

The manifestation of dignity and benevolence in the poems of Aboul-Qacem Echebbi

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ABSTRACT

Aboul-Qacem Echebbi, the Tunisian revolutionary and anti-colonial poet, is among the pioneers of contemporary Arabic poetry. His poems have been welcomed by all libertarians in the Arab world and beyond, since they are raised by a boiling feeling and a sincere affection, reflecting the power of expression and psychology of his interpretations. This distressed poet has presented the deep and immortal themes of humankind to his audience and has sought to remove the veils of neglect from their eyesight. This passion for dignity and benevolence is manifested in themes such as fighting the ignorance, perfection, confrontation of degradation, moral strength and resilience, endurance, and hope for the future.

Keywords: Aboul-Qacem Echebbi, dignity, benevolence, hope.

Introduction

The dignity and benevolence are among the high titles by which God has praised human, and the extent to which a man enjoys humanity depends on his benefit from the two attributes as dignity and benevolence. Without these two attributes, he only has the apparent face of human, and the truth of humanity is not earned by him “his face is the face of a man, his heart is heart of an animal” ^[1]. The almighty God knows the original dignity to be only specific to himself “all dignity belong to Almighty God” (Surah Yunus, 65). And subordinately, he proves it for the believers “the dignity belongs to God, his messenger, and the believers” (Monafequn, 8). The description of dignity is also referred to that almighty entity “read, and your God is the dearest” (Alaq, 3) and clearly, to the extent of human creation in divine desirable qualities, he can enjoy the quality of dignity “the dearest ones among you before God, are the most virtuous” (Hojarat, 13).

Access this article online

Website: www.japer.in

E-ISSN: 2249-3379

How to cite this article: Ayatollah Zarmohammadi. The manifestation of dignity and benevolence in the poems of Aboul-Qacem Echebbi. *J Adv Pharm Edu Res* 2018;8(S2):6-13.

Source of Support: Nil, Conflict of Interest: None declared.

Echebbi, the libertarian and reformist poet, in his beautiful poems, has presented pleasing scenes of dignity and benevolence. Poems, so limpid, boiling form the depth of the soul, seeking to, by inspiration from nature, fight against the wrathfulness, and instead of resorting to the sword, confront the enemies by the weapon of tongue and pen, and earn the glory and freedom. However, what is important of note is that the writing of this research has avoided the mere ethnic and patriotic issues, as much as possible. Therefore, the biased emphasis on such issues is invalidated by the religious teachings, and as Sayyed Jamal puts it, praising the national dogmatism and reducing the value of religious support, is stepping in the sea of ignorance, and they are actually the means of the colonialists for tearing the ties among the nations ^[2]. And in fact, this dogmatism can be categorized under the soft war, which is way more efficient than the ‘hard’ war, started by the enemies with dominating goals.

Aboul-Qacem Echebbi (1909-1934) is born in the 19th century in Tunisia, who lived his short life during the period between the WWI and WWII. He, who was raised by a father educated in Al-Azhar University, spent his whole life moving from one point to another in his country, and it greatly affected his vision expansion and deepening of his sight. He was barely nine when he memorized the Holy Quran. He expanded his vast knowledge through extensive studying of Egyptian, Lebanese, Iraqi, and Syrian works, and the West literature, especially

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French Romantic Literature, which was consistent with his modernist spirit, and especially turned to de Lamartine and Goethe^[3]. His poetic ingenuity emerged at the age of 15.

His acquaintance and connection with the foreign literature was made especially through translation of French literary works by his bosom friend, Muhammed Haliwi, a pioneer of Tunisian literary criticism.

Initially, Haliwi even defended Echebbi who was criticized by the traditionalists, and handed his poems to the Apolo Magazine which was managed by Ahmed Zaki Abu-Shadi (1892-1955), so his poems could find their audience in the Arab World. However, it should be said that the pioneer of social reformation and political freedom, and boasting the glory of the past in Tunisia, was Sheikh Muhammed Nakhli, the composer of the 80-couplet ode "Al-Shear Al-Asri", published in 'Al-Hazira' newspaper^[3].

