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Constitutional status of women in literature, with an emphasis on poetry, Seyed Ashrafodin Gilani

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ABSTRACT

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In constitutional literature, the authors make it progressive elements were made, she was a member of the public body, with the male counterparts, and that the country has historically been wronged him, his rights had been ignored, and now it was time, the scene comes in various arenas, friend and partner is male, and the role of science and culture. This new approach not happen spontaneously, it must have historical roots in the reign of Naserodin Shah and Mozaffarodin Shah who will sow the seeds of the idea of progress and transformation, and its evolution, the revolution to fruition. The issue of women in the early stages, in the works of thinkers such as Akhondzadeh, Mirza Molkom Khan, Zeinolabedin Maragheian and others were told. These are the ideas of the Enlightenment, and the social transformations West were influenced by the philosophy of equality in the social foundations necessary to change all Iranians knew. Hence, the idea of freedom and equality to all people regardless of sex, color, religion, or station, they generalized the class. Akhondzadeh in Book Review, "a word" Mirza Yusof Mostasharoddoleh, set forth a radical female and accept the legal position of women falling rejected. Mirza Molkom Khan, the issue of women, More sober looked at the expression of her dress, build intellectual challenges.

Introduction

The position on Iran's Persian poetry, pride of place has always been, therefore, a large part of the history of the layers should be sought in La Lai poetry category of women and addressing the hidden facets of his personality and his true position, the this is no exception, in this case the constitutional era poetry and live as if, in fact perhaps less cyclical ups and downs in the history of Iran, Persian poetry, as seen in the constitutional era, reflects the social, political and a human woman. Persian poetry in this period for the first time, rather than the power of praise or express their feelings, emotions and social and political issues of society represented. Poets of this period, were the most influential people on the ground in Iran. The poets portray women in their real community, and also to address concepts in other areas, the issue of women engaged in many different ways, including the common themes of the constitutional era, the theme of "women's liberation" and to explore they were in Iran, Seyed Ashrafodin Hoseini poet and satirist of the constitutional era, with its folk songs and simple compositions, a significant role in promoting constitutional literature, and to educate the general public, Ashrafodin, any of those men religious intellectuals who, unlike his evening ritual of olden times, women are encouraged to gain knowledge. She believes that women should be educated as men, and in many satirical verses, illiteracy among women wrote to express hazards. Another point is that, despite the Ashrafodin, intellectual and religious person, but unlike some intellectuals that Veil prevents the development and progress of women he knew. To keep the Veil and chastity of women, persistently stressed. In his poems, often mothers, are intellectuals who, during an interview with the child, singing lullabies to them, the situation is critical, or about the qualities of constitutional and parliamentary elections, the comments. The general belief is that, due to the issue of women and its reflection in literature, based on the constitutional period. But to witness the historical texts reflect women's issues in literature, evolutionary journey has come. The period of Fath Ali Shah, areas of attention to women's issues, the comparison between Iranian women and foreign women began the long process of history, as the era of the Naserodin Shah and Mozaffarodin Shah passed to fruition during the constitutional period. Prose particularly during Naseri, a simple expansion of contexts and dispositions, development in social contexts, including issues of women assumed. During this period, not only with regard to women's reflections on a variety of prose (travelogue, memoir, playwriting and journalism), encountered by men, but women for the first time in the form of letters, travelogues, essays, and memories, enjoy reflect on their issues, and prepares the way for a more active participation of women in the Constitutional period provided.

Statement of problem

Constitutional era, the era of the important events in political, social and rapid developments in Iran, are considered. Persian Literature in the Era of the impact of such developments, escaped. Persian poetry in this period, for the first time instead of having to praise or express strong feelings and emotions and the poet's personal experiences, shared the fate of the population, considered, and political and social issues of the society stated. Freedom, homeland, oppression and deprivation of Governors, new themes that most poets constitutional period, the poem by stating they are built. Seyed Ashrafodin Gilani poems, famous poets of this era, but also one of the most famous poets of Persian literature Giber full of political and social issues, which is a slang expression, Seyed Ashrafodin in the constellation called "Status of Women Arab ", as Wiring and sufferings of women before Islam deals, and states that how the Prophet (saw) them from the bondage of ignorance chains, saved, and the dignity and character of the female sex, and they honored found. In this poem, there are many allusions to the poet, according to the Quran and Hadith about women, to whom allusion has other women in his lyrics, to observe the dress code calls, and bring Unveiling encourage passers knows the greed of men. This is for all the emphasis Seyed Ashraf,

