

AHMED SHAWKI BETWEEN HIS SUPPORT OF WOMEN'S LIBERATION AND HIS EMPHASIS ON MORALITY

Assist. Lecturer. Antazar Abdali Mohie

Department of Arabic Language, College of education, Mustansiriyah University

ABSTRACT

The modern poets in Egypt and Ahmed Shawky is the leader, who directed the trend of modern poetry, their poetry concerned with the various issues of the nation (political, social, economic), including the issue of women and their stand supporting or refusing to liberate, as the diversity of their direction and their impact in providing the opportunity to choose research, it gave a large space for comparison and deduction. This study, through poetry, reviewed the impact of Western civilization on political, economic, social and intellectual cultural realities in order to illustrate the reader. French traditions which affected on the Egyptian women, and Shawki's admiration for Turkish women, as a result of his roots and his influence on foreign civilization, had a role in Shawki's support for the emancipation of Egyptian women, but when Western civilization presented the Muslim East - specifically Egypt – in an undisguised manner, the balance process in all its forms and temptations within the East, represented in Egypt by a fierce civilizational conflict that has not stopped until now, in which he alerted poets to the intended point, if part of these poems are an incentive to work, or creation, or religion.

Keywords: Shawki, Women, Liberation, Morality, Poetry.

INTRODUCTION

One of the most important means of Western civilizations influence in Egyptian society, and Egyptian women in particular, and the ways of transferring French traditions to Egyptian life, after "Arabs have been more than four hundred years under the Ottoman control, only some countries of the Maghreb and Egypt out of their rule almost a century and a half ago, While France conquered and occupied Napoleon Egypt, then Muhammad Ali Pasha, then British" *Daif, 2010* Although campaign scholars recognized the importance of separating men and women in preserving morality and preserving symptoms, they saw the Arabs' adherence to their morals and their dependence on religion as a problem facing them, and hindered their attempts to conquer the East, and wanted to replace the social system that respects the religious spirit, they tried For example: Egyptians believe that they will not advance unless

they get rid of the domination of religion, they established theaters, and encouraged women to enter, and tried to her fornication, and after travelling the scientific missions members they back affected by the French lifestyle, but some tried to adopt some of these values, for example described Rafaa Tahtawi the immorality and socialization in French society and he show that it has nothing to do with chastity, and Khedive Ismail tried to make Egypt a piece of Europe He blown it wide for foreigners, and enter habits of the dance nights *Arsalan, 2009* This was made worse by the fact when some of the Bulaq women were held captive by the French during the Cairo Revolution, the French allowed themselves to choose what they need from the captive women and forced them to live according to the life system they knew, they influenced by their behavior and natures and influenced other women, as if these captive women were a means to convey the French tradition to a large number of women, we can say: *Abdul Aziz, 2006* The

marriage between the French and the daughters of notables under the harshness of the new situation is a known phenomenon and became the exit of some Muslim women with the French is not surprising, all happened in the second year of entering the campaign to Egypt, that the interaction between the occupiers and some society layers it became astonishingly surprising ". *Al-Rifai, 2016*

RESEARCH PROBLEM

The field to study this research, which around of (poet Ahmed Shawky and his support for women's liberation and his emphasis on morality) in conditions of cultural socialization, and the impact of Western civilization in the Egyptian Arab society, Egypt was the field of this study, for the reasons of : showing the impact guides in Egypt, and it is from the most and largest Arab countries connecting with the West, even before the French campaign ,the influence of this socialization continued even after their departure at the time of Muhammad Ali Pasha.

METHODOLOGY

The research methodology tends to the analytical method which is concerned with study and analysis of verses

LITERATURE REVIEW

1. Ahmed Shawky's support for women's liberation

The poet Ahmed Shawky was born in Cairo in 1868, from a rich family, his grandfather, who was brought by Muhammad Ali Pasha, to be his aides and his retinue, and owned most of the Egypt lands, a Kurdish father and Turkish mother, and one of his grandmothers Karjia, and the second Greek, *Omaima, 2013* his grandmother raised him, as one of the Khedive's wife, he began to learn the read and the write in the four years, and attended the school Sheikh Saleh primary, *Inam, 1986* and completed his secondary school in Khedive, he joined the law school, and when the Department of Translation was established, he moved to him, and Khedive Tawfiq appointed him with the "Sunni association", or court,

