

Symbols of political awakening in the poetry of Hafez Ibrahim

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Abstract: This paper examines the symbols of political awakening in poetry of Hafez Ibrahim as an Arabic poet. Thought heterogeneity of thoughts in Egypt as a country in East Asia and other countries put him on a path that in addition to paying to the old themes of poetry due to the poet's sense of duty, he had effective step against community and events of society on and attitude of public opinions and increasing and awakening of Eastern societies. Hafez Ibrahim extended his own idea to all Eastern countries. And he would them that not be disappointed with the confidence to follow the Glorious and generosity. Oppression, anti-colonialism, political awakening, homeland friendship, heroic, political foresight, training of young people, regarding to the Education of Women in Society and modeling of Eastern women are as symbols that Hafez Ibrahim paid to attention to them in his poetry. countries.

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Introduction

In the final decades of the nineteenth century and early twentieth centuries was involving Western colonizers. And one of the most important topics noticed in contemporary Arabic poetry was the problem of decolonization.. Poets had a heavy duty that awakes nations and then in the East, the poet called out cries of opposition. The poets in their own poetry reflected the feelings and aspirations of people, and aroused their political mood and emotions. Hafez Ibrahim was one of the most prominent poets of the world. In his ideas can realize the high lighted points that he also regarded to science and technology in the West while he condemned them because of the irreligion and the sinking in the material and also he paid attention to invite the Eastern countries and the unity and to avoid disputes.

In this paper is tried to use descriptive - analytical approach for the poems of Hafez Ibrahim that had political and social content.

The study tries to answer questions.

1. why did the poet tend to social and political issues in society and his environment?

2. What components of the symbols of political awakening were in the poetry of the poet more?

3. Are there incidents and events that led to his motivation in addressing social and political issues?

This research is based on several assumptions.

1. excruciating and suffering live of poet and Egyptian society were an important factor in addressing political poetry of the poet

2. There was the effective common culture of Eastern countries in social and political poems of the poet

3. indifference of government officials, scholars and poets of the East attribute to the political and social events was effective to trend the poet's political poetry.

The study was by collecting information from a library of books, articles, theses and related web sites referred to in trying to answer the research questions.

Biography of Hafez Ibrahim

Muhammad Hafiz ibn Ibrahim Fahmy was born in Dyrvt, Egypt, his father was an Egyptian while his mother was the daughter of Ahmad Bvrsh Hahnemann born of a Turkish family. His father was an Engineer and when he was two years, he lost his father in poverty in Dyrvt and his mother moved to Cairo and his uncle adopted him. His uncle sent him to Khdyvyh charity school. (Zayat, 1373, 583) his elementary and secondary schools finished in Cairo. (Palmer 1389: 686). he spent the first step of his hard life. Hafez Ibrahim had not a suitable condition to living, To the extent that they chose aship for living and he was born on the same ship. Then he with his uncle moved to Tant, a several years they had no work in there, and he spent his spare time with studying and he removed his sadness with his poetry. (Zayat, 1373 583)

In there, he studied poetry, then went to military school and reached the rank of Officer. (Palmer 1389: 678). After that he worked at the Ministry of the war and he was taken to the police station of the Interior Ministry And in 1313 in the Egyptian army, under the command of English troops, he went to Sudan, dispatched to the country. (Sndaljndy, 1959: 30) in Sudan, he had bitter life. Then he with the group of officers rose and took him to court and he was sentenced to dismissal from the army and returned to

Egypt and after that he was consistent with the poets. (Palmer, 1389: 687) In the years 1319 to 1330 was the most difficult phases of life of Hafez Ibrahim and also it was the most productive period of his literary creations. After failed attempts to work in the newspaper al-Ahram he went classes of Abdo and he familiarized with prominent writers in Egypt, as Mustafa Kamel, Saad Zaghloul, Qasim Amin. Affable, elegance and humor of Hafez Ibrahim led that introduced him to the Egyptian dignitaries and he wrote with them panegyric poems with themes of social and political anthem (document El Gendi 1959 44).

Taha Hussein says about Hafez Ibrahim that "his character was distinguished by two features: the one, he was very strong sense, cleverness and mental balance, addition to, he was very loyal and good behavior (Hussain, 1952, 465)

Literary works of Hafez Ibrahim

Hafez Ibrahim is written in prose called "Laila Styh" it is written between the years 1907 and 1908 in which paid to the views of literary criticism and social and political issues of society in Egypt (Alfakhry 1986: 141) And also parts of Victor Hugo's Les Misérables was translated into Arabic language and he with Khalil Matran translated the book "summary of the political economy« Levay Beaulien »

The collection of his poems was published in three volumes. In addition to the traditional purposes he had poetries in many economic and political areas. (Palmer 1389: 687).