Songs for the official unveiling of the infinite freedom of women, was started at the same time; But "Northern Nasim Shomal" as a committed liberal and religious belief, which is to study religion at all, good for her safety and her majesty, in compliance with the terms of decency knows that its most important provisions of the veil. Explicitly emphasizes that the poet, whose words are received from Shariah. He then advised the women at the end of his poem calls in their favor, seyed Ashrafodin religious zeal toward Muslim women, as sisters, mothers, aunts, their addresses, is at his work place to be seen . But the zeal and emphasis toward modesty and chastity of women, it does not stop, he invited the girls to study science. His knowledge of the Veil and modesty, the whole salvation and honor women knows, he's poem "Women" Women "airy" and "Supervisory", to blame the severity, and the vagaries of the qualified name of the woman knows. Islamic literature and the importance of education for women, notes, Seyed Ashrafodin Gilani is a constitutional matter poets, poetry, even illiterates among people, fans, general and specific, and heard, and understood. His poems, was published in a newspaper called the Nasim Shomal, was very influential in the notification. In his poetry, political, social and cultural issues, in the next place, and the power of humor and fine poetic forms, such as dams and refrain Solid and composition, with a nice weight and the use of common ones in everyone's Poetry alluring. One of the major issues in the constitutional literature, the issue of women. Reflecting on ancient Iranian literature, it is well understood that, as an element of social status of women, affirmative action is not the proper place. "Classical Persian poetry, the woman known as companion and sweetheart and soul mate, and often betrayal and deception and betrayal he has learned. "this attitude has continued during the Qajar era, he endeavors to constitutionalism in Iran began. Along with the constitutional plan, discuss women's rights as a huge range of community Constitutionalists were topped expectations. In this process, the rights of women in Iranian society, as well as the Constitutional Poetry, reflected, and one of the main themes of the poem was constitutional. Most poets constitutional rights of women leaders. These are the crucial role of women in Iranian society they were developed, and knew by the time a huge range of Iranian society, surrounded by various obstacles are expected to moderate community-progress is impossible without the participation of Iranian society, finally growing cartoon will. Education invite women to education, and the importance of gaining knowledge of contemporary poets slogans were constitutional. One of the major issues that concern the poets of this period, women's issues and their freedom. The women, before the constitutional period of social and political activities, and their patriarchal society, the more their basic rights, was denied. The Qajar family, the patriarchal aspect. Women in the family and in society, in a lower position than he was (1) This paper examines the status of women in the constitutional literature, with an emphasis on poetry, Seyed Ashrafodin Gilani addressed.

Representation of female identity, and the factors affecting it

Iranians face with the realities of the West, about the early Qajar period began. The cultural clash, leading to gradual changes in the form and content of poetry and prose. Although the Constitutional Revolution, the emergence of these developments was the obvious point, but the context of these changes was provided in the pre. One of the themes that are in the field of literature on the effects of culture clash, took into consideration the issue of women and their conditions. So that rethinking the concept of women in literature independent constitutional status to themselves. The question that comes to mind is that, if a change in attitudes and beliefs towards women, and the traditional role she took on the constitutional period, or the fact that any change through gradual phases and date, the presence of women and their issues, the literature in this period, preceded by a gradual change in the beliefs of the society in the pre-constitutional era, the Accepted. With according to historical texts can be said regarding the issue of women and its reflection in literature, the period began much earlier than this period. So that, given the context of this issue, period of Fath Ali Shah, Naserodin Shah and Mozaffarodin Shah traceable. Perhaps the earliest texts, they can be signs of increased attention, the Iranian itinerary, the comparisons between Iranian women and foreign women have changed the Iranian viewpoint of the woman, in a clash with the West, and the observation of the free women in public, and question the mixing of men and women educated in the West, was formed. They wonder this, in the mass of writers, among a crowd of admirers and foreign women and others, led to his excommunication. Iranian Women comparison with foreign women, and think to change the lives of women in Iran or resistance to the development of this