This distressed poet, who passed away at 25 due to heart disease, has a Diwan (collection of poems) titled "Aqani Al-Hayat" which was compiled by himself. Echebbi believed that the intellectual leadership has a great human and social mission, and they should fulfill this crucial duty in order to make the man's intellectual treasures blossom. As it is seen in his Diwan, he himself has done such great responsibility with a sincere affection and distressed conscience, as much as he could, and his dynamic and vigorous poets, besides his selection of the words, is a mirror reflecting all the true concepts and inductions of the life and its moments, which indicate his pervasive wisdom.

He can be named the 'poet of wisdom', as his intellectual words are spread all over his Diwan. It is due to his obtaining of a chunk of religious knowledge taught by his father and then, in Al-Zaytoonah University. Despite being condemned to pessimism, and his vision in the battle of life being at times faithful, and at times dubious and rationalistic, ultimately, his belief in supernatural becomes dominant over his doubts^[4], and perhaps, incidents such as the death of his father and taking the responsibility of making a living for the family, and his unsuccessful marriage and early decease of his spouse, are among the causes that made him distressed^[3].

Regarding the titles such as dignity and benevolence, and the concepts related to them, which are highly frequent in the words of Echebbi, it is sought to address the subcategories related to these subjects and the fact that, human should never see himself needless of them, but rather on the contrary, in all ages, he should clean himself off the heinous attributes, and embellish himself with the innate praised qualities. In this path, full of vicissitudes, for exiting the well of darkness, it is inevitable to start from the station of ignorance, since the lack of knowledge deters any movements, especially if the movement is compound.

Fighting the Ignorance

The ignorance is a nonentity subject, which is the root of all the evils "the ignorance is the root of any evil-doing"^[5] and anybody riding this mulish horse, is doomed to the immorality

and misleading "the ignorance is a mulish horse, anybody riding it would slip and ends in misleading"^[5] and its impercipient companion, through his efforts, not only does he not approach his purpose, but he will stay away from his desires day-to-day "the one who acts without prospect is like someone who is heading towards nowhere, the faster he goes, the farther he gets from the purpose"^[6]. On the contrary, the knowledge is the root of life "life is only possible with knowledge"^[5] and even the Holy Prophet (pbuh) should always seek it and increase it "and tell, my God, add to my knowledge" (Taha, 114), a life-giving blessing which has both innate and causal desirability. However, it should be noted that though the knowledge is necessary, without the faith, it would be like a sharp sword in the hands of a drunk or a light in the hands of a thief, helping him to steal the better goods.

In this regard, the Tunisian revolutionary poet, found before all, that the people are not going to rise, and the people movement is not to be formed, and the development is not to be made, unless the nation turn from the darkness of ignorance to the light of knowledge; as any movement requires a will, and will is stemmed from knowledge "you need knowledge and awareness in any moves you make"^[7]. He knows the attitude of the people of the age towards the ignorance to be pervasive, in a way that they have chosen it as a cloth for their minds, and beyond it, they are residents of homes made of ignorance and unawareness. Instead, they have turned away from the knowledge and its sweet gifts, as these gifts are useless and inefficient stone that should be discarded. And it would bear no result but decaying the glory, greatness, and pride.

O tribe, you hurried and used big words
 You discarded the knowledge and degraded it
 You put the cloths of ignorance on and made it your slogan
 What is wrong with you, residing in the house of ignorance
 You have disregarded the dignitaries who are the pride of life
 [8]

Echebbi complains of his people that why should they be so indifferent and impercipient? Why are they sunk in the vortex of backwardness? Although they are a society, but they are not familiar with the basic principle of humanity which is knowledge. The sweet and bitter events are happening around them, however they do not have any privileges from the land beneath their feet. They were like lifeless objects without any sense and feeling, and it seemed no power can motivate them.

I see large population but they are like the foams of the sea
 The time is roaring around them, but it seems it is crying to the
 stones and dust
 [8]

Imam Ali (pbuh), in sweet words, reminds the necessity of education and prior to it, the importance of teaching: "the Almighty God has bound the wise to teach before having bound the ignorant to learn"^[1]. Echebbi also, through understanding

this crucial subject, addresses the scholars and the guardians of the religion and call them for awareness, and promises a cry that would awaken all the sleeping scholars and the silent guardians. Thus, he is trying to enlighten the minds of seemingly worried but impercipient people, since those sleeping in the bed of ignorance and the fanatics of frailty, would not have their share of life. So, inevitably, the way of life must be passed and the dynamism in life should be taken.

