



Freedom and Education of Women in the Works and Ideas of Qasim Amin Mesri and Parvin Etesami

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Abstract

Parvin Etesami is one of the prominent and celebrated contemporary Iranian poetesses who enjoy a prominent place, particularly by dealing with certain issues such as women's education throughout her poetry. Under the influence of her father, Yusuf Etesam al-Mulk, she successfully advanced her development and flourished in this field. Yusuf Etesam al-Mulk translated some books from Arabic into Persian, namely Qasim Amin Mesri's book entitled Tahrir al-Mar'a on women's freedom and education, to be partly published in Iran under the title of Tarbiyate Niswan (Women's Education). This study is an attempt to explore Qasim Amin Mesri's ideas on the freedom and education of women and the effect on Parvin Etesami's poems and views; therefore, by studying their lives and works, and comparing their views, the authors aimed to determine whether she was under his influence in her poetry or not, and if yes, determine to what extent she has been influence. Moreover, their approaches towards the necessity of educating women and Parvin's particular attitude towards the capabilities of Iranian women without imitating Western women are investigated in this study.

Keywords: *Parvin Etesami; Qasim Amin Mesri; Education; Women*

Introduction

There isn't any difference between left and right hands. If the left-hand works, it will be strong like the right one. If women do not participate in the affairs like man, they are liable for this negligence. Women must be asked about the science and art (Mirza "Afsar", 1943: 63).

Among the nations of the world, literary, scientific and cultural interactions have always been common from since ancient times. Meanwhile, the cultural relationship between Iran and Egypt has been remarkable throughout history. Especially, from the constitutional era to later and the era of the literary movement in Arabic literature, due to the similarity of the political and social conditions of the Arab countries and Iran during this period, the issues of society, literature, and concerns of their poets and their

literary figures are largely similar, and the transition from tradition to modernity in both societies has confronted them with new issues such as democracy, freedom of expression, women's education, reduction of restrictions, and so on. It seems that the discussion of women's freedom and education, before being proposed in Iran, was raised in Egypt and gradually spread to other Arab countries.

The Movement of Women's Education in the World

With the passage of a period of intense repression and patriarchy, women's rights advocates in Europe gradually attempted to eliminate this great distinction. The first countries which made an attempt in this regard were Spain, France and England. In the seventeenth century, the motto of women's liberation advocates was that women should be educated and trained in order to increase the number of scientists, scholars and specialists among them, such as men, through which the status of women is promoted and their real rights are achieved (Bathayi, 2007: 114). In short, they said: God created both men and women equally, so they are not different from each other, but they should both be involved in the competition of advantages, so that anybody who runs circles around others, he/she is preferred; they set up meetings in France, England and Germany to introduce and support their theory and call for equality of the rights of the women and men, but their opponents who believed that the woman was whimsy believed that women were more fortunate than men, and the respect given to women, having hijab and covers, was sufficient for them and that they do not require more than that. Among the opponents of women's liberation in the eighteenth century were Montesquieu, Rousseau, Diderot and Auguste Comte (Kahhala, 1978: 56).

This conflict continued until the USA gained independence, and also revolution occurred in France, in turn providing a great contribution to liberal women calling for equality (Ibid, 20). However, when Napoleon Bonaparte became the president of France, the call for liberation of women was shut down throughout France. His justification was that the women should sit in the corner of the house and protect the property of the men and bring up children, but the Napoleonic style did not last long, and the advocates of the women's movement in the eighteenth century Europe, which could be called the century of women's awakening movement, entered a new stage of freedom, despite its limitations and decadence. Moreover, the interest of women who were allowed and admitted in science and technology in the late eighteenth century and who enjoyed science and knowledge was attracted to studying science, knowledge, technology, industry and art in the nineteenth century; they passed the theoretical and pedagogical stages, entered the stage of action in the twentieth century, and achieved many of the rights they demanded. All doors of public occupations were opened equally to women in Sweden, the United Kingdom and the United States. In Australia and New Zealand, women were involved in all rights without any conflict, and, in short, equality of women's political, economic, and administrative rights was acknowledged in most European countries (Ibid, 22).