first period of Fath Ali Shah began in the prose, and gradually strengthened during the Shah's rule. With the mid Shah with the spread of printing, founded the academy, newspaper, promoted the translation of books and traveling to Europe, and a group of intellectuals who, in and out of the writing, the press began a wave of modernism was drawn to the field of literature. Prose in terms of appearance, be close to the spoken language, and a variety of industries, verbal and spiritual, and Arabic proverbs and idioms, simple and ran away. In terms of content, the dominant prose of this covenant, the realism and attention to physical, social issues tend to predominate, and the context and realities of community life could be, and in terms of diversity in the field of travel writing, essay writing, Memoir journalist and playwright, widely used for the expression of ideas and opinions concerning the authors provide. For these reasons prose than poetry in this period, assumed social transformation, and the question of women's prose was discussed. Also Naseri period witnessed the first serious experience of women, who are in the field of prose, their presence in the field of prose later periods also provided. This paper discusses the issue of women in the prose of the pre-constitutional deals.

Travel letters

Travel bloggers who in common Qajar abundant, the written reports from the Iranian perspective relative to other communities. Initial itinerary Iranians during the Safavid and Qajar beginning, with titles such wonderful and amazing a letter reflected surprises people, the way of life in the West. One of the important aspects of marveling, of unveiled women, free mixing between men and women, respectively, in Europe. This theme is repeated in the documents, which eventually leads to the formation of a discourse, a comparison between Iranian and European women, the two took a different stance. In this view, women in Europe, defile, force, were considered licentious and lewd, and the incorporation of unveiled women in Iran, in imitation of Europe was considered dangerous. Mirza Fattah wrote, and "the situation of women in the UK" in 1879 Garmaroodi solar-night letter in "Ugly completed and ruined lives," the tomatoes too early protagonists, because heaven were to be found in all the patients. He criticized the European unveiling of wanton women, and women and fair hidden convince Iran calls, and the Muslims of the foreign behavior among Iranian warning, and he was discouraged, Haj Zeinolabedin Maragheh in Exploring a Ibrahim Beig (1933) that, in the final rule was published Naseri, and the critically important texts of the period considered, criticized the lack Modesty and unveiled women in urban and rural women simply praised chastity and modesty, Haj Sayyah, in his Itinerary the complete lack of coverage of women in the king's presence uncomfortable. Discussion and debate about women and their issues in the itinerary are generally obvious comparison between the Iranian and foreign women. But the discussion of this subject in other prose works gradually increased flow, thesis, discussed during the general name for the post was short, the systematic study of a particular topic, or issue addressed. Intellectual and social developments of the period, had a tremendous impact themed essays, and writing critical essays in protest of the country, and the government's policies. Critical essays, written in the early period of Naseri in Iran, such as Majdieh The treatise Majdolmalek (1908) or Khabnameh Eetemadosaltaneh, the women did not.

Status of women in this period

"Bozorg Alavi," one of the writers of this period. In her stories she's smart, handsome and wealthy aristocrat is, not the masses, and rely on aspects of the physical appearance of women is high. His most political writer, in this period, but none of his stories women are not political, but eventually the wife of a prisoner, or a marginal role, while in those years, women politicians many have been this way, a large deficit for a political novelist. "Sadeq Hedayat" also belongs to this period. He struck tightly West without identity, and without regard to the principles, values and beliefs, though as a writer, actor and master of words, and creating spaces in which the story is presented. The author, in his novels worst ideas than There. Of woman in the story of "leading" is something between dreams and reality, the woman was his mistress sometimes, and sometimes the Do not leave him. In addition to his rejection of religion, moral values, with the title tool negates hypocrisy, and noble women of noble facade calls. His chain of existence of the phenomenon, women more than other elements in the story of the humiliation brought

upon themselves. In the novel "The Blind Owl", he is faced with two types of women that none of the traditional Muslim women are, according to the general view, and statements Longevity of women in that period, in any way that "guidance" was depicted. year before the revolution, "Jalal al Ahmad", a prose literature storm shook, but his prose Crashing include female characters in his stories were not . Women whose stories were young people who, despite their physical minds even smaller. The traditional woman who, in the minds of the community there, nothing more! "Ehtejab Prince" by "famous H" and "Leaves of Grass" from ", Simin Daneshvar's" first important story, the central character is female, and women in these two novels, partly individuated is the same thing, almost like this in the works of other authors, is unprecedented. Although both of these books, it is argued, these two books compared to other works, the female characters have been pretty good.

