International Academic Institute for Science and Technology

International Academic Journal of Social Sciences
Vol. 4, No. 1, 2017, pp. 160-167.

ISSN 2454-3918

International Academic Journal of Social Sciences

www.iaiest.com

Contemplation on Rheumatic Effects in the Ode (Ali Basat Alraih)

Naser hosseini[a]*, Malak Omidi Chahar Tagh[a]

[a*] *Department of Arabic Language and Literature, Mahabad Branch, Islamic Azad University, Mahabad, Iran*

Abstract

The main purpose of this study is the analysis of ode (Ali Basat Alraih) an ode written by Faozialmaalof and by explaining the nature and how to forming romantic and literary school and how its entering in the Arabic poem and presenting a summary life of the poet and the signs of concepts and romantic symbols, we try to analyze the ode and evaluate its position in this school and see the contemplation element as the main index and considered its factors and represent some explanations about the ideas of the poet and providing some verses and describe the overall theme of it and its general space so that the audience about this ode to achieve the correct and regular orientation.

Keywords: Romantic, The Causes of Contemplation Poetry, Faozialmaalof, The Ode Of Ali Basat Alraih.

Introduction

The adjective of "romantic" that was common in the seventeenth century in most European languages, is derived from a Latin word of “Romanticus” and is called to the stories that are written by European Folk Languages and be entirely new in writing system and it does not follow the classic rules.

At that time, art and literature was based on rationality and romantic work was something strangely, and this term in Germany after a first century converted to a positive sense and was used to show the beauty and fascinating of a work that later in the French this new school named as romantic (Hosseini,1987). Of course the term in the seventeenth century, in England also was used in the interpretation of romantic poetry which at the beginning was associated with old novels and tales of chivalry. The features of this field, was poetic expression, having sentimental feeling, making exaggerated and dream. In fact, the school is a literary- philosophical movement that prefers to the “feel” and “imagination “rather than wisdom and rationality. This school is caused by various social fields which among them we can refer to converting the structures of European communities from the feudal to the bourgeois, the French Revolution and its impact on authors and boredom of rationality (Dad,2003).

The principles of this school are considering emotion and excitement, back to nature, taking advantage of the imagination to discover secrets of “existence” (Elliott,1978). As it can be seen, these principles are precisely placed in contrast of the classic principles in which the feeling is in contrast with rationality. The imagination and freedom from tradition and giving attention to mystery would be placed in contrast of tradition sanctity. In the meantime, taking advantage of the imagination is of importance. So that demolished the principles of classical intellectual and itself took its place. The nineteenth century was the

beginning of the developments in the field of literature in the world wide. nineteenth-century utopians did not imagine the mass as it was, but embodied it as they want and were under the command of their feelings and thoughts.

How the romantic reached to the Arabic poetry?

The rationalists did not know quite vain the rational exploration. They believed that the wisdom is simply representative a part of human talent. So the romantic followers turned to attitudes to understand the whole universe and believed that ultimately the wisdom will go a path the heart commands and this evolution that the beginning of the nineteenth century was the starting point, the Arab literature was not remaining unaffected, dominated the language of Arabic poetry and created schools such as symbolism, neo-classical and ... which had been spread in world literature. Integration of poets with social and political processes in the Arabic territory and familiar with Western literature, through migration, forced them to do actions to restore their greatness past and build a brighter future. One of these revivals, was flourishing of a literature that is created in the literary footsteps of current literary as well as with sound symbolism and romanticism trends and created a creation and innovation in the field of literature. Faozialmaaloof is a leader of this field. This poet by written an ode of "Ala Basat Alraih", Inspired by imagination wrote a story that with a profound reflection, the profound trend of the poet can be realized who in a seemingly material life follow the philosophical meaning of "immortality". Also with a little contemplation in the elements of the ode, can find evidences that indicates the pains of the poet from the cruel and glittering world of power and bustling of modernity that shows a poet that escapes from the human, injustice and oppression. He changed the tastes of his predecessors with a completely new movement and released himself from the constraints of classical poetry because he believed that the poet must speak about his perception, imagination and feelings. The foundations of this approach should be searched in the growth of Education & Training of translation movement, dissemination of political ideas, migration and the creation of literature of immigrants (Badavi,1405).