Freedom and Education of Women in Iran and Qajar Era

Women's education and freedom is one of the issues that have always concerned intellectuals and libertarians. It seems that the first indications to the comprehensive education of women in the Qajar era were the views provided by Bibi Khanoom Astarabadi, author of the book "Ma'ayeb al-Rejal" (Failures of Men) in response to the author of book "Ta'dib al-Nesvan" (Edification of Women). He writes on requirement of education; because kinds of elite and common people, men and women, good and bad are from both genders, praised and wicked traits can be seen by all people. Thus, if education is to be achieved, everyone should be free to do so (Astarabadi, 1933: 62). Therefore, not every man is superior compared to every woman, nor any woman is inferior compared to any man. Maryam, Zahra, and Asyah, and Khadijah Kubra are women, and Pharaoh and Haman and Shemr are men (Sattari, 1996: 114).

However, given the abundant evidence, it can be found that the education of women was not very noticeable in the Qajar era, and only the girls of the aristocratic families, before the mullah who was often a woman, learned the Quran and somewhat learned to read and write (Arianpour, 2003a: 5). However, at the same time, the constitutional and freedom whispers gradually paved the way for raising new issues, and the whispers became a practical form by the stream of translation of various works of other languages into Persian. At this time, people such as Qasim Amin and Saad Zaghloul in Egypt and other people in Turkey and the Caucasus discussed the tragic fate of the Eastern women at home and society, and some of them, Manfaluti, with resistance against the invasion of the West, emphasized the priority of fostering and promoting women against their education and expertise; they believed that edification and promotion of women should first be considered, and then education and training should be taken into account (Al-Manfaluti, 1956: 46).

This group of scholars believed that women in society, like men, need to be educated, but education should not be considered at the expense of sacrificing religious beliefs and social customs. They believed that the education of women should be done while maintaining the genuine social traditions and do's and don'ts of their own society, which is rooted in their religious beliefs. Following the movement of women in the constitutional era, their cultural attempts and challenges were adapted to the Western modernist culture, and the evolution of thinking and looking at women, as well as the transforming the expectations of the society and women toward each other, women's associations and magazines became gradually widespread, and women attempted to spread their ideas at the community level.

After the Constitutional era, the first person who raised the issue of women's rights was Dehkhoda, the author of the newspaper "Sur-e Esrafil". In Charand-o Parand (Stuff and Nonsense), he addressed the issue in some cases and discussed and criticized the issue of forced and underage marriages, the cruelty and tyranny of parents and husbands, polygamy and superstition, and feminine prejudices in a satirical and invective tone.

Also, at the time, Seyyed Ashraf Al-Din Hosseini, director of the "Nasim Shomal" newspaper, dedicated some of his poems to the education and rights of Iranian women and girls (Arianpour, 2003b: 8). In the year 1298/1299 Hijri, two Azerbaijani scholars wrote a series of useful articles on women, and these articles were published with the alias "Feminist" and "Femina" in the newspaper TAJADDOD (Modernity), the official organ of the Democratic Party of Azerbaijan.

In those days, famous poets and writers of Iran devoted a number of their works to the issue of women's education and liberation and equality of their rights in the family and society, so that it can be said that there are no poets or writers who have not paid attention to this more or less at the time. Lahouti, Iraj, Eshghi, Parvin, Bahar, Shahriar and others dedicated many beautiful poems to the issue of women, and all fought with the myths and superstition and prejudices that heavily burdened women (Ibid, 2003: 10).

Lahouti, in a detailed ode in Bahman 1296 Hijri, his oldest poem in the field, invited Iranian girls to acquire knowledge and freedom and perform social responsibilities; also, Aref, who was one of the pioneers for the defense of the women's rights and freedom, seriously supported women in his sonnets.

In his poems, Eshghi also showed a corner of the miserable fate of the Iranian woman, and Iraj, more than anyone else, wrote about the women's rights (Ibid, 2003: 10 and 11). Also, Haj Mirza Abolghasem Azad Maraghaee was among the other intellectuals who believed that success in these days of full howl is only for people and nations with knowledge, and the remedy for all problems of Iran is to open the doors of education to the public men and women. In the meantime, it should be said that the education of women is more important than that of men (Azad Maraghaee, 1929: 8).