Hind, 2013 and sent him in 1887 to France to continue studying law at the University of "Montpellier", then moved to Paris and visited England, and traveled to Algeria hospitalized and he returned to France to stay for six months after getting the law degree, connected to the literary communities, looking forward to the reasons of progress, *Louis, 1969* then returned to Egypt and was appointed head of the translation department in the court, He remained in this position until the First World War, he represented Egypt by Khedive's order, at the Orientalist Conference in Geneva in 1895, where he say his historical length "The Vigor of Astronomy", a poem in which he met between the ship and the intense context which he called "Al-Wojna" *Nada, 2017* To indicate the interaction of civilizations on the Egypt land, from the time of the Pharaohs to the era of Muhammad Ali Pasha family, to emphasize the "Pharaonic" of Egypt, and although Shawki Osmani and Islamic tendency, he had to try to embodied what he was asked *Aseel, 2010*. In these political and social factors raised Ahmed Shawki, who was born in Bab Ismael and grew up; it was natural of himself to be affected by the social and political environment, and be more affected by the proximity to the theater where the origins of these factors and causes, and disturbed hidden in the palaces life and then out to the life after it is organized and refined, *Abdul Rahman, 1999* Shawki created a poet and the poet is affected times as much as other people; however that Shawki studied in Egypt then completed it in Europe, he influenced by the European Society, the European life and alive European poetry, and European poetry a greatly influenced, it remained influenced by the environment that we described in his life, and in his poetry, as he remained influenced by the European environment in them as well " *Hind, 2013* Shawki is a supporter of Kassem Amin, who was influenced by the features of Western civilization, especially the French, which was then the habitat of art, thought and science ... who went to literary clubs, authoring, lecturing, and publishing social articles, especially in the defense of women's liberation until he titled with the leader of women's liberation, *Omaima, 2013* Shawki's support of Qasim is clear from the title of his poem "Sadah, ya Malk Al Canar", which was symbolic at the time of his organization, and then

returned to the explicit title after that he published as "slavery, bondage, weakness and power" then returned when printed Diwan after years titled, "between the Hejab and fornication" as if he was afraid to express his opinion when write . *Abu Yacoub, 2002* In his poem entitled (Egypt renews itself with its renewed women), describing Egypt, and how it is renewed by its women, which left the tradition of Islamic and social custom, which Shawki describes as a ghost of death, and then asks the poet in a metaphorical question that came out for the purpose of exile, to deny that there is a difference between the women of Egypt who are committed to this tradition and known, and the mummy. Then he goes on talking to tell us about the women of Egypt, *Abdul Rahman, 1999* And how did we accept to leave all those inherited values that we raised, and accepted the idea of abandoning them, and all this was at the beginning of the call for the emancipation of Egyptian women and urged her to imitate Western women, and has another poem, had been delivered at a great women's party held at the House of Arab representation, where he pointed to The need to liberate women from restrictions, and take off the Hejab, to transcend her status in the life ; Because the woman is imprisoned in the eyes of the poet whether she lives in the huts, or she lived in palaces, *Louis, 1969* In a style abounding of interrogative sentences, and questioning tools, then the poet swear with the word (Allah) if all on the ground and in the highlands is greenery, water and light, and surrounded these gardens with fences and walls of gold or rubies, happiness is only liberated women who resemble by the bird; Because the women were created to live free, and the males were free, Shawki described the veils women who were scattered and went out with the intention of hiking in his poem "Cook Sow" "Had it not been for the return of the Turkish to Egypt after three years of the campaign, there would have been a serious transformation in the social life. *Inam, 1986* The weak fond of imitating the strong, Thus, Egypt knew the material values that prevailed in Western civilization, and the French moved with them to Egypt in these few years of many aspects of their lives, and the campaign on Egypt introduced a new concept of women and contrary to what they knew, and far from the Islamic content, women appeared blatant, sat men

in Cafes, walking with him on the roads without a prevent of religion or fear of conscience, ... the campaign succeeded in sowing the seeds of Western values " *Adel, 1987* But Shawky saw in raising Turkish women what is admirable, and urged the Egyptian women to imitate her, his admiration for the Turkish women who marry Egyptians and come with them to live in Egypt, he likened their faces with the Crescents ,on the other hand, Shawki not only seeks to support the Egyptian woman to abandon her veil, which represents the highest value, but find support for her education, although the schools were in the Arab countries, especially Egypt, "teachers are foreigners who teach their students in a foreign language and then translators translate them into Arabic" *Abdul Aziz, 2006* These schools, which were provided the students of the culture had a great impact toward the women. these schools graduates raised after that generations accepted the civilization of the European civil with its disadvantages before the advantages "As such some poets and poet Ahmed Shawki one of them, horns Propaganda for women, or aimlessly enthusiastic about pushing them to imitate Western women, without specifying what is good to quote and what should be set aside. *Inam, 1986* Women are half of society and "a city is not without a woman who symbolizes its existence as the daughter of the future" *Louis, 1969*