The scholars are in a deep sleep, not hearing the sounds around them

But a cry would rise up from the soul that even the deaf notice
Awakening those asleep, and even making the mute speak
O protectors of the faith, you have chosen a disgusting silent
Closing your eyelids and sleeping, but a dark stormy flood
would come

You have sealed your lips and look upon the darkness and
cruelty whose layers are full of the signs of turbulent disbelied
[8]

So, he is trying to enlighten the seemingly worried but impercipient minds of people, since those laying in the bed of ignorance and fanatics of vileness would not enjoy the life. Thus, inevitably, the way of life should be passed:

Behold, awaken and follow the life
since the life does not await the asleep
[8]

However, the brutish and infernal enemies seek to suppress the voice of enlightenment and reformation, and always attack them with brutal cruelty, and prevent them from any enlightening and awakening act:

Whenever a poet rose up in a land and sought to awaken and
correct his people
They made him put on the clothes of suppression and torture to
his soul, not to let him protest
They choked his divine voice with force and suppressed his
complains
And to the suppression and torture instead of forgiveness and
amnesty
[8]

Nevertheless, alas, that the various groups of the society are subject to scientific or practical ignorance, and their theoretical or practical reason does not follow the right direction. One who has the poetic talent, spend his invaluable gift for the pigs and dogs, and live an infertile life, and one who is a powerful scholar, always spend his life's valuable asset on the theoretical discussions and abstract forms, and only live his life seeking to understand the words and analyze the writings, and does not pay any attention to the requirements of time, yet, the one who does not perceive the timeliness, would not benefit from the gifts granted by Almighty God, and he would be cursed "God

bless he who recognized his time and was resistant in his cause"^[9].

The masses are like confounded flocks, confining their world to eating and drinking. But woe to those who are distressed and have a gentle feeling, observing their surrounding thoroughly. What sorrows and tortures that attack them:

The benevolent poet poor his art on the walkways and pathways
in vain

And live in a dead infertile world, made by the foolishness of
time

And the mighty scholar spend his life learning the words and
teaching the books

Giving life to the worn ropes of past, like the smoke in burned
ashes

The people, among these two, are like ruined flocks, whose
world is only a place for eating and drinking

Owe to those affected by world. What would they face except
sorrow and torment?

[8]

Perfectionism

The man has not stepped into the life, goalless. But like other creatures, he is following an ideal "Our God is the one who created everything and guided them" (Taha, 50) all of the creatures are following their path within the framework of the perfect system and based on the internal system placed in their hearts by the Almighty God. Meanwhile, the creature who is above all, and all other creatures have prostrated to him, has an especial duty and responsibility, and must try to approach his God "O man! You are laboring towards your Lord, and you will meet Him" (al-Inshiqaq, 6). Any creature is either fully de factor or he has the potential to be perfect, or it is so-called 'perfect' and seeking the perfection, and it should go through the path between the 'potential' and 'perfection'. Here, the opposition against the praised contentment emerges and makes the man not to suffice any minimums. However, we do not mean the competition that distorts composure and revolves around the selfishness. Echebbi also, after warning the people about the danger of ignorance and negligence caused by the whims, and trying to awaken them, denotes the philosophy of creation and the fact that the wise creation has goal, asserting that we have stepped into this world to reach the ultimate perfection, immortal glory, and cleanness of soul.

We are created to reach the heights of perfection and deserve
the immortality

And our souls in life be cleaned with the fire of torment
And from the slopes of the way, get a power that do not threat
the tradition of rising up and ascending

And obtain the dignity that in immortality, change to beautiful
blossoms for us

[8]

However, he does not forget that all the perceptions and awareness owe to the self-recognition, which the root of other cognitions “the one who knew himself, has the maximum recognition and knowledge”^[5] and the great prosperity is only reachable under its shadow “the highest victory is the recognition of one’s self”^[5]. Therefore, he is amazed with himself and addresses himself with denial and daze, and asks: how can I understand the universe while I have not recognized myself yet?