After the constitution, newspapers and magazines of the Qajar era also widely debated about the education of girls in a wide range of the needs of the community. Among them, Kaveh newspaper in

Berlin in an article entitled "The basis of the social revolution: Education of women" written by the European wife of Mohammad Ali Jamalzadeh, called Josephine Jammalzadeh, 1959) pointed out some points which are of great importance. Her claims included the statement of the pleasure of expanding the girls' schools in Tehran, emphasis on the rights and duties of women as men in the society, comparison of the progress of women in Europe and America to the other parts of the world, emphasis on the progression of Japanese women in Asia by establishing a women's Dar ul-Funun (polytechnic institution), and the statement on rejecting the views of those who believe that women's weak-mindedness is the cause of their defect (Kaveh newspaper, 1959: 6).

She then classified groups opposing women's freedom and education, and came to the conclusion that, in addition to the family environment, the country will also enjoy the consequences of their scientific education through women's education and training, and that the happiness and misery of women depends on their efforts (Ibid: 7).

Niswan Journal in the article "Eternal poverty is the result of lacking science", while resembling the knowledge to the Ganje Shayegan (The Treasure of Shayegan), essentially addresses women who are far from science and education due to their family beliefs and prejudices arising from it (Niswan Journal, 1927: 8)

In the article "The role of education in the women's chastity ", it is expressed that women's illiteracy and ignorance, and lack of proper family upbringing of men are among the strong causes of moral decadence; therefore, those interested in the country should pay more comprehensive attention to the education of women (Journal of Iranian Girls, 1932: 7).

Noor-ol-Hoda Mangeneh was also among the women who mentioned in the article on the promotion and advancement of women toward civilization on three pillars: science, education and ethics, the realization of which will be manifested in their offspring as well (Noor-ol-Hoda Mangeneh, 1923: 9); thus, such cultural efforts of women were the most important achievement to prepare public opinion for the education and training of women by themselves.

In the Arab countries, a kind of social prose was created in the era that the main thing was to reform the corruptions of the society and women's freedom, and to improve the education of Arab youths and women and so on (Rastegar Fasayi, 2001: 82). Thus, with the establishment of girls' schools, striving for women's freedom and education in the Arab countries and later in Iran took a more serious form.

It can be said that talking about the rights and freedom of women and modern education, and the necessity of extending it to men and women in the literature of the period was broader than before in Iran by translating a part of the book "Tahrir al-Mar'a" by Amin Masri in Persian by Yusuf Etesam al-Mulk, in 1318 AH entitled "Tarbiyate Niswan" (Women Education), especially the need for universal literacy was felt more and more with the advent of the printing and publishing industry and the necessity for all people to be aware of political issues and current events (Yahaqqi, 1998: 21). The translation and publication of European books, and other literary, artistic and cultural ties, led to the emergence of novelty in the literature of this period, which was not seen in other periods in Iran (Haqiqat, Rafie, 1989: 5).

1- Qasim Amin Mesri

Qasim Amin Mesri, the writer of "Tahrir al-Mar'a" (emancipation of women) and "Al-Mar'a Jadida"(The New Woman), was born in 1865 AD (1282 AH). His father was one of the Kurdish commanders who went to Istanbul as a hostage due to a dispute between the Ottoman government and Kurds; he then came to Egypt at the time of Ismail Pasha, was employed in the army there, reached the highest positions. He married the daughter of Ahmad Beik Khattab, the brother of Ibrahim Pasha Khattab and had several children, the first of whom was Qasim Amin (Amin Mesri, 1929: 8).

In "The Tarikh Al-Adab Al-Arabi", it was stated that Qasim Amin was born in Egypt and taught in schools there; then, he went to Paris to teach in the field of Law. After returning to Egypt, at the Egyptian court of law, he became a general lawyer and then a counselor in the court. Until his death in 1908 AD (1326 AH), he remained in the same job (Al-Fakhoury, 2008: 1053).

Qasim Amin, in addition to educating in Egypt in the reform era and apprenticing a reformist leader, Mohammed Abdah, studied in France, and this can have a particular effect on his attitude about women and their education (Jafarian, 2001: 67).

From the perspective of Amin, education is not just to teach reading and writing, but to increase the power of women's rational understanding so that they can get away from the illusions and provide a better life for themselves and the family (Amin Mesri, 1994: 18).