From a poem delivered in a crowd of Egyptian women at the Azbakia Garden Theater, he praises the educated women who are familiar with the jurisprudence of religion, the women who have taken part in trade, politics and other life; this means that the poets, including Shawki, expressed their praise to women for new meanings. *Abdul Rahman, 1999*

2. Ahmed Shawky's emphasis on morality

The poets, and Shawki expressed about the tyranny of corruption in social life, rushed behind many who did not realize the true meaning of civilization, and takes them the current until spread its vices, Inaam al-Jundi says: "We have accustomed the colonizer to compare our miserable reality with its progress – it is an illogical comparison - *Abdul Aziz, 2006* but its aim is copying the West civilization, we deny ourselves, instead of bowing to them to discover

their mistakes and their merits, for the sake of self-building, and this has affected our logic, if we are imitators, we draw everything from the West and we imitate it, if we think and adore even our fashion is a blind tradition" **Mohammed Abdo, 1972**. Experiences are the result of connection and socialization; because as much as men gain from them, the civilization of the West has a direct impact on Egyptian society, especially the Egyptian woman, who was quiet, obedient, contented in her home and her husband is the ideal, so women raised on this logic from the old traditions, and touched these impact of the new civilization, which they called the name of "life after the war" resembled Western women in many manifestations **Adel, 1987**, styles and affairs, seemed blatant face, bare-headed, backless, stripped legs, with a short dress in detail, She looked like her Western sister, and wiped out the landmarks of her life that the ancient oriental meaning that took place in the souls of religion; which symbolizes a supreme human virtue and pays for the tyranny of lust **Ahmad, 2012** Egyptian women practiced vice for money and benefit, and poets organized poems, as did Muhammad Sadiq Arnous, in his poem "Finery" and "Prostitution" **Mohammed Abdo, 1972** Shawqi had a poem in this, which called some poets to emphasize ethics and the girl and raise; because Egyptian women have become during the campaign closer to the women of France than the women of the East, From another poem entitled "Science and education, and the duty of the teacher" we find Shawki affirming the ethics, and reiterates his support for the education of women, if illiteracy infants men, including ignorance and lethargy, Shawqi was a supporter of Qasim as mentioned above, **Abu Yacoub, 2002** but he does not accept that the woman in the actions of Western women, But demanded that the rise of women based on the teachings of the book and the Sunnah and the biography of the predecessor, has called the Prophet - peace be upon him and his family and companions and peace - that women receive their rights in science **Abdul Rahman, 1999**. Ironically, we find a poem in his lament to Qassem Bey Amin, who died in 1909, describing the veil as tolerance and left, and in fact imposed on women wisdom, and Shawki fairy tales poetic, imitated by the French poet (La Fontaine) made

it on the tongues of animals, including moral and social advice There are at the end of his shogiyat. **Aseel, 2010** Shawqi has in his poetry a lot of moral looks, which respond to the image of wisdom or within the framework of a specific subject such as the veil and freedom of women and work. Most of it is derived from Islam or the data of its time, and the development achieved by man until that era, and his reformist tendency does not deal with the depths of the social problem, motivated by compassion, and when it is believed that the corruption of morality caused the disintegration of society, and when the reason is poor education, or not to obey guardians, or abandon religion, etc., and rely too much on morality, do not disintegrate the peoples' minds unless it abandoned morality, **Omaima, 2013** and denies Shawki the existence of reconstruction or sons affects people, if the people do not have morality, he believes that the goodness of all things can only be good morals, and praised the mother and promised a light and guidance from God, She is the one who raises children on cowardice or courage, and can make her children adult men behave wisely and reasonably, and Shawki believes that women are the owners of her house, which is the ultimate jus, and raising her children must be an echo of her creation and the honor of her honor. It is of manners; because the person grows up on what he get used. **Louis, 1969** He confirms on the morality that children raised on from their mothers from a young age, the mother is an ideal who reflects the morals of the mother, because she is a role model and ideal for her children, the morality which the child is raised from the childhood is the true glory of man, Shawqi changed his opinion and invite to caring of raising the girl, he believes that the nations that have morality not by difficult, **Hind, 2013** and do not know the impossible, and its men do not know the difficulties, if have the morality because he sees that glory and honor title of the morality" "Nations are not based on the pillar of non-morality, science has good and useful, and rich as well, and all the other tools of civilization serve the nations, but they are all useless from the advancement and abundance if the morality of the nations degenerated, but if this morality is strengthened, a little of all this is enough to bring the nations to the top of glory **Inam, 1986**. This shows that