I am amazed with myself, I wanted to recognize the universe
while I could not even recognize myself
I did not understand anything from the truths of life, except for
the fact that my soul is seeking death
[8]

Imam Ali (pbuh) has also expressed this amazement and asserted: “I am amazed with the one who is searching for the lost, while he has lost himself and is not searching for it”^[5]. This Islamic teaching is the same thing called ‘self-alienation’ or better say ‘getting away from one’s self’, today. It was first introduced to the West by Hegel. However, it should be confessed that exploration of human and awareness of his life dimensions is a very complicated task:

Really, where is it? The holy religion is here, the sentence of
the powerful and theory of the victorious
The prosperity of the poor is a crime... the poor has nothing
but the harshest punishments by the powerful
Till you see a world whose wealth is the desire of the youth
Safety is a false truth, and the justice is a blown out fire
There would be no justice unless the powers are balanced and
violence faces violence
[8]

Now, with all that said, can we reach the prosperity and make the justice rule? The answer is that the establishment of justice and termination of the conflicts is only possible when the powers are balanced and the concept of weakness and power is eliminated, and nobody would have the power to fear others, otherwise the law will be anything that the powerful say “the ruling belongs to the one who is dominant”, and there would be no peace and friendship but the false truth. It is the same concept Nietzsche has established his philosophy upon, and thought of human perfection. The perfection which, in his point of view, is manifested only in power, seeking to make super-humans, without any fear to eliminate the weak. So, he denies all the humanistic concepts and deems them an obstacle for perfection.

Is it an offence? Where is the justice, O my youth friends?
Really, where is it? The holy religion is here, the sentence of
the powerful and theory of the victorious
The prosperity of the poor is a crime... the poor has nothing
but the harshest punishments by the powerful
Till you see a world whose wealth is the desire of the youth

Safety is a false truth, and the justice is a blown out fire
There would be no justice unless the powers are balanced and
violence faces violence
[8]

The glory and greatness in the viewpoint of the vulturous and the selfish are equal to forcibly encroachment of others’ properties, and in doing so, they do not recognize any redlines, be it the plundering of the minors or ferocious bloodshed. But in the viewpoint of the truth-seekers and perfectionists, the true greatness and glory is cleaning the sorrow off the face of the distressed.

The youth like to enter the storm of destruction and
annihilation, and stand up against a great army and face the red
lion
To perceive the greatness of war, and if he understands the
truth, the glory would not be thrown to him from among them
The glory and greatness is not the bloodshed, and ride the
powerful horse
But it is cleaning the sorrow off the face of a poor
[8]

Opposition to Degradation

As it was said before, the humans are surrounded by dignity and honor, and dignity is the twin of humanity, and it is not something happening to him “We have honored the Children of Adam” (al-Isra, 70) and it is not appropriate for a perfect entity to get involved in vileness and get stuck in the meanness trap. In this path, for conservation of dignity, one should even sacrifice his soul and should not surrender to baseness “yes to death, but no to abasement”^[1], since whatever that degrades the human dignity is rejected and ungrateful. Also, in the previous discussions, the wisdom of creation was revealed to us, and it was discovered that human should approach his creator in the endless path of perfection, and it should not be denied in any ways, and all the efforts needed, must be taken, since any soul accepting the shame and abasement, and any nation which is not seeking someone to prosecute the right, and does not fight for it, deserve to die and would not obtain anything but demise.

Any heart bearing the shame with it and is not tired of this
derogatory life
In any nation that killing reached its heights and it does not want
to get the revenge
Let the death encompass it, since they would harvest nothing
but exemplary annihilation
[8]

Nevertheless, the true criterion of life and death in the viewpoint of dignitaries is much different from that of the baseborn “death with dignity is better than life with shame”^[10] since this prosperous journey has nothing to do with the despising nonentity, to lead to fear and fright, because it has no

defects, rather, it is always accompanied by growth and elevation.

Disdain is a disgrace the great men would not accept
[8]

And this shame and abasement resulted from the defeat, cannot gather in one place with dignity, and the dignitaries would never let the lash of abasement hit their souls.

Following the discussion, and for reasoning this claim, he asserts that the weak would bear no credit in the society and cannot do anything “the one who is not obeyed would not scare anybody”^[1] and all the tasks are under the rule of the powerful, as they seek to deceive others with their beautiful words, and try to hide their meanness. On the other hand, the misery of the poor is increased day-by-day.