He was a taciturn, thoughtful person and was informed of the rules and frank man and the judge occupation also accustomed him to being always impartial and truthful, so that he talked about his own opinion courageously.

When he was in Europe, he was informed about the condition of the Eastern nations and wished that his nation would be like them, and found that there would be no reform in the society before the reform of the family because nation is nothing but a community of several families based on the beliefs of a family is, and the family is run in such a way that a woman is reared. Therefore, he believed that the reform of the Muslim woman has become more and more necessary than anything else (Amin Mesri, 1939: 9).

According to him, there is no difference between women and men, except in what is necessary for the difference between two genders, and the teaching of rational and natural sciences helps the woman to fulfill their house commitments and promotion of the child's soul; the weakness and degeneration of Muslims is due to the weakness of the family and the family is weak and unable due to the inability and ignorance of woman (Ibid., 12).

Qasim Amin wrote his ideas about women and their freedom and education in two books, "Tahrir al-Mar'a" (emancipation of women) and "Al-Mar'a Jadida"(The New Woman). With the publication of these two books, the Arab world witnessed intellectual struggles and disputes at the beginning of the twentieth century.

In addition to the struggle between the scholars on the women's issues, the book of "Tahrir al-Mar'a" (emancipation of women) solidified and strengthened the look at women's issues through a competitive position and struggling approach (Al-Milad, 2002: 16). He began a gentle campaign in favor of the freedom of Egyptian women through this book. Although he was first careful to state his claims for the education of women and the putting an end to their withdrawal from social affairs by citing the Qur'an and Sharia, later, when criticized by the traditionalists, he abandoned the Islamic framework and considered the new civilization as a guaranty for the transformation of the lives of Muslim women (Enayat, 1983: 153).

Doctor Mohammad Ammareh, the compiler of Qasim Amin's works, states that when Qasim Amin published "Tahrir al-Mar'a", a great explosion happened in Egyptian and Eastern societies, so that this book triggered the greatest and most important intellectual and theoretical arguments in the East in that century (Ammareh, 1989: 54); in the words of Albert Hourani, this book provoked an unprecedented storm in Egypt (Hourani, 1997: 175). This is a book with the most content about raising and educating women (Jadaane, 1988: 126).

However, although some believe that, before Qasim Amin, "Zeinab Fawaz", from southern Lebanon, has defended women's rights, traced their problems and demanded improvements in the situation of affairs of women at home and in society, in the field of education and work, and claimed that women's rights should be respected; he believed that she was the first Arab woman in the new era to

demand women's rights to education and training (Hourani, 1997: 174). Qasim Amin is not the first one to have this idea, but it can be found that only Qasim Amin, with his practical affairs in this field, has surpassed others (Amin Mesri, 1937: 9).

2- Parvin Etesami

Rakhshandeh Etesami, known as Parvin Etesami, the only daughter of Yousef Etesami, was born in Tabriz on March 17, 1907 (Arianpour, 2003a: 537) and was initially trained under the supervision of her scholar father. In childhood, she came to Tehran with her father, learned Persian and Arabic literature and benefited from the masters of erudition gathered at her father's house. She always astonished them by her abundant abilities and extraordinary talents; she composed poetry when she was eight years old (Namini, 1983: 203). She was talented especially in the composition of beautiful and delicate pieces that her father had translated from foreign books (Greco-Roman, Turkish, Arabic). Her poetry was in fact derived from two sources of full literature and rich talent, and her father helped her in a way that Parvin wished to step in it (Borghai, 1950: 38). After that, it seems that the most important factor affecting the soul of Parvin and her thoughts was the newspapers and literary magazines of her time in which patriotism, women's education, attention to the helpless people, and... were promoted and considered.

Parvin, in her words, found her way. In her poetry, though sometimes the theme is borrowed from other people, the mood of Parvin and her style transformed the speech to the style of Parvin, and she sincerely attempted not to use the words of others in her works and to get help from her own ideas; even when her poetry seems to be a translation or a quote from the contents of a foreign poet, her words are so much personal that it is difficult to find a sign of adaptation in it again (Zarrinkoub, 2008 366).