Women's participation in political society, constitutional

A) support the scribes: When Alaodovleh (ruling Tehran), some businessmen on the pretext of wanting to Ferris glucose clamps, the people protesting against government oppression, shops closed, and began to sit in the mosque. Scholars have also supported this effort. Alaodovleh) Chancellor) ordered the people and scholars away. After beating people and preachers, and desecrated for striking scholars, they Hazrat Shah Abdol Azim (AS) took refuge, and there were striking. Representatives of the clergy to talk about establishing justice house came with the same Eynodovleh, but he did not allow them to return. Subsequently, the people again rebelled, and the markets are closed.

In the Grip of the king's house party Amir Bahador (Secretary of War), attended. Two women, a petition to the king, and the king threatened the crown and scepter that that, you have to hand, you're taking. Women of the returning king, the way he was tied to demand their return. After these events, the king ordered the same Eynodovleh, scholars are asked to accept, and they returned to Tehran, meanwhile, the king issued a decree establishing justice house switch to do that, while keeping with men, women, clerics of the mosque to be updated speech, then, responsible for protecting the Scholars, were responsible. Women like wife Heidarkhan Tabrizi, with clubs that were hidden under the tent, tried to prevent any confusion during the speech. (6)

B) efforts to establish a national bank: Late in the reign Mozaffaraddin shah, Moshirodovleh government decided to provide some government spending and the nation, the Russians and the British Government, getting a loan with a seven percent interest. The decision was met with opposition from the parliament and the people. As a result, the state of implementation of its decision to withdraw, and the for it enough money to provide for the establishment of the National Bank adopted. Provide for the establishment of women in parliament, women's devotional Company's financial come. operation revolution, not limited to their assistance in the establishment of the National Bank. When the constitutional struggle to meet the costs of resistance, and buy guns were faced with financial problems, women with sacrifice, and by selling jewelry or household goods, came to help, including the riders after the conquest of the Bakhtiari people of women, the state Board of missing, and her jewelry was a gift. The tomatoes coppery woman who was his only asset, to be submitted to the constitutionalists.

C) Participation in Armed Conflict: Minor during the dictatorship, the military clashes between protesters and Mohammad Ali, intensified, and barely armed clashes took place, in urgent cases, the women had a direct and active role. In this context, the role of women in Tabriz, more visible and more prominent than it was everywhere. The story of women in Tabriz, began when King Bombardment of parliament and shut down the same eynodovleh sent to capture Tabriz. He was in Tabriz, took to Blockade, and during the eleven-month siege of Tabriz, women in addition to cooking, sewing clothes, knitting socks, filling Pumice, news of war, nursing the wounded, even to fight menswear, in the war began. One of the women, has said: "The most critical days of the uprising, had to observe secrecy, a piece of bread folded the tent, and we close the abdomen, and the bulwark of our residents. (7) Khan, one of the women is influenced by a Tabrizi, the attack on the headquarters of the dictator in Tabriz, issued in the attack, at least twenty women were killed. Pavlovich wrote: "It was one of the strongholds of Tabriz, Tabriz Tent-to-head women ruled. (8) One of the women, Ezzatolhajah, mother of Colonel Taqi Khan Pesyani was. The heroine, when she brought the Colonel's death, the Parliament organized a festival, wear white clothes, and did not let anyone, wearing a black dress. Between female fighters in

Tabriz, Gilan, Kurdistan women were also seen, sometimes in between them, sixty, seventy years old, and a girl of thirteen, fourteen years old, to be seen. (9) women farmers Azerbaijani villages, while their babies tied to their backs, took up arms and fought alongside the men. (10) in the anti-authoritarian people with Mohammad Ali, in addition to Tabriz women, women in other cities also began to play a role, such as when Mohammad Ali Shah, shot dead in Tehran in parliament, and some of the young people who participated in the defense of the culture, the men did not dare, and take the young body to bury, rather than by women, and had them buried.