A review on the life of Faozialmaloof

Faozialmaloof is a son of Eisa Eskandar, his mother is Afife the girl of Ebrahim Pasha. He was born in the Zahla albagha city of Lebanon. After spending his childhood years, he was educated in the Zahla elementary school, after finishing elementary school in 1914, he was moved to out of Lebanon in the school of Alfarir (Aljaimezieh). It was there that he mastered Arabic and French while studying. Due to coincidence of that days with World War and political turmoil in most countries, he turned to Zahleh and involved in study and composing poetry with the decision of family in 1918, he moved to Damascus and employed there as trustee of teacher's fund and after a while employed as trustee of fund in a medical institution but his burning flames was not turned off, in a way that while employment and business activity, did not leave working in newspapers and writing in the Lebanon journals. In 1920 he leaved the family and published his studies and researches in a journal with the name of "Assar".

He gave up his work in 1921 and traveled to Brazil along with some of his friends and his relatives and involved in trade and industry. Although in terms of income, he was totally in good condition, the concerns of business, did not prevent him from literary activities and writing papers in the newspapers and couldn't take his love and also it could not take his patriot sense. He took advantage from foreign newspapers. He established Zahleh Community in Brazil in 1922.This was a good beginning in order to enhancing the alliance between Lebanon and Syria and in a foreign country that starting this forum in the literary circles, such as lectures and scientific and literary congress, to other resident or non-resident literary figures to unite the Arabic Countries and aid to Arab literature projects.

Finally, after several years of continuous efforts, while inspecting a large commercial enterprise in the city of Rio de Janeiro in Brazil, Because of having an incurable wound, he was hospitalized and went

under surgery that after being transferred to a hospital in the morning January 1930, he was dead. In the 12 September 1937 attributed his bronze statue was unveiled in Zahleh attended by literary figures.

The fame of Faozialmaaloof

His fame is basically because of the of "Ala Basat Alraih" that has an epic theme and has been written in 220 verses. And has fourteen pieces in which each piece has its individually rhyme and is inconsistent with the principles and rules of classical poetry.

In 1926, this poetry firstly, was published as "فی الطیاره " in the Journal of Arab immigrants "Aljalyh". Then himself named it as « علی بساط الریح ». his other famous work is « سقوط غرناطه » that is in 5 chapters with names of « شعله عذاب ، تأوهات الریح ، قلب سماء و واغانی الأندلس» and some of his woks such as "for the father" were not published.

The ode of "علی بساط الریح"

This ode caused that the fame of the poet becomes so high due to its unique initiative. There can be seen romantic innovations in this ode. The poet with the creation and innovation and changing the structure and by using romantic style attempts that escape from limitation to order that classics are believing to it and compose poems that are similar to rhythmic in terms of structure. The poetry that guides the audience to an ideal society in this approach release himself from the past literary traditions that Victor Hugo introduce it as liberation of art (Sayed Reza Hosseini,)

Faozial Maaloof as the leading poet of the Arab both in weight and in terminology made changes in Arabic poetry. his poetic language is varied and his rhymes are different. His poetry is most similar to Nima Ushij the founder of Iranian poem. Words have meanings beyond the literal meaning. For example, the release of the classic constriction, freedom from oppressive laws imposed by human beings to achieve immortality, in his works can be seen. His ode has almost 220 bits that have been composed in 14 sections and this poem has been translated into Portuguese and Spanish languages. Here are some of its effects and elements.

Imagination

The poet using the element of imagination rides on the aircraft, "San Paolo" sees the people when he looks down from the top of the airplane window, contemplates on in various phenomena and after the scrutiny compose his observations. In his imagination he thinks that vultures asking each other, the cause of flying that strange and giant creature but this strange creature that knows all the space for himself is constantly on the attack and conquer so that the stars are slowly being set up. All these poems are at the height of the imaginary that the poet has used the best of the element of imagination and retells the different times of human.

The poem in Arabic language:

« بین الطیور »

قال نسر لاخر: ای طیر — هو هذا ؟ ومن رفاقه
یا له طائرا بصوره شیطا — ن یبث اللهیب برکان صدره
اهو منا ؟ لافلم ار حبا — راکهذا فی الجو ما بین طیره
ان قلبی لموجس منه شرا — رح بنا نجتلی حقیقه امره

Finally, the eagle, said, to the birds What is it? Who is with him.

[one of the bird's answers]:

This is a birds that is similar to evil and indomitable flames of the volcano leap out of his chest.

[Birds speak together]:

Does he live bird like us? It is very scary. This dedicated space within belonged to us, birds.

[another bird says]: surely my heart declares a devil therefore we should be submissive.