Her poems are also at the peak literally and technically. Professor Mohammad Qazvini writes: "The subject of surprise is the verbal and technical aspects of Ms. Parvin Etesami's poems that everyone knows that her poetry is not intrinsic and natural, but it is acquisitive and the result of many years of study, education and interaction with scholars and literati; as it was said for women, the means of such uses in Iran were less possible, but it was not prepared at all (Mehr Journal, 1935: 9)

Her great skill is that she has been able to exert new ideas and thoughts with the dignity, consistency and grace of expression in the usual forms of Persian prosody (Arianpour, 2003a: 541). Parvin completed her studies at the American College in 1924 (Arianpour, 2003b: 539) until she passed away at the age of 34.

Various themes in his poems are like a garden full of plants that caresses the soul (Safa, 1961: 291). Her poetry is not the poetry of times, temperaments and individuals, but it is the poetry of education and edification of the good morality and the exhilarating song of love, emotion, erudition, endeavor, practice, and action (Sardarinia, 2000: 91).

Parvin is the only poet who should be called as Saadi of the female poets (Keshavarz Sadr, 1955: 38). The reason for success of this valuable lady of Persian culture and literature, in addition to her innate talent, is the miracle of education and attention of her well-known father, who, despite the deprivation of Iranian women from education opportunities and the lack of access to girls' schools, helped her for education and brought her talented and intellectual girl to the position that she deserved.

Yousef Etesami

Parvin's father, Mirza Youssef Etesami (Etesam al-Mulk, Iranian competent and renowned author, translator, and literati, was born in Tabriz in 1291 AH. He learned Arabic literature, jurisprudence, logic, ancient theology and wisdom, and Turkish and French languages in Tabriz (Arianpour, 2003a:

113); he achieved a status that there were a few people like him in Iran and Iraq (Aqiqi Bakhshayeshi, 1996: 1589). He was still twenty years old when he wrote the book *Qalaed Al-adab fi sharhe Atwaq al-zahab* in Arabic, which would soon be included in Egyptian textbooks. Later, the book *Thorah al-Hind or al-Mer'a al-Saberah* was also admired by Egyptian scholars.

His other book, *Tarbiyate Niswan (education of women)*, was the translation of a part of *Tahrir al-Mar'a* by Qasim Amin Mesri, published in 1939 (1318 AH); general prejudice and the public's ignorance of the importance of educating women in Iranian society was highlighted at the time (Etesami, 1942: 5).

He writes, Most of European scholars expert in teaching and learning of women and the importance of their education have published books, each of which is the treasure of essence, and the treasure of wisdom and insight. A group of Egyptian literary nominees has also written in this regard and left behind valuable works in the world, such as: *Tahrir al-Mar'a*, *Falsafah al Zovvaj*, *Al-Mar'a fi al-Qarn al-Eshreen*, etc.; they have talked about the rights of women and the necessity of their education in all of these books. Because a book on the essential advantages and disadvantages of this important issue has not been written in the Persian world, I translated a few chapters of the book "*Tahrir al-Ma'ra*" and called it "*Tarbiyate Niswan (education of women)*" (Amin Mesri, 1939: Introduction).

Education of Women in Parvin's thought and Poetry

Parvin Etesami's attention to the issue of women and their education is one of the important subjects she has significantly shown in several of her poems. Among them, *A Twig of a Wish*, *Treasure of Chastity (woman in Iran)* and *Angel of Fondness* and several other couplets referred to in her poetry collection can be named.

Although "Parvin" was a shy girl, she believed in the "freedom of women" from her heart and soul; many years before unveiling in Iran to be operationalized by command of "Reza Shah" on January 8, 1936, she wrote about the injustice exerted on women in the East and the West in June 1924, in an oration entitled "Woman and history" on the day of her graduation ceremony at the American school for girls in Tehran: Eventually, the women achieved their intellectual and literary rights and came closer to their essential nature after years of helplessness. In the era, the noble concept of "woman" and "mother" was revealed, and the exhilarating meaning of these two words, the founder of the survival and promotion of human beings, emerged. What we stated was about Europe, where civilization and industry elevated the flag of victory and genuine reform depended on real understanding...where boys and girls, indifferent about gender, enjoyed physical, intellectual and literary education...What we said was happening in these prosperous countries. The world of women promoted as a result of effort and action. However, it was not in the way in the East, which was the place of emergence of traditions and the source of civilization... During this time, the days of the Oriental women were all dark and grieving full of suffering, slavery, and disgrace. For a long time, the women were awakened from heavy sleep of despair and deprivation and wished to compensate their grieving days. Although they have spoken a lot and wrote books for eradication of this social condition, remedy of the East condition is merely allocated to education and training, i.e. a real education and training should be presented to men and women and all classes of society should benefit from a great source of knowledge (Matini, 2001: 14).