Shawki was not enthusiastic to the role played by foreign mission schools; he believed that the education and women's education should be raised on an Islamic basis. Shawki sees that the morality is a weapon but is more important than the weapon, the morality a several and strength of the people, without the moral equaled all tribes of the Arabs in the rank and status.

Abdul Aziz, 2006

- **Artistic Methods** Before starting with the identification of the artistic styles of Ahmed Shawky's poetry, it seems that the most important thing that distinguishes all poetry is that it is an eastern Arabian doesn't affected by Western life, and this is natural as long as Shawki poet of Arabs and Muslims, and as long as he finds in the ancient eastern civilization dispensed with the metaphor of Western civilization form only as much as needed by the nations of the East in its present life, to walk for the sake of public competition " *Adel, 1987*. If poets, writers, and meanings scholars have expanded the concept of the incomparable science and include figures of speech and many of meanings, and what is considered aesthetic value in literature, these improvements are intended to improve speech after matching patronage; Because comparison is an art of figures of speech." *Aseel, 2010* The style and graphic images in Ahmed Shawky's poetry did not come to forgiveness, but came on purpose, and has increased the beauty of workmanship by drawing a poetic picture of the environment, including verses of Shawqi describes the lamer body, comparison has reached the beauty of the style of, that he may like the lame gait for people, as the leg was described amputated and was walking on an artificial leg, and has in the deceased of science and law Abdul Hamid Beck Abu Haif Saying (already progress the Hwah then get out the Speckles) *Nada, 2017* There can be no more in the miracle and more concise in the summary of this talk in the analogy, saying: "Previous Hawwah full picture show you how the deceased jumped stood before the project as the container proves, standing in front of the living stone, saying: "Get out the Speckles " as great as possible in the analogy of that project; it has alerted the poison inherent, despite its apparent beauty, and softness similar to the smoothness of the living *Abu Yacoub, 2002* And from the graphic images verses Shawki

described women traveling and veiled, as if the angels of her work to look and speak inaudible words, and another similar to the impact of the light veil worn by those women, who likened them to deer, as if the clouds and again looks like the sun, because of the impact of shadow and light in the faces of these women have gone out to the water "Gko" with the intention of hiking in his poem "Cook Sow, "on the other hand, we find the poet Shawki resembles himself Adam (peace be upon him) in his poem which was the poet of the poet after his return from exile from the country of Andalusia, in the analogy of the poet to pay tribute to those countries that sheltered a stranger, where he praised the mention of those countries thanks to them and a recognition of beautiful , *Al-Rifai, 2016* then he moved us to speak to describe the reception of his country after that long absence ... and draw a picture similar to the image of Adam and his exit from Paradise in saying that God, who brought Adam from Paradise to make the earth exile, has spent me to be exiled in a paradise of fishes, and these It seems that the graphic images and analogies did not come amnesty, *Arsalan, 2009* but came with great care and intent to do so, but these images increased the beauty and elegance workmanship, it is what Shawki meant, which, if anything, indicates his ability of rhetorical sophistication, by drawing rhetorical poetic images from the Egyptian environment, and imagination little effort is limited by reality, in the formulation of beautiful poetry. *Omaima, 2013*

- **Metonymy** One of the rhetorical methods in which the poet Shawqi demonstrated his artistic rhetoric, which is "leave the statement to mention something to mention what it takes to move from the mentioned to the left because of the concealment of the face of the statement". *Hind, 2013* from Shawki's poem laments Mohamed Taimour, the great writer who is famous of social stories, and who died when he was a young man, but Shawki called Muhammad's wife with (Mohashh Al Hejab) as a metonymy for the severity of the lady's sad by saying: The numbness is poorer than mankind, until it has become a brutality and panic in the heart of the owner, and saying (the old age) euphemism for the age of youth, *Daif, 2010* and (Kea'ab Al donia) metonymy of the world; because the deceased was living in a world with a blissful bliss, and in another