The Love

The exact definition of love, requires very difficult work and long and complex excavations and greater accuracy, but its different aspects can be explained from some ways but in the school of romantic love as a feeling, is a pleasure that often positive and its theme is beauty and attraction that has no limitation in the creatures and concepts and emerges in the unthinkable areas (Shekari,2007). In fact, the love is glowing flames on the lover and that flames guides the life of lover to the love. Love is the source of transformation. Love is the secret of life and the mystery of existence. Faozialmaaloof by using aesthetic themes and choice of fit words such as (turned off love, shouting waves, the fresh sea breeze, the silence of worship) and in the best form compose poems that attracts any audience he in the ode of الحب الصامت writes as:

تبوح لها بالحب عيناى ، انما لسانى يستحيى فلا يتكلم
وارقب عينيها عسى بهما ارى شراره حب ، صح ما اتو هم
ففى عينها ما فى عيونى من اللظى وذاک دليل الحب كتم الفم
والكن لماذا الا تبوح و لم ابح وقد علمت ما بى كما انا اعلم ؟

-this is eye that express the love then expose it and the tongue is unable and ashamed to state it.
- What that we imagine it, is a wickedness of love and this is true that we see it by our eye
-there is a hope of love in the loyalty and worm glance of our eyes that the tongue conceals it.
- - But I do not know why the eye reveals it, I learned that it not be disclosed do not know anything about it.

Freedom

This term in the romantic school is a principle. Attention of the poet to the value of words and skilled use of it is exactly a romantic view that used it in his poem. He demonstrates his art in simple words and follows some of the freedom. In his view, the rule of modernity, the class gap, the development of human oppression and outcomes that humanity has provided:

عبد عصر من التمدن نلهو ضله من لبابه بقصوره
انا عبد الحياه والموت امشى مكرها من مهودها لقبوره
عبد ما ضمت الشرائع من جور يخط القوى كل سطور
ببراع دم الضعيف له حبر ونوح المظلوم صوت صريره

-I am a human from civilized era that deprived from his brain and has taken his love only to its shell.
- I am a servant of life and death that the time has brought him from the kindergarten forcibly from the grave
-I am the oppressed servant that created the rules and has written its lines.

Immortality:

Traditions and beliefs in relation to the survival are of the most important challenges of human culture that the recourse to religion is important and the immortality of the human longstanding ideals that led to his cynical attitude towards his destiny in this world "the romantics respect to a mysterious universe and the mysteries of existence and are not convincing the mechanical and physical explanations (Jafari Jazri,1998)

He depicting through this approach, two types of dream symbol for himself; one that knows the soul as symbol of purity and immortality that far from any pollution and the other; provides the body as a symbol of mortal and belonged to this world that in this illustration his soul sought to find his main position.

بين روحى و بين جسمى الاسير كان بعد ذقت مره
انا فى الترب وهى فوق الاثير انا عبدوهى حره
ضاع عمرى سعيا وراء رسوم خططتها فى الشاطى ء الاقدام
عشت ابنى على الرمان و هل يثبت ركن له الرمان دعام

A captured between my soul and body and this distance is bitter that I taste this bitterness and I feel that I am in the earth and my soul is in the heaven. I am in prison, but he is free.

My life was spending to find things that my feet's has drawn on beach. I built my house on the sand, do the sand lasts in such a basic thing?

Death

Providing a painful picture from the phenomenon of death is common in the poems of famous poets. Death is a phenomenon that spread over his mysterious shadow on the whole of human culture and the secret of its nature in the history of human thought has been created intellectual minds in various fields such as poetry and literature. Perhaps this is due to lack of knowledge of the world of death. The human want to fulfill their wishes in this world but death devours all his feelings, hopes and life plans.in the view of Romanic poets, the death is a lovely state of moments that mental crisis on one hand and the crisis of dreams on the other hand reaches its peak. They know the death as their happiness not an escape way out from the realities and problems of life (Maalem and Enekasat, Alayoubi Yasin, Beirut, Daralnahel,1948)

Faozialmaaloof in his ode provides an image from the death that this world is mortal and transitory and the earthy human body, gradually, joins to the nature and history, Until the Day of Resurrection with his soul before God now be responsive.

صاح هذا قبرنا تملا الرح ب فاين القبور من عهد عاد
خفف الوطء ما اظن اديم الار ض من هذه الجساد
يا لعمرى كل البات اللذى فى الكون من زهره الى لبلابه
ليس الا عصير اجسام من ماتوافزانوا الثرى باجمل ما به

Thou friends, these are our graves that filled out everywhere then what is the grave of Aad people.

Very slow your step on the floor because there is no land, nothing but dead.

I swear by my life that grass that is in the earth from the plants to the flowers leaves, are nothing but dead bodies and that the best stuff is soaked ground.