Parvin, at the meeting, recited the poem "*A Twig of a Wish*", which she had composed for her graduation ceremony. Composing the poem "*A Twig of a Wish*" in those years was so incompatible with the atmosphere of the Iranian society that Etesam al-Mulk, in 1935, before the unveiling, refused to bring the poem in the first edition of the "Parvin" poetry collection, so that the turmoil of common people is not aroused against himself and his daughter. However, when Parvin once again heard the news of unveiling and freedom of women on January 8, 1936, she composed an ode in 26 couplets entitled "*The Treasure of Chastity*" (women in Iran), and complained of women's misery and predicament and ignorance in her

poems; she also wished a hand to come out from unseen in a day and equally bring the true education and training between women and men.

One of the remarkably main points in Parvin's thoughts and poetry is her attention to the education of women, which is very prominent in some of her poems; more specifically, Parvin describes the bad condition of Iranian women in the poem "*Woman in Iran*," and tells how Iranian women were sacrificed in that repressive society and did not have any rights, and all these miseries are from women's ignorance.

From her perspective, both men and women are equal and the goals are not achieved, except with companionship and sympathy. She considers the woman as the teacher of the world and nurturer of the essence of love, who teaches the magnanimity to barons with her capable hands and her proper training; these are the women who move the cradle with one hand, and trigger the world with the other hand.

The important things in these poems of Parvin are women's attention to the acquisition of knowledge and science, simplicity and lack of attention to the apparent issues, attention to the role of the mother and her important influence on the education of children, equality between women and men in terms of the essence of humanity, consideration of the woman as the source of love and compassion and the main protector and guardian of the family (Pashmi, 2006: 1), attention to the chastity and purity of women, emphasis on dignity by merits, emphasis on women's avoidance of imitation, consideration of grace and politeness as plumage for reaching the high levels.

Education of Women in the Writings of Qasim Amin Mesri and Parvin Etesami

According to the translation of a part of the Qasim Amin Mesri's book in Iran by the father of Parvin Etesami, titled "*Tarbit Niswan*" (Education of Women), and after him, the translation of this book by Seyyed Ahmad Mohazzab Shirazi, entitled "*Woman and Freedom*", in Iran in 1937, it can be concluded that Parvin undoubtedly acquaints these two translations with the concepts of this book and has somewhat benefited from its contents. To this end, we compare some thoughts of Qasim Amin in this book with some of Parvin's poems on women's freedom and education in order to find out how she is influenced by the ideas and contents of this Egyptian author:

1- Our weakness has reached the point where we can be hostile to any pure thought once we are considered to be fresh and to be contrary to our current habit (Amin Mesri, 1937: 17). The source of all disadvantages of our women is sloth and laziness (Ibid: 61).

- Selfishness and laziness are enemy of women

If they don't leave aside, we will disappear (Etesami, 1974: *Angel of the Love*, couplet 27)

2- Women are human beings like men. There is no difference between them and men in the duties of the members of the society, their feelings and all the conditions to which a human is exposed (Amin Mesri, 1939: 15); Simple-hearted ones believe that women's education is not necessary. Surprisingly, they ask each other whether or not it is permissible to educate women in Islamic law (Ibid, 16) - As it was established in the nature of men to acquire sciences, the same gift is bestowed to the women to benefit from the free treasure of virtue. In this regard, what is the difference between men and women (Ibid: 23); men and women are equal in intellect. Could it be said that the God of excellence has given men the privilege of reason and created women a nonsense being and humble human? (Ibid: 24). Although the edification of morality is at the forefront of education, and the education of the girls is more necessary than the boy, unfortunately, people basically neglect education of girls and only educate boys and do not pay attention to the education of the girls (Ibid: 54); What is the difference between men and women in terms of nature and creation? (Ibid: 97).

