



The role of Suhair Al-Qalamavi on Egypt Literature Revolution

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ABSTRACT

Egypt is pioneer on all fields of literature especially on translation and issuing western thoughts among intellectuals and scientists. In fact, most historians believe that France emperor "Napeleon BonaParte" attack to Egypt provoked "Arab Spring" that started from Egypt. Narrating and proceeding children's literature prepare the ground for developing the covert talents among authors. Suhair Al-Qalamavi was a symbol of Arab educated woman and a pioneer on advocating Egyptian women rights .Having entered to the university, she was favored by most of the professors at Cairo University, especially Dr. Taha Hossein. Her voluble language on stories made readers fallow the scenario and satisfied the addressers to perceive the texts easily. As a literal critic, Al-Qalamavi was writing for Cairo's prominent press. She studied the works of many great scholars as "Taha Hossein", "Mohammad Heikal", "Mohammad Abduh, etc. and criticized some of them . The present study intends to study the literary role of great Egyptian women as Suhair Al-Qalamavi as a pioneer based on their activities and literary works, to show the equal role of men and women in Islamic Society.

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Introduction

Narration based on European modern techniques has become popular among famous Arab authors since early 20th century, and it was highlighted more when western authors' works were translated by Arab scholars into Arab language. Egypt preens as a pioneer on all fields of literature especially on translation and reviving western thoughts among intellectuals and scientists. Alfukhuri (1986) states , " since Napeleon Bonaparte army has occupied Egypt on 1798,the country developed faster and its classic culture encountered with foreign modern culture that aroused some conflicts and prepared the grounds for Arab scholars to move to Egypt , participate on their favorite fields and establish their press (Alfakhuri,1986,p: 13) ". In other words, "the base of Arab modern narrative could be searched on their literary and cultural revolutions after meeting the west". In fact , according to most historians and scholars , " Arab Spring " , that started from Egypt , is attributed to " Napeleon Bonaparte " attack to Egypt (Farzad , 2001 ; p:19). The attack started some political _ cultural conflicts between East and the west. So based on this fact " Syria" and " Egypt "- as Arab literature pioneers- were affected by the west culture, art and literature and gradually the new form of children poem and narratives were appearing in the countries . However, the trend did not proceed fast and thoroughly. Arab cultural and literature was influenced by the west for several years. Advocates of Arab culture were its propagandists and schools who encouraged the youth to the European thoughts and motivated them to study western and especially the French works. Based on western school, the trend developed more on its initial stages and produced kind of weak balance. Yet the western works' translation such as poem and story discouraged the young Syrian and Egyptian anthers from writing creative fictions. This process developed faster especially on "Mohammad Ali

Pasha "reign in Egypt in 1805 B.C when he sent a group of student to Europe to study on different fields' subjects" (Alfakhuri , 1982 , p : 884) .

Nowadays narrating and working on children literature have provided the ground for developing the talents among writers because of the societies' urgency to Education and the youth. Narratives play significant role on creating child's characteristics. Reading fine narratives made children aware of most of the moral values such as; persistence, bravery, humanism, hopes, and honesty. Along with this, there were famous authors who left the great works as " Mustafa Lutfi al _ Manfaluti " , " Mahmood Teymoor " , "Tofigh Hakim " " Najib Mahfouz " , " Kamel Keylani " , " Najib keylani " , " Taha Hossein " , " Ebrahim Mazani " , " Abdol hamid Al sahhar " .And women as ; " Amina saeid " , "Aesheh Rabet " and " suhair Al-Qalamavi " .

Suhair Qalamavi _ Social Character

Suheir Al-Qalamavi is a writer, poet, scholar and critic who was born in Egypt, Tanta city in 1911. Her Father was a Syrian Kurdish and her mother was an Egyptian Arab. She finished her high school studies at an American girlie school and accepted on Arab literature subject at faculty of literature _ Cairo Malek Al-foad University when " Dr . Taha Hossein " was its' chancellor, she finished her B.A studies in 1936 and a year later she presented her M.A Thesis _ "Khawarej literature in omway era".

She was the first Egyptian woman who achieved M.A degree in faculty of literature .Then she moved to France to continue her studies and accepted in Suborn University.

In 1941, she presented her PH.D