The poor has no right to complain and express their ideas and only the words of the powerful are right
So the cruelty uses a sweet and pleasant tongue, to hide its heinous goals and expectations
[8]

Then he addresses the uproar of the right-seeking nation and introduce their voice so diminishing that can demolish the palaces and change the incidents of the time in its favor.

There is shaking in the uproar of the conquered nation that humiliate the owners of the thrown and annihilate them
The angry voice of the truth has a reverberation and the uproar of the war has a mouth
Whenever the nation gather around the right, they would vanish the incidents of the time and eliminate them
[8]

In his famous ode ‘Irada Al-Hayat’, composed one year prior to his death (Talisi, 1967, p.176, quoted by Nazemian, 2009, p.158), he notes the power of people demand and believes that the nation’s will has such power that nothing can restrict it. It even makes the powerful bend before it and ultimately, it would eliminate the darkness and tear the chains, since he does not agree with the ritual force in any ways, and basically, does not believe in a position for belief determinism in this systematic existence. “Echebbi, in these two couplets, repeats the word ‘inevitable’ three times, to emphasize on the inevitability and certainty of his idea. The rest of the couplets in this ode are actually interpretation and proof of this thought in the framework of a painting of words. In fact, the first couplet is the main couplet or in Roman Jacobson’s word, the dominant element”^[11].

Whenever a nation decide to live, the fate will have no choice but accepting their demand
And the night would inevitably end in the morning, and the chains and strings would definitely break down
[8]

Ironically, he points the weapon of speech at the cruel and warns them that woe to you if the distressed rise up against you and the slaves break the barracks down, and the silent dreams emerge. Then you will see that the buildings of cruelty will be vanished and their oppressive builders would fall to the ground “Oppression leads to overthrow”^[1], since there is no doubt that the cruel ruling is not empowering, rather, it takes the power.

Woe to you O cruel, when the poor rise up and decide to eliminate the cruelty
When the slaves tear the strings up and cry their anger, how do you know?
Does it deceive you that the people are patient and the domain of the sphere and spear is dark?
Behold, the dreams of the country is a treasure that reveals in its depth, what it has not revealed yet
But finally, the day will come, and today’s whispers would spill
This right is napping for a short while, and then wakes up with anger, and eliminate what has been made by the cruel
[8]

He, for demolishing the bases of injustice and cutting the roots of oppressors, has eyes on the men who do not know the death and do not surrender to shame in any ways, and have no fear of death. They do not sleep unless they dream of subversion of the oppressors.

So, you hidden cruelty keep calm, since the time both builds and demolishes
Soon, the men who are the warriors of battle in the time of death, would rise up to get revenge of their destroyed dignity
The men who consider the disgrace a fault and do not fear the death coming to them
[8]

The reason behind this is that Echebbi consider the man to be born with freedom, like a breeze flying towards whatever direction it wants. He describes it as the passage of the sun, which has no strings when moving in the sky and passing a day. Thus, he is amazed how it is possible to surrender to abasement and bend to the tyrants? He seeks to motivate the dignified character of the audience and remind that it is not appropriate to surrender to the demeaning conditions and situations of the time. It is in the mighty hands of people to make the destiny, and they are not doomed to it.

You are born free, like the breeze and sunlight in the sky
So what is wrong with you, accepting the disgrace of the chains and strings, and bending to those enslaving you?
[8]

He even likens the whole life to a battle in which the weak is inevitably suppressed under the relentless feet of the powerful, and lose their life, and only the powerful can survive in such battle.

The life is a battle ground in which the weak is eliminated
 And on the two edges of this battle, only the rebellious and
 disobedient will be victorious
 [8]

[8]

Since without the ambition and targeting sublime goals, which play the role of the warmer of the life and life-giving spirit of victory, the life would lose its existence philosophy. If the souls find the passion of the life, they would see the powerful serving them, and the tailor of the destiny would sew the clothes of serving for them, and not singing humbly the song “there is no remedy but submission and satisfaction”, and instead of finding a remedy, take an evasive approach.

Moral Strength and Resilience

It is clear that human value is equal to his will “the value of the man is to the extent of his will”^[1]. Echebbi, rightly recognize that one of the main obstacles to the progress is vileness of will. Therefore, after blaming the injustice, he reminds that one should not surrender to the autocracy, and proportionate to the requirements of creation, he should be free “do not be an slave to someone else, since God has created you free”^[1] and along with other creatures, he should pass the way of danger and should not fear from the hazards, since fearing the hazards would lead to nothing but a measurable life in the abyss and enslavement in the strings of nature. Echebbi forms this theme in an epic and passionate rhythm.