- Nowhere destiny deemed
- Men are perfect and women are imperfect (Etesami, 1990: *Angel of Love*, couplet 2)
- Whether men or women, the person is great and prosperous and has something in the mind to offer his/her knowledge. (Ibid: couplet 21)
- All inferiority of Iranian women is the result of ignorance.

Whether men or women, superiority is with the owner of knowledge. (Ibid, *A Twig of a Wish*: couplet 5)

- It would be better that every girl appreciates learning of science, so that no one can say boys are intelligent and girls are not (Ibid: couplet 5)
- Why are women deprived of their rights?
- Why is the name of women thrown out of any affairs? (Ibid: couplet 9)
- The share of women from this vivacious life is nothing but miserable fate and destiny (Etesami, 1974, *Treasure of Chastity*: couplet 7)

A woman can handle the affairs of her home when she learns a certain amount of intellectual and literary subjects, and has an initial knowledge of the principles of science and primary education (Amin Mesri, 1939: 17). I think that a woman cannot handle the house except when she acquires a certain amount of intellectual and literary knowledge (Qasim Mesri, 1937: 27)

- In the management of home, like any important office, a woman without education cannot properly handle it. (Ibid: 47).

"Not only is a woman the lady of a house, but also she is a physician, caregiver, custodian and concierge." (Etesami, 1990: *Angel of Love*, couplet 17)

- The superiority of men over women is such that men have always been tied with their thoughts and actions from the past times, and the living requirements were supplied by men, and women failed to use their physical and intellectual power, and due to the situation of times and places, they suffered degeneration (Amin Mesri, 1939: 18) - After passage of a long time, due to the lack of proper education, the intellectual faculties of women weakened and the roots of their thoughts annihilated (Ibid: 25). The new education of women in Europe proved that women's degeneration and disability was adventitious, not natural and inherent (Ibid: 121).

- Why are women deprived of their rights?

Why is the name of women thrown out of any affairs? (Etesami, 1991: *A Twig of A Wish*, couplet 9)

- Her life and death passed in solitude.
- What was a woman in those days, if you don't name her a prisoner? (Etesami, 1974, *Treasure of Chastity*: couplet 2).
- The light of knowledge was unseen from the eyes of the women.
- This ignorance was not due to her inferiority and laziness (Ibid: couplet 8).
- Many grounds of knowledge existed in the society, but there was not any portion for the women from the exuberance of knowledge (Ibid: couplet 10).

5- Historical realities are evident reason for the fact that the inferiority of women's esteem is accompanied with that of the community (Amin Mesri, 1939: 12).

- Women require education for upbringing their offspring, preventing from involvement in the corruption of blindness, acting economically, and being a single-minded human beings (Ibid, 20) - A child is like a twig; man is his custodian, and a woman is his educator; also, the mother's rights to a child are several times those of the father's (Ibid: 41). Children are imitators of the actions and habits of their mother. If a mother is a learned person who is aware of the secrets of education and knows how to take care of her children, of course, she can prosper her children, but if a mother is uneducated and, due to ignorance, leaves her needy child who has been innocent, and eventually, will be an evil that will cause suffering for himself during his her life and curse hisher parents (Ibid: 46).

- The rational, physical, and moral education of children is born by women, and this duty is more important than her all other is tasks (Ibid: 47).

- It is not exaggeration to say that a new civilization which establishes this great and valuable heritage and appoints strong principles is all dependent on women who are the basis and the principle of them (Ibid: 100).

- Women are very effective in progress and reform of the nation (Ibid: 120).

- To reform the situation of a nation, the women's condition should be improved (Ibid: 125).

- There is no love and compassion in a home where there is no woman.

-The soul will die in the person whose heart is disappointed (Etesami, 1935: *Angel of Love*, couplet 1).

- Women were the main element of existence from the beginning.

- Who can build a house without foundation? (Ibid: couplet 3)

- If Plato and Socrates were the great ones, their trainers in the childhood were great women (Ibid: couplet 7).

- Today's girls are the mother of future's generation.

-The magnificence of boys will be due to education of mothers (Ibid: couplet 14).

- The embrace of mother is the first teacher of a child.

