train as it turns day and night time comes and Rodó various governments over the state come women remain in their state.

After the unveiling neither in the West nor the crackdown in Egypt, it is true, but it should be intermediate [23])

In contrast, the Bahar such as poets who clamor among fans joined the freedom of woman from the veil and chador and veil believed that becoming women. Of course, he did not agree with the actions of Reza Khan and many odes clearly and sharply targeted him, but unfortunately, he fully agreed on the issue of the veil. Amin al-Maqdisi wrote in his book about Bahar: Bahar religion responsible for the bulk of deprivation woman knows and believes that the veil a religious verdict, the cause of the recession. Today, the rejection of the theory of the Bahar, do not require any reasoning. No veil, prevent the scientific development of women and not women scientists have unveiled our community. What is a researcher in the analysis of this strategy is to know how dark it was spring time and superstitions and illusions to what extent the society, dominated by the likes of spring have fled to Western solutions [24].

The poet that was fierce fighters of women's liberation in the ode on the subject writes:

Chador and burqa was not good  
She was not so good poor  
Ignorance cause not bless  
Woman is not training by chador  
Working of Woman is superior to appliances  
Is the same veil and hijab removing?  
Ah, who will want to labor reform of woman  
No doubt, you will be reducing your life [25].

Bahar reiterated that the woman was borne out of a fence that comes aligned and aligned with the progressive take steps Because she feels that she is capable of that if you go through the right training, you can obtain key positions. Bahar veil introduced the fence that will prevent him from participating in social formations. Thus, addressing women and asks them to take off their veils and as women in Western countries freely to study to be present in the international arena and create pride. As we witnessed in the history of the country were women in their lives courageously stood and participated in the revolution and encouraged his men to fight that, unfortunately, some of them stayed and was forgotten through history books. This section should include a sample of poems that Bahar is saying. Verses from the "artist woman" poem in which to reproach veil deals with:

Women who will be covered due to ignorance  
Do not use the customs and art  
This woman is not useful in the world  
Read the book  
Take your evil  
More than to the flower  
Do not hide the sun [26].

Unfortunately, faced with the harsh reality of how the old men thought their wives as their slaves and they were forbidden from any activity outside and this has caused women to completely lose their confidence

and their true self to die forgotten and become the beings who, because of their obedience to do anything except pay and the collapse and insecurity the female character in the range. Maleko-shoara.... in the following odes, once again the epitome of beauty and elegance that puts women to achieve their perfection must be free from any restrictions. He believes that women are inherently friendly and show off the beauty. So to make moral deviations away from many pests and should be abandoned her and gave her the opportunity to be confronted with the reality of your life and take a step in the right direction. Because that restrict women from other communities with nothing behind it. Women are free in their own communities who want to live any force to implement and are active in all men have the same rights Moore. The poet laureate says free women to rank their outmoded as it is viewed and to accomplish this with the remark that her book is the simple nature of men to take their wives from a cage of They are jumping and wing release to witness the progress and development of this segment of society to be effective.

The woman to the indicating senses is one-half of doors  
Woman is human simple graph  
Woman is simple nature book  
Woman is free from wisdom command  
If the woman is ignorant if knowing  
Selfish and self-decoration  
Her Work is beauty  
Her art and skill is self-decoration  
If they do not want to reveal  
For you more reveal  
Must be free from the cage  
To descend from the whims [27].

Bahar sees hijab as an obstacle to the progress of society the opportunity any activity is taken away from them. Our poet who understands Lows and height the society says that if women entered the scene and assume roles. He sees hijab as an obstacle to the progress that has limited women in front of their relationship with the worlds progressive west. According to him, in this situation we are faced with a society in which fanaticism and reactionary not care for the youngest women. In yet another move toward civilization would be meaningless and the backwardness of the country every day in the whirlpool sinks. At the end of the poem (poetry woman of God) says:

These movements are not interrupted from the our country  
Until the woman wrapped and closed to the veil  
Bahar, honor protection will not want from the veil  
The woman behind the veil is freer [28].