Arabic poetry in Contemporary era

Poetry increased with a Sepid poetry of literary movement to a level that is desirable, that on the path traversed toward improvement. The first phase of the movement of the poem is the waking state.. At this stage, the poem moves toward the ideas and issues and ancient styles of Arabic poetry which was divided into two parts. One is traditionalists that blended with degeneration and other is innovations.

The pioneers of Movement era took their own pattern of Abbasi poets and according to their method praised literature and its relations. They were faithful to the old subjects. But it was seen some features of their poems in the period of decadence. In imitation of their predecessors in terms of success and innovation, they were unsuccessful. (Alfakhry, 1991. C 4/42),

In the innovation or the actual movement of the Orient children they called out for continuing provisions of past, and they found out that literature should be a mirror of its time and it has to be a color of its surroundings. In the stage, the three schools has emerged. Mkhzryn School, means school of Sunni extremists and innovation. Mkhzryn school, the

school of those who wanted to work on the basis of innovation, but they tended to be based on ancient literature.

Poets understood that their poetries against the time has the task that it is not obligatory in all facets of the imitation of the ancients. Hence among poetries Mahmoud Sami Baroudi sometimes said about yells of the obduracy commander in the Battle of sound and in hear of arms.

*I fell in a country where even the chickens got wander and giant monsters also was wary of it.

Features of Hafez Ibrahim's poems

Hafez Ibrahim was a poet of community. He was a partner for all disasters of his people. He heard cry of the oppressed people and their wailing. His affection took all the emotions of human beings and he reflected the cries of suffered people in his poetries from the farthest corners of the world. Hafez Ibrahim was a poet of society. Whatever he understood, found out by personal experience and direct observation of the relationship between the masses and camaraderie with leaders, especially Sheikh Muhammad. And also his tendency to the masses and religious sense and his homeland took him to the field in the promotion and development of his nation. (Palmer 1389: 687).

Because of his rising of a lower family, his nurturing in poverty, writing his national and patriotic poems and his descriptions of poverty and suffer in Egypt, often Hafiz Ibrahim referred to as "the poet of the people.". However, some critics generally do not know him as a nationalist and they criticized his positions against England. (Document Al-Jundi, 1959: 168).

The pattern of Hafez Ibrahim what in life in and what in the poetry was Baroudi. Like Baroudi he went to the military school and he participated in the military uprising that not brought anything except poverty and unemployment. Like Baroudi he provided Anthology of Classical Arabic poetry that never published. As well as he like his teacher searched excellent pattern of poetry in the old cultural heritage especially during the Abbasid period.

Hafez Ibrahim's poem is easy, fluent, eloquent and full of excitement. In many of his poems by using the passionate language transfers emotions to the audience. He with use of rhetoric and speech styles and unique ability to read poetry in public and to destroy the emotions of the audience, had a broad impact on his contemporaries. Hence, often most critics called him as unmatched master ' rhetorical poetry ". themes of the poetry of Hafiz was traditional themes of Arabic poem such as praise, praise, elegy, comic, Khmer and Brotherhoods, but what is most unfortunate for his reputation, it was his

social and political lyrics. In the lyrics, his notice had been spent on poverty and deprivation of people.

He had a return to the past and he made Manzomeh about his own life and he returned tendency to fighting in the Arab nation, and he paid to the present and he exclaimed to his people that stand against foreign interventions and illness of division and he invited them to regeneration and expansion of education and culture of youth and civil works.

Symbols of political awakening in the poetry of Hafez Ibrahim

Hafez Ibrahim frequently criticized social bad habits and because of his critics called him "Poet of Society". He knew the root of bad habits to spread of the cultural west in Islam. Social poetry put in the context of his political poetry that causes it gets consistent. He blamed the West Description of west as "greedy" by Hafiz Ibrahim clearly expressed, in the following verse with the name "Shb" which is a symbol of greed, moved his intention to the reader. In another part of his own poetry, Hafezemphasized the West that he would never go under ignominy. He praised the Japanese that stood against colonialism of West and he wrote * Hey West, we the Japanese are not satisfied to live in poverty.

Anti-colonialism in the poetry of Hafez Ibrahim

Some critics and writers criticized Hafez Ibrahim and they put him as one of colonial fans. The general rule of his advocacy of colonialism seems to be far away from fair. Because Poems which he valued for his country and his community still indicates pains of students. His great art, this is that he is the language of his countrymen. Poverty of Hafez Ibrahim gave a chance to him familiarized the masses and understood their desires and wishes.

His heart burned for eastern countries, lest religious differences divided their unity, he warned to them, if they do not set aside differences, they would bedeserves this speech (Sndaljndy, No 63)

Anti-colonial, anti-colonial struggle that with the use of any means and in any form, may seek to mobilize its own footprint, he tried to avoid Sometimes by threatening people and other time with false promises of self-awareness.