-It is impossible to foster a trained child by an ignorant mother? (Etesami, 1991, *A Twig of A Wish*: couplet 10).

6- As a wise man should include a full and specific discussion on the choice of the partner of his life, the wise woman also enjoys the same right..., so that this tie brings to cheerfulness and jubilation; otherwise, the marital status will break into the deep sea of couples, and it will not be long before both are plunged into dark ignorance (Amin Mesri, 1939: 71).

- A woman should be a friend for her husband and be partner of him in the joy and sorrow; she should help him in the difficult situation of life to be as prosperous as possible (Amin Mesri, 1937: 47).

- O intellectual ones, do you know what the duty of men and women is.

- One of them is like a ship and the other one is like a captain (Etesami, 1990: *Angel of Love*, couplet 11).

- The women are intimate comrade and friend in the days of welfare.

They are sympathizer and savior in the days of calamity (Ibid: couplet 18).

7- Kindness of heart, angel-like temperament and tender feelings of women attract her focus on goodness (Amin Mesri, 1937: 122).

- Woman was an angel since she was created.

- See this angel that the devil reproaches her (Etesami, 1990: *Angel of Love*, couplet 6).

8- If women enjoy the ability of reading and writing and are aware of the preliminaries of sciences and the histories of the nations as much as possible, they will be the owner of good thinking and freedom of speech, and superstition will not affect them (Amin Mesri, 1939: 17).

- The root of all the flaws is the common reason of women's ignorance, and knowledge strengthens the foundation of the goodness and virtue of the pious women (Ibid: 55).

- In the view of the uneducated woman, the best people are the man who lusts with her night and day, has an abundant wealth, and prepares dress and ornaments etc. for her (Ibid: 46).

- The intellectual woman, more than the ignorant woman, considers the outcome and is concerned with its result (Ibid: 60).

- Training on reason and ethics protects the woman, and ignorance is never his guardian (Ibid: 63).

- A woman who does not gain the gem of education, in fact, she sells her assets in the life cheaply (Etesami, 1935: *Angel of Love*, couplet 23).

- Not a woman considers herself to be noble with the earrings and necklace and bracelet and ornament (Ibid: 37).

- As there is no feature of virtue in the nature of people

What will be the benefit of brocade garment and brilliant jewel (physical features)? (Ibid: 38)

- Parvin! the neck and hands of righteous woman deserves the gem of knowledge not that of appearance (Ibid: 39).

- What is the benefit of the jewelry where woman is ignorant?

- Gold and silver ornaments do not cover the flaw of ignorance (Ibid: 17).

Conclusion

In the poems of Parvin Etesami and investigation of her ideas on the issue of women's education, we found many similarities between her and the writings and ideas of Qasim Amin Mesri, which is mainly due to the effect of the environment and time that Parvin grew in and she was more influenced by her father's translations of various literary works, especially the book "*Tahrir al-Mar'a*" by Qasim Amin and then the translation of Ahmad Mohazzab from this book. Moreover, the similarity between the political and social situations of the Arab countries and Iran during and after the Constitutional Revolution, and the issues to which the society was faced, the literature and concerns of their scholars and the transition from tradition to modernity following the social transformation, and familiarity with the West in Iran and the Arab world can be among the factors affecting this similarity. Generally, in poems of Parvin on women's freedom and education, she was more influenced by the language and thoughts of Qasim Amin Mesri, which was directly or indirectly evident. We have come to the conclusion that the ideas and beliefs of both scholars in this regard are very similar to each other in some cases although there are differences between their ideas in some areas; for instance, Qasim Amin considers the women of the West to be a perfect paradigm that all Egyptian women must imitate in all aspects, while Parvin forbids women from mere imitation of the Western women and has much emphasis on their Islamic education

and preservation of their nationality, chastity and virtue. However, Parvin's style is the use of topics and texts, not their translation. Parvin, in her words, found her path, and even in poems imitated by Nasir Khusraw, Sanai, or others, she herself talks as if her words and pretext of words were words of others. Although sometimes the theme is derived from other persons, for example, Qasim Amin Mesri, in her poetry, the temperament of Parvin and her way brought the speech to the Parvin's style, and she intimately tried not to imitate the speech of others and presented her own thought.

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