D) Participation in other scenes: Constitutional witnessed other incidents in which women are involved in the dispute, and some of them are mentioned here:

1. Eynodovleh to control the situation, ordered the women Coming out of homes prevented. Everyone he saw officers arrested Them. For this reason, the As the Haj Sayyah, wrote: "In the state prison, the women were less militant." However, it is also Al, did not much avail, Only when the clergy and people were going to sit in Shah Abdol Azim, many women dressed in funeral and dirge, while the chest and a woman came into the market, and despite the opposition and government efforts, the market closed.
2. Amir Bahador, was commissioned by the government to force to disperse the sit Shah Abdol Azim. When he came to Shah Abdol Azim, a number of his armed troops, stationed around the courtyard of the holy, and they ordered their guns to the labors of their symptoms. Women in Shah Abdol Azim, went to the roof of the holy courtyard, and were prepared as if the soldiers fired, and the sacred shrines were desecrated, the gunman's raining rocks
3. Secret Women's Association, sent a letter to the newspaper, voice of the motherland, and asked lawmakers to speed the development and adoption of amendments to the constitution, and reintegrate the country into an end, and if it afford counts, resignation, and give women the country work. It's a long, other points were noted: "No law can not, none of you obeys. Why not take the law into our hands, everyone wherever he is, he knows his duty.
4. Women Tabriz, the drafting and adoption of amendments to the constitution, they were working hard. Tabriz's a Secret Society, the representative of Azerbaijan said that "all the people of the city have been enthusiastic. Even the children of women with infant children, have gathered in mosques." Wrote a woman from Shiraz, which precludes the drafting and ratification of the constitution are nobility, after a revolution against them. Number of women Shuttle, Not codified protest the amendment of the constitution by Eetemadosaltaneh died, and this was followed by further protests in Tehran and Isfahan women. (11)

The impact of women in politics and culture of the Constitution He says: "History is a great teacher, perhaps the greatest of the prophets for human instructor. Man wise and astute, always pay attention to history. Witness to this claim is that the Quran lessons, stories, and events in the history of the history of the human will, the irony is that, in the finest and most instructive tales, women's role great entrepreneurship, and influence are undeniable. The frequent repetition of words, events and reminders of a historic event or certain sections of the various events, proof of which must again and again return, looked back, and with a review of what is past, the road ahead would be more accurate during " Face Iranian woman, from early to late Qajar era, innocent face and patient, never ignorant and superstitious, and in exceptional cases, be strong and dominant. This figure was much closer to the late Qajar period, the various economic, political, social, and protests have been aware of, and in the constitutional period, the protesters off the right to seek, and become zealous why? Because motherly looking woman in a society where the violation of the rights of children, or anyone who feels a responsibility than he does, he sees makes him worthy creature. That is why women are always free of Unsayng telling the men, in the world of politics, and history is contested, overthrown Formation. Of this respect, it is intriguing that only the Constitution, the right to seek again the woman's face, which they move all the big moves and major prophets, leading and supporting, a new perspective on it. Now, after a hundred years of its constitution, traditions and perceptions of various trapped, while the women's movement, could be the most selfless and compromise The most disastrous. of its interpretation.

Seyed ashrafodin and the issue of women

Seyed Ashrafodin addressed the issue of women's issues, and his lyrics are an outstanding person, an overview of her Court, three aspects of this in mind, the poem Gilani to appear:

Blame some of the beliefs and customs of a patriarchal society, women are encouraged to study and learn the park, and the third veil.

Said of men and women in uniform knows the nature of creation, and respect for women's rights.