poem organized by Shawki to Hussein beck Shereen, who was between him and the prince of poets like kinship friendship, in which he organized this poem as a lament to him, and a condolence to his brother, as he was nicknamed him (Zainal Abidin, son of Imam Hussein, peace be upon them); because he was a high example of morality, and the poet was a third poem for him written to the poet Hafiz Ibrahim Bey, *Arsalan, 2009* who was nicknamed the poet of the Nile, which he calls him (Flap Gemini) In order to tell him about his status as the highest places of honor and highness and teeth, and he expresses the amount of appreciation to the owner and fulfillment, repeating the letter M six times in the tacit analogy, in which he incomplete anagram in (wrecking you, smashed, smashed), in another poem, Shawki paints the image of the one he loves, in an eloquent analogy, *Al-Rifai, 2016* as if it were a deer in its movements, which resembled a dairy branch in its bending, then the poet says that her uncle is in the cheek red, and between the sword of luck, a metaphor for the gaze of the eyes, so was the metaphor that came mixed with analogy, or repetition, or alliteration, which meant the poet Ahmed Shawki, and showed his ability, through those words in order to hide the face of the statement to mention the thing in the formulation of poetry accurately characterized by performance. *Omaima, 2013*

- **Paronomasia:** has a real renewed benefit in the sentence, because of its internal musical connotations, so we find it in the poetry of writers and writers, including Shawki "from the scientists who call this art of the exquisite verbal paronomasia, and who calls it homogenous, and who calls it alliteration, different names and named one. *Nada, 2017* The reason for this designation is that the letters of the words are of the same type. " There is total naturalization, which is that the two homogeneous words do not vary, and the incomplete paronomasia is that they differ in the body without the frame". All the letters are not required to be similar in paronomasia, but only in homogeneity we know what paronomasia is". *Abu Yacoub, 2002* If the paronomasia between the words "firefly, a branch", a paronomasia incomplete as described by Sakaki. As well as Jans, a derivative paronomasia in saying "Taba, Tabt" as well as Jans an incomplete paronomasia in the type of the letter "Here, and" in his

poem, which was organized in Atef Barakat Pasha and talk about the mother and morality, *Aseel, 2010* repeating the act "Yelden" twice, and also has non-Exactly in the number of letters between "symmetry, and symmetry", which is the word indicates the ability and mastery of the wondrous formulation, which shows his rhetorical ability and enable him to the arts of rhetoric. *Adel, 1987*

RESULTS

- Perhaps the first thing that draws the consideration of the models that we have mentioned is that their motives are mostly social; because Shawki did not organize them for himself, but organized them on occasions that necessitated them and invited them, and if we browse his office, we found that most of these poems were organized or invited to be delivered at public events, or presented in them. For a particular social issue, such as clarifying his position on issues related to women, such as the veil, education and work
- The spread of the values influenced by Western civilization allowed poets to express in their poetry new meanings, but these new meanings seem to depend on individual consciousness, after the mere pronunciation and pronunciation of the name of the woman causing her trouble, she accepted the congratulations of the poets, especially the women who had Prestigious social status, women in politics, women in particular work, or women studying for learning
- In the poetry that we mentioned there are foreign words expressing the experience of the poet, as the poet is not interested in the search for an alternative word as much attention to the expression expressing his experience, and this does not prevent the coherence of expression, and the interdependence of sentences, because the basic condition in the expression that the words match the meanings, and after expressing the artistic images, it is limited by the limits of physical reality, and the reality of experience, and the reality of the natural sensory phenomenon, the poet is committed to perform the meanings in full

words, Political, social and economic events, intellectual and scientific developments have influenced literature and language. The mixing of foreigners with the Egyptians had an impact on the language, as the words found a new foreign poetry, including the word: (Cook Soo), a beautiful site in the Supreme Astana. The meaning of the two names that are named (water of the sky) as well as the words (talk show, pastor), and the words (Ankara, Astana ... and so on).

- We also find that of these poems confirms the moral values of the social, such as affirmation of morals, which defended the poets so much in their poems and longing
- The words addressed by the poets are all words not vulgar for the length of what the poets insisted on, as these words were a contribution to the revival of the poetic text. It is normal to have hair in this era is influenced by the poets of their environment, they very caring of what is happening in Egyptian society, and this means that the poets ate issues concerning their community, and stood at the public life, and did not abide by the passion and motivation, and they made of hair and a means of self-expression general humanitarian sense , Not in its own sense

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