In this field, poets with the help of poems and Qvafy came into conflict. They tried to thwart the plans of the colonial enemy and give people self-awareness and strengthen their resolve to fight.

So, poets to express discontent and protest against the aliens in their own country on the occasion of the official representatives expressed their own protest

Dnshvay event:

Lordkormr was the first senior representative that the British after occupation of Egypt appointed

him in the country. On June 13, 1906 in period of his representative, five of the English officers who intended to hunt dove in an area called "Dnshvay" had created an event. Because of the shooting, a woman of villagers was killed and then after that therewas the conflicts between them and English and several officers killed. Lordkormrformed a special court and in the trial, Abraham Hlbavy Beck sentenced four people of Dnshvari to death and eight were sentenced to prison and lashes. With the execution and implementation of the rule, the Egyptian people became angry and this event was reflected more or less in lyrics of poets.

One of the most famous political poems of Hafez Ibrahim was "Dnshvay accident". Hafez Ibrahim is the first one that wrote about the topic and he criticized about British policy in Egypt and the judge. Hafez Ibrahim is the most obvious poet who protested to this situation and the verdict. He said angrily, to English

* Decrease the number of troops and sleep in peace, and follow your hunting by circulating in our land.

* If you are looking for hunting pigeons in the land, there is no afraid and kill people.

* I wish I knew whether your court is the same Inquisition or the back of neurons era.

* How is sweet strong Revenge of the weakness and gave the leash to the poor. (Ibid: 21)

* Perhaps Egyptians attacked the English officer, for the loss of their grain reserves, not for religious prejudices against Muslims and Christians.

* You today after occupation of Egypt has favor to us that the Egyptian territory, in light of your reforms was fertile

* Egyptians have also been released, and they live in gift.

* Despite the exploitation of Ishmael and the alien lightly back to us. Because I know that favoring is more painful and wounds that led by it is more severe.

* In your opinion, the value of Jmad was more than us. You smite and humiliate us. And gave value to soil and human is worthless

* If a land is fertilize, but its inhabitants lives in stenosis is then lest the plant raises in it and the sky pours.

Eastern modeling of Hafez Ibrahim

Hafez in another part of his own poems addresses the West and he never goes under humility. Hafez Ibrahim paid the Big Eastern whisper, and he interested Japan as an Eastern country and wants to make people that understand that East and West could be equal in all respects. Although he loves the East, but his own eastern Afghanistan, Egypt prefers to the other Eastern countries, he rejected term

"fanaticism" for the orient individuals. And he believed that women in the East, especially Egypt, they play an important role.

The poet sacrificed himself in East, and he addressed him that lookout tomorrow

* Hey the East: we scarifies ourselves, don't impatience, if today, the opportunity lost. Be careful tomorrow.

Patriotic sense of Hafez Ibrahim

Hafiz is a Nationalist poet that sees East in deep sleep and he criticized the Eastern man who is indifferent to events in his country, And believed that although people are asleep in a state of carelessness. But according to poetry is not expected to be in the careless sleep and this shows that he was the committed poet In another part of his poems, nationalism rises. He wanted to invite the authors that firm the column of East, and it is very difficult for him that East star doesn't shine in the horizon.

Heroic poetry of Hafez Ibrahim

What Hafez Ibrahim brought in his poems, had epic color and smell, he gave his speech epic color. At the same time, he invited human to wisdom, contemplation and thought. If the eastern man wants to reach his goal, he should avoid indolence and laziness, and rides on the power and he doesn't satisfy with the clouds and put yourself above them.

Political and social education of women in the poetry of Hafez Ibrahim

Hafez Ibrahim reflects the community's issues in his poems and he said that women's education is important and inevitable, Hafiz in poem "girl school" expressed his views about women and the cause backwardness of the East of the West' is ignorance of women and their incorrect education.

Thus he explained the status of women in society as well, And believed that education and training of women in society is the first and most essential step for reaching the achievement, he clarified the necessarily of the position of women in society, wrote;

* The importance of women at house isn't lower than the man in the society and on the battlefield.

* Women aren't like jewelry that humans keep them in cases and boxes.

* Educate girls Very good because they are the best keepers in the home and market.

Conclusion

1 Hafez Ibrahim sees in the colonists a special form of colonial greed and he humiliated west

2 political and social issues of the poet's poetry was kind of freedom, patriotic sense, education and heroic women and patterns

3 due to the military spirit of Hafez Ibrahim, so his poems had epic spirit.

4 Hafez Ibrahim, incompatibility of eastern countries caused their retardation and the unity was a secret of their success

5 Poetries of Hafez Ibrahim was effective in political awakening of Egypt

6. Hafez strengthen hope to the future as motivation for the people in his own poems.

7 The social developments in Egypt, especially the place of the poets life shows the influences of Hafez Ibrahim's thought.

8 Poets in contemporary era have paid attention to social and political issues in the modern era.

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