The whole life and its hidden spirit told me that:
 If I have foresight, I will reach my desires and would not far the
 complications
 And would not be scared of confronting the complications and
 difficulties, and would accept them with an open hug
 And he who does not like climbing the mount, would stay in
 the pits forever
 [8]

I announce that in the world, the ambition is the flaming light of
 the life and spirit of victory

If the souls depend on the life, they would have no choice but
 accepting the fate
 [8]

And it would not be possible unless the people wake up from the ignorance and resort to the firm will of life to break the strings down, since only the dead who are not aware of dignity, get accustomed to these strings, but the true life is always fighting the chains.

The nation would not rise up unless the decision to live wakes
 up and live in it, encouraging and motivating it
 The same is true when the sky calls the seed and invite it. The
 seed inside the soil, tears the darkness and rises up towards the
 sky
 The dead get accustomed to the strings, and stay in it, but the
 living fight it and stand up against it
 [8]

The reason behind it is that anyone who does not have the sublime passion of human living and does not seek the progress up the rational life steps, and only suffice to surrender to the hazards, is nothing but a dead body, and he is not consistent with the society, which is moving towards progress. What can be the end of such shameful life but sinking in the sea of inexistence?

Anybody not hugged by the passion of life, would vanish in it
 Woe to those who are not motivated by life
 I take pride in the ambitious men and anybody enjoying the ride
 of hazards
 And those not abiding the events of time, and I curse those
 satisfied with living among the stones
 Those who are alive and love the life, and disgrace the dead
 regardless of how great they have been
 Woe to those not motivated with life
 [8]

However, it also, in turn, needs a very important prerequisite, which is the self-esteem and greatness of the demands. If the man had a mean self, he would not have gone through the difficulties. But, if he has great thoughts in his mind, he would have no way but confronting the complications, which is so sweet.

Whenever the youth’s self is disgraced and degraded, his
 motivations are reduced, and he will not bother himself
 And anybody who is ambitious, is always struggling with the
 difficulties of the world
 [8]

In this regard, for eminence and promotion, the self-respect should be taken, so the vileness chains can be broken down.

Does anybody reach the dignity except for those who do not
 surrender and break down the strings of abasement?

Endurance

The material life is full of the defects and complications. The only difference is the intensity and weakness of the complications.

In this regard, it is appropriate for the man to tolerate the complications “make do with the pains as long as they are with you”^[1] since the only way to reach the desires and perceive the demands, is the way of patience “if you are patient, you will reach your goals”^[5].

Thus, Echebbi rightly finds out that reaching the perfection and ascending to the great degrees of it would not be possible but through tolerating the complications; therefore, in many cases, he calls himself and others to tolerate the complications with dignity.

Firstly, he addresses his own heart and beware it of intolerance, since it diminish the flames of irritation. In addition, expressing the distress before the high court of tough time, would deride it.

How much I told you my heart to be patient! Don't you stop
complaining and moaning?
If you are patient, the flames of fire would be vanished
O my heart, do not complain of cruelty of time!
Since if you cry from pain, the time would laugh at you
[8]

Then, he encourages his soul not to suffice the mean desires and say lest you take the bait of despair, since beyond the insidious pains of life lays the sweetness of hope.

O my heart, don't suffice the thorn among these flowers
Beyond the pains of life lays the sweetness of fearless hope
[8]

Beyond this, the existence of nonentity is among the indispensable identities of the accurate system of universe, and the life is only pleasant under the shadow of inexistence, and its sweet taste would be granted to its taster. Not only is not the fear of death a shame to the life, but all its honor and fame depends on it. If the people had not tasted the taste of complications and difficulties, they would have never tasted the sweet taste of prosperity and welfare, and inevitably, after the dark night comes the bright morning.