These women are fragrant because Rihanna

These women have the house lights candles

Men and women of the believers and believers

Both have appeared in the Light Sports

Man and woman on The port paste Say

Both as servant and slave

If there is no woman in the world

There was one guy at a time

Girls like the faithful

Do not damage from Jaffa

Any girl who warmed their

Abad said from his home in Paradise

Every woman has the right application

Girls have rights (2)

Women within the family, knows the rights and duties of husband would he be a condition of a woman having ten counts:

If you do not mind helping

There are dozens bet, if you're a woman

Firstly, love your women

Keep the faith tradition

Second pass of barbarity

Bon concentration was brutally taken away (2)

With such a view, and rights of women within the family, with some traditions Gilani fait conventional society. In the "old rich Fakhriyah a" polygamous lust after men, culture, and the greedy old people's remarriage, the rock is:

Even though I have become old and sorrow from my waist aging

Aware of the world (2)

In the poem "A woman shall not be greater" than the monogamy bias, and says:

Two women in the home is contrary to the

Unlike the women from hurting themselves(2)

It should be noted that, in view of Gilani not an abstract vision of women, and social and class as well. In Section compound "destroyed" refers to the contradictions in social relations:

Ramadan was not in the table, Planter Bread

The tone of his daughter, not a shirt and breeches

Farmer's sad is that the hepatic blood

The reason is that, in fairness, this is not Destroy (2)

Like many other intellectuals of his time there, Ashrafodin, troubles of his own, including the plight of women, the result of ignorance and sees mental retardation, and learning new science seeks to remedy. To encourage women to study and faith, resourcefulness science, Ashrafodin and theorists of women's liberation, the sound at the beginning of the Age of Enlightenment West, they also foster knowledge and education, the most important factor of social change are counted. Said it was decided that "science does not only cure the disease of ignorance," and the girls are encouraged to learn science:

My daughter, to sit there in your body.

Of exercise books and demanding science and aspiration hand

When you put a plaque of recognition from the rest

Gold then you are the perfect complement

My daughter is studying Spring Sing (2)

The most controversial aspect of the opinions of Gilani on the headscarf issue is a woman, she's got the part. Even with that in mind, he contacts the broad masses in the present century have been the defense of the Veil with other ideas about getting knowledge and new civilizations, to be incompatible Looks. In here Seyed Ashrafodin is versed in law, and the "veil" wrote:

The veils are better Hur
White's day is fantastic!
his Intercessor, is Zahra Athar
Kosar is goodbye from the dock
Why do not you put it in the alley
I would support a law
Oral syrup on my mood (2)

Marital status in the nasim shomal lyrics

Numerous and diverse themes in the poetry of Seyed Ashrafodin Hoseini, embodied the theme of weddings and special attention to the status of women in marriage, family, and attend to the education of girls, the special prominence. Seyed Ashrafodin, a proponent of women's rights, and sees them as valuable as men. In his poems to girls and women in order of placement, as well as maintain the veil, polygamy is prohibited, and the house and the illiteracy of women is negated:

It was her duty to live / bright woman, a songwriter living / Living life to the institution of his /
There teeth, Asia / Joy was born female and teeth

Since the creation of the world God has / had obviously Adam and Eve / People of any woman, She was /

He found a pair of his / her world of pleasure and tooth. /
Can be made over the life of the woman / women sweeter than sugar and candy / the Holy God of miracles /

The definition of women Faithful / Joy was born female and teeth /

She will help you in the home / home makes you a woman / the unsettled ancestral /

If you die and you moan / Joy was born female and teeth /

Are not you mad woman? / If the women do not take these alien religion / she will be permitted, however, gotten /

Bella never be without a home / fun world ... woman and tooth. (3)

The promise of marshmallow ordering (SAW), honor the women in this way:

These women are welcome smell like Reyhaneh / woman lights candles and home /

Men and women of the believers and believers / Both appear to have been the essence of light ... /

If a woman is not in the universe / At the time there was a man /

Do you like girls than loyal / damage not come of Jaffa /

The girl who warmed his / her home in Eden Abad ... /

I love three things from this world / beads and women's fragrance and cleaning /

Janet is under the feet of mothers / mothers sacrifice the lives of children ... / (3)