Justice and authoritarianism:

The justice is a high and attractive ideal that even the oppressors praise it, all people are willing to embrace it, follow its owners and when the government and the community take away from it, concern and passion for it will increase. Social justice, in fact is one of the main slogans of all ideology and time broad has drawn the concept of justice as long as the idea of the classic elements.in the utopia of Faozialmaaloof, he wants a community that there is no sign of authoritarianism, injustice, and evil within. He in his ode emphasized to this fact:

نسى الخير حين اوغل فى الشر فداس الضمير فى عصيانه
حسد ناهش بقيه ما فى نفسه من ابائه وحنانه
طمع يقذف اللهيب حواليه فيعمى عيونه بدخانه
وأنانيه تحل له القتل لتحقيق غايه فى كيانه

- when he falls down of the earth the evilness came to it forget the goods and infected his inner.
- the remaining envy took his inner modesty and kindness
-greed and voracious sparked a fire around him that its smoke gone to its eyes.
- In pursuit of its tyranny goal gave the permission to be any killing and bloodshed

Nature:

The nature has always inspired the poets and has could dedicate a special place to itself to the poems poets.one of the most important feature of the romantic literature is that the poet takes refuge to the nature and shares the nature in his solitary and also share their inner concerns with it and knows back to the nature as return to the purity of treatment for loneliness pain. Recalling of the nature in the loose and poetry and even in the romantic painting is quite common. Especially when the nature is complying with inner states, mental or developmental similarities creator of the literary (Fornest,1978).

Faozialmaaloof in his ode that was compose when he was going to travel to Brazil in 1921 as following:

لهفى للربوع تضحى و تمسى وهى خلودإلا من التنكيد
يتنزح الساكنون عنها – ووجه الار ض رحب – الى المزارالبعيد
هجروها وماء ها و هواه ها لم يطيقو افيها هوان القعود

ودعوها والدمع مل ء الماقى لنواها والنار مل ء الكبود
ولو أن الاصم يسمع صوتا صرخوا بالبواخر الصم : عودى

-he regretted on his tribe that he is victim. Lack of forgiveness and a crackdown is permanent on them.
-their residents were away from them and their territory them was stay away to greet them.
-their inhabitants took steps to migration from their inner pollution and there is no place for escaping.
-release yourself from tears and plaintive melodies of heaven
-if your ears did not hear these sounds look to the cry of deaf and screaming of ships

Sadness and sorrow

The grief of romantic poet arouses from Implacability Expectations of the Heart that like hidden pain constantly echoes in their poems. In this school there is a poet's escape from society and reality and its main cause is moral corruption and social rights. Thus in most of them, there is isolationist mood, escape from community, return to the past and recalling the past memories. They do not want the glamorous life of the modernity.

In the " قصيده نصيب " he composes:

نصيبک من هذا الوجود مصائب وداء تقاسيه وموت تحاربه
تسر بمولود وتأس لراحل و طالعه رهن الفناء وغاربه
لعمرک إن العيش صفقه خاسر إذا وزنت لذاته و متاعبه
وتقصى سنى العمر سعيا لمطلب فتقضى و لا يقضى الذى أنت طالبه
فما أحقر الدنيا واشقى نزيلها ومرجعه هذا الثرى وغيا هبه

- my share of existence, is the problems and diseases and fight against death.
- accelerate the birth and established death and the mundane property because of strange feeling and ruin upon himself
- I swear on my soul, that the life is just to deal with the losses that its side is only for the problems that becomes heavy.
- Trying to open the node of is a wish and is not fulfilled for someone who wants this wish.
- What a small world, that its miserable enters on it and the reference of these misery is neglect.

Symbolism

The literature has permalink with the symbolism such that from the past the symbolism has been of the most important pillars of literature. A sign that is used from the poet, perhaps open the concealed secret of his soul and guide us to his subconscious mind. Using symbolic vocabulary in order to force the audience to think for the content of the literary work and the principle (compression) in literary works. Enjoying mythology sure, a lot of means time and use of romance is always toning. Faozialmaloof using the symbol, depicts confrontation between immortal desire and the fact of disappearance and deterioration of the human body in this mundane world and the soul as immortal symbol.

تاه فى عالم الخيال فصاعت نفسه و هى تنشد المسحيلا
حول الارض عالما علويا قاطرا من وحولها سلسبيلا
و وقفنا معا بقلب السماء نتملى من القبل
ما احب اللقا بعد التنائى فهو احلى من الامل

He astonished in the imagination world while he was murmured the anthem and the mundane men converted the earth to the world of the supernatural and wanted Salsabil water from its contents. We stood alongside in the sky and enjoyed each other. What is pleasure meeting each other even is sweeter from the wish. In poetry there are always the poets that always in the romantic atmosphere of oppression in society have been verified by the rulers of nature. Faozialmaaloof is one of them. His poetry is no doubt that is the crystallization of human emotion and social ideas. His vision led him to far horizons and by the imagination and using era of oppression depicts his ideas to the community. Themes of his poems are a combination of love and frustration human-centered and image within the community and oppression which all show his romantic sensibility.