It should be noted that the factors affecting the social deviations is cultural conflict that result of structural pressures in society. As we know, the

fundamental values of the person in the family is formed and institutionalized. When a person becomes familiar with other cultures, values other than what is learned may be harder to escape the conflict and wandering around. In such circumstances, if he wants to accept the new culture and its values and are not isolated from the community or groups has no choice but to accept norms, though he is opposed to the traditional values and at this stage deviancy and perversion is shaped.

With the arrival of Western culture and improper use of it, little by little, values and norms of society was away from Islamic law. This reflects the society outside the path of moderation. Many people think Islam looked cynical and think this person is radical Islam that opposed the entry into global civilization. However, if at this precise religion, we will find that Islam is not opposed not only by the presence of women in the social scene but also encourages them to education.

Although Bahar advocates freedom of the woman from veil but will not separate the women from the imitation of their original culture at once. Bahar advocates balance and do not wants indulge in any field. So at the beginning of the poem mentioned (woman is poem of God) says:

Mrs. is not lively and mistress  
That is, Mrs. must be according to her husband  
Better than beautiful woman, that abuses her wife  
Ugly woman who is loved wife [29].

Bahar also believes that the freedom of women must be within the framework of ethical issues. In this regard, the ode, "Woman," it's a cultural celebration in 1314 unveiled in welcoming the girls sing while describing her sobriety, chastity and chastity calls upon them to abide. And the girl wants to learn science and spent his life's work not in vain. Why not aspire to attain that continuous education, awareness, and exposure to the global civilization and states that with shame and modesty in this way is more successful. Bahar training role of women in society once again points out that it is nurturing the next generation:

I mistake you better than flowers  
You are wisdom and beautiful Ah, Woman  
You do not need to be makeup  
That you are self-make up Ah, Woman  
Come towards the science and art and thanksgiving now  
Ah, Woman, That you are in this period so wonderfully  
Have more Veil, shame and chastity now  
Now that you takes step freely Ah, Woman  
Try to the science and chastity today  
Ah, Woman, that you are the mother of tomorrow [30].

Although Hafez Ibrahim as Bahar speaks from the women's liberation and not confined at home and

accused Qasim Amin and Women's Liberation and the unveiling opponents, but in some cases strongly opposed to this freedom. In fact, a contradiction in the words of the poet can be seen both in thinking that perhaps it is a tradition rooted in the patriarchal society and, as was customary at that time in their thought can be seen. In fact, it may be another reason cited for it, both his concern about the loss of public morals, and believed Western society, grab on to the latest moves forward without thinking about the results of the abuse it. However, both the poets speak about freedom and the necessary training of woman frequently and concerned about the backwardness of women, in particular, acquisition of knowledge and the trend that moves forward society.

### CONCLUSIONS

Bahar and Hafez Ibrahim are contemporary poets in Egypt and Iran that Mohammad Taqi -Bahar "poet laureate of Iran" and Hafez Ibrahim, "the poet of the Nile", "community poet" have been called. Both poets were born in a Muslim country, grew up, fought and eventually died. Countries that have very deep and rooted civilization.

Social issues in the community both poets similar to each other and both lived in an era of social and political concepts such as justice, freedom and independence were in the top ideas of intellectuals. Among these themes can be shared with a community of women in Egypt and Iran, noted the issue of the veil.

On the difficulties and frustrations of women in the poetry of Bahar and Hafez Ibrahim should be noted that at society of both poets women had the same situation, might say one of the reasons behind this module of civilization can be named. Women in Ancient Egypt and Iran were both poets are weak creatures and evil element that did not have any right to self-determination, even barred from participating in social activities and their only job is to stay home, married and maintenance of children. Bahar and Hafez Ibrahim are poets who head the country's call of freedom and equality for women, and one way to improve women knew social reform as the most important segment of the community.

Bahar and Hafiz Ibrahim argued that the woman in home confinement and depriving him of education not only not solve the problem. However, it adds that the mothers in the education of their children as well as succeed that of scientific training and have just made the immortal to pay special attention to women's education and the need to be emphasized. Both poets predispose women to enter the social scene knew its growth potential on the one hand and on the other hand the family growth.



Both Iranian and Egyptian poets wrote poetry so much in the context of hijab and were from fans banned veil. As they believed, by removing her veil cultural problem solving and woman can put into civilization. It should be noted that, in accordance with the norms of this freedom was demanded.

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