Women's knowledge of perspective nasim shomal

People at that time were such that, say, only 17 people among the Quraish, Aus and Khazraj in Madinah between the two groups, only eleven people were literate (4) .those had the ability to write, it's so small that name all of them were recorded in the history books as writers recorded that the Prophet (pbuh) letter, sent to the tribe of Bakr ibn Wael, and among the tribes, who were not able to read (5) Mini word . Basically, among many Arabs that time, education was considered a disgrace and shame, in such a time, the prophet, miracle His eternal books, and more beautiful than the first verses of the book, which is to be revealed to the Apostle : Read on behalf of your god who created. Created man from a clot. Read and your god dear. Who taught by the pen. Anthropology did not know what Great prophet, m is the message that the paste that Your souls all familiar with him, God has taught, written, and informative man

who knows what (12) Still thirsty soul Revelation, verses smell former is drunk , I swear by God and written down. N and pen and what Written (13) And the objective of this infinite mercy, to purify the souls of the former prophets, taught the Book and Wisdom and teach the ignorant, says. «« We taught you the Book and Wisdom, and purify you, and you do not know what you've learned"(14) .massager him in the first battle between Muslims and people of unbelief, hath bound the condition of freedom, the lack of funds as ransom (at least a thousand dirhams), Learning to read and write ten members of Ansar, by any prisoners were literate (15) .they frequently among Muslims by stating the importance of knowledge, and values learned, encourages them to learn science It was. Science the source of all charity called scholars inheritors of the prophets, written by the world premiere of the martyr's blood , and looking at the faces of scientists called to worship. That said, how the property of their wings with great satisfaction, unfolds beneath you learned, and what in the world even the fish in the sea, for he has sought forgiveness from God.

Conclusion

A brief study of the modern history of Iran, which passed, we realize the historical facts show that Iranian women entrepreneurship event events in contemporary Iran, the role and the role of effective, broad, positive work, and most of the women Muslims have to play such a role because women are often the machinations of the Chinese court was busy, and intellectual women in the best condition, the sum of the Western feminist ideas and thoughts, and the communist East had been limited in number and scope of their activities only to state court the activity of the two categories below, with the national and religious foundations of the Iranian people, the cold reaction mass communication and Muslim women with their activities, so the question is, in fact, they Grabidoph incident, tobacco movement constitutional Revolution dispute, spoke in support of religion, and the martyr's blood, the mass of Muslim women. The earrings were a gift of their own, a gun battle began, and took to the boycott of foreign goods Venture, masses of Muslim women, and school is ending, they were replaced by national and religious values, and the it proved that the condition of Muslim women in the political, social, national or religious abandonment value, but it can be maintained with the highest attendance and work activities, and extensive showcased. Interestingly, these women have never not try its activities by publishing it to happen and kill others, because their goal is a national and religious duty, as the possibility of publishing their work, they often provide there, writers and poets of the age of the constitution of the veil of the restrictions on women, and a mask covering his extreme secrecy, which poets to woman, and woman is the necessity of poetry, and emotional structure of his mind, had more of an emotional take no rational argument, and in the approach to women's rights, the most obvious and Most life aspects that cover him, their attention, and in this case also, the complete privacy of the women had protested, and (mask) her limiting factor , and is considered a symbol Regression were retained. And Further, if, instead of relying too much on her veil, upon his education, and participation in social and political activities emphasized much better, because the fundamental problem, ignorance and illiteracy women and dismissed him stay, the scene was roaring political and social life, which would solve this problem, the issue became less important coverage, directly serving the interests of the bourgeoisie's ideological emancipation is "the dare stated that, in recent centuries, especially in the present century, the Iranian woman has means of political influence to promote human conscience, is plotted, and in the making of humanity, a glorious landmark, the top women Islam, and the right to dignity and loyalty to the Holy S T (Q) gives step. Iranian woman, endurance in conformity with Islamic criteria, initiated the trend of religion, the philosophy of the management world, in a couple bitterness that, in the past few years, Iranian women, with the greatest courage and magnanimity, in they stand against global arrogance, and public protests in favor of the veil in the areas of influence of the countries named arrogance, it should be noted, recognition of women's rights in the family and the community, the important role he be subject to the proposed new definitions of common concepts which, in their turn also to the community, relevance, and social relationships, and is an instrument of social change.

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