Think... since the system of life is an accurate and amazing one
It is not lovely unless in the presence of mortality and
extinction, and it is not darkened unless by fear of death
If the life was not painful, the people would have not perceived
the meaning of prosperity
And anybody who has not tasted the calamities of darkness,
would not have yielded a new dawn
[8]

The poet, in resistance to the complications, even challenges the changeable fate and fearlessly enters the battle against it and assert that it does not have the power to prevent me from reaching my goals by different calamities. And the roaring waves of sorrow and affliction cannot blow the flaming light inside me out. On the contrary, the more I am hit by the complications flood, my heart becomes a solid rock, and would never complain, and would never cry like a little child.

I tell the fate that is not tired of fighting my desires and hit me
with a disaster everyday:

The waves of sorrow and storms of misery would not blow the
flaming fire inside my blood out
So destroy my heart as much as you can, undoubtedly my heart
will be firm like a stone
And it does not know the shameful complaints and childish
crying
[8]

Hope in the Future

The man lives with hope, and without it, he would not do anything. Even the mother breastfeeding the little baby, or deciding to plant a tree, without having hope and the tree of hope not being planted in her heart, would never do it "if there wasn't hope, no mother would have breastfed her baby, nor any gardener would have planted a tree"^[9]. Today, we can see that the followers of many schools have faced a cause inanity, and each of these schools, for covering this gap, have taken some measures, forgetting that only the religion can fill this gap and satisfy this feeling, and other remedies can only act as a temporary alleviation, at best. Our sweet talking poet, to the contrary of the pessimism patch attached to him^[4], in several section of his Diwan, has made the hopefulness his course, and tried to encourage the ignorant people. He, inspires this thought at full length that, undoubtedly, the brightness would come after any darkness, and after any night comes the morning, and there is no doubt that the dark night will vanish and the bright dawn will replace it. The nations have also death and life. Their decline is despair and dejection, which would lead to a very unpleasant ending. Their living is under the dynamism and passion, so sweet and pleasant, and if the nations ignore this principle, they would end in the vortex of disasters.

The dawn would shine after the darkness and the brightness
would emerge
And the night would inevitably lay in the bed of darkness
And the nation are sometimes doomed to life and sometimes
doomed to death
Despair is death, but a death followed by misery
And the endeavor and the effort for a nation is the spirit that
gives it the joy
If it gave up its efforts, its life will face misery and calamities
[8]

In the long course of the time, you would see the true life and goodness from the time, however we live in the age of darkness. But, after this darkness is gone, I can feel the bright dawn, and despite the fact that my nation glory and greatness has been demised during the time, the glory of my nation would definitely return.

And at nights, to the horizon, it would show you the true love
and its kindness and goodness
Undoubtedly, the time is time of darkness and cruelty, but I see
the morning and brightness after this darkness is gone

The time destroyed the greatness of my nations, but the life
would one day return it
[8]

Therefore, he warns the unmerciful tyrants that do not humiliate and degrade others and do not attack them with your humiliating looks, since finally, the right will be victorious, though slowly, because the seemingly sleeping eyes of the poor, are awake, and look upon the sawn that you cannot see it.

O cruel do not degrade, since the truth is great and is so patient
Sleeps though its eyes are open, looking upon the brightness
you cannot see
[8]

However, it should be noted that for obtaining any valuable thing, we have to pay for it "by toleration of the hardship, the man would be dignified"^[1]. now also, we should be tolerant and do not surrender to dark nights, since except the patients, does anybody reach his desires?! And never get discouraged when facing the complications of time, because after the darkness comes the brightness. And he who wants to pick the flowers of his garden, should tolerate the biting lashes of winter's dark clouds, and if there were no darkness, how could the dawn shed the brightness on the earth?

Do not surrender to the nights, only the one wins who is
patient
Do not lose your hope when facing the complications of life,
since after the darkness comes a new dawn
If there weren't the stormy clouds of winter, the gardens would
not foster such flowers
And if the life darkness was not bitter, it would not weave those
beautiful silks at dawns
[8]

Results

Echebbi, the enlightening poet of Tunisia, through addressing the concepts such as dignity and respect, which are the most

important characteristics of human, has tried to firstly, release his nation, and secondly all men, from the ignorance, and awaken them by invitation to fighting the ignorance and seeking the perfection, rejection of debasement, moral strength and resilience, endurance, and hope in the future, so under the shadow of these appropriate attributes, set the true freedom as their goal, and clean themselves off the dependence on unsubstantial attachments.

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