اشتاقه شوق المحب الی الهوی مهما اری فیه من استبداد
مهما یجر وطنی علی واهله فا الاهل اهلی والبلاد بلادی
ارثی لبوسهم فاتدب حالهم بفمی و ارثی حظهم بمدادی
حبطوا بظلمات الضلال و لم یقم فیهم الی السبیل القویمه هاد
هم ضیعوا ارث الجدود فنالهم غضب الجدود ولعنه الاحفاد

Eager to delight likes, I wish my country,
But what I see is the darkness and oppression
Whatever I want is to raise the dignity of my
Homeland people, I will be free but I cant find it
Miserable and grim that embraced my country
Has been steady and it inherits the essence of my mouth
They have gone astray because of the oppression that their rights are if the church is not guidance.

Due to the long ode it is necessary that it be given a summary of it, in order that a general picture is imprinted in the minds of the audience. With the following theme:

The poet in original home in space and zoom the soul separated from his body, depicts a world that is far away from any pollution and riding on the wings of the bird wants to enter the land. He renewed a main world that is far from any inertia and corruption. In his fantasy world takes a picture from himself that its reflections is reaching to it, that is the cause of tranquility and in the rise of aircraft in movement to reach to his missing that faced with a bunch of birds that are surprised and have an understanding of the evil sense that the evil smell comes from it. Birds after a discussion, the group decided to destroy these strange creatures that their privacy is being violated by it.

This is where the poet speaks. He both have the secret and pain and sorrow and tired of error and wretched by destroyed dreams and wants them to help him in the way of reaching his origin. That with the rise of the artifact in order to reach his missing the stars, this time faced with the same surprise creature that quickly raising toward them. Surprised and frightened by plundering their home by a friend (star) is discovered that is made by humanity it is a wondrous creatures of the universe down to Earth that is much sought atrocities. Finally, an honest picture of frustration and skepticism and praise the world of sense (kingdom) of good and evil that has been forgotten extends and finds her lost souls will be saved from wrath and sinks in speaking with his origin.

Discussion and Conclusion

Faozialmaaloof is a famous epic poet in the contemporary era that composed the ode of "ala Basat Alraih" that depicts mystical coloring, struggles and campaigns of man. Illumination and meta-physical upheaval in the romantic epic flight reaches its peak. The power of creative is imagination that makes more bright his epic ode to improve the appearance.in the current universe, he tells about the present universe that is sank in the vortex of greed and avarice that its humans are without heart and soul. In his poetry emotional effects in the cosmos the love of the spirit who lives far from any kind of corruption and oppression and his body in the imagination universe adhere to its source. By utilizing the source of aesthetic and choice of words fit the theme and the skillful use of words ode to romantic atmosphere gives special effects and there is and skepticism about the human spirit and disdain on the floor of the living world on ruling his ode. However, this one, is important, especially in the West welcomed friends and the literature has been translated into several languages.in the verses of this elegant and beauty ode, the poet rely on imagination element, depicts his internal hidden.

References

Abdolany, M., (1978) d. Story literature microscopic, Lebanon.
Al-Baeini, Najib, (2009). Dar esart and anthology, part two, edbi ed., Beirut: Dar al-Manahil.
Dad, Sima, (2003), Farhang Conventions of Adeb, Tehran, Anatolia.

Eliot, T, S, free choice in the realm of literary criticism, translation SM Damadi, Tehran, Moallem publications.
Fakhoury, Hanna (1987), M. The Mosque in Modern Arabic Literature, 12th ed., Beirut: Dargalil.
Jendi, Anam, (1986). Pioneer of Arabic Literature, Aljaz, Second, second edition, Beirut, Dar Al Raed.
Journal of Literature and Human Sciences, Daneshgah Ferdosi Mashhad, Sal-Aul, 2/3/165.
Rajai, Najmah, (2002) S., Astorah hai Rahaii, Daneshgah Ferdowsi, Mashhad.
Seyed Hosni, Rida (1987), Office of the Hashemite University, Tehran: Nile and Naga.
Shafiee Kadkani, M., (1980), the Arab poetry, Tehran, Toos Publishing.
Tabaneh, Badawi, (1405) s Contemporary Trends, in Critical Criticism, Dar al-Aqqafah, Beirut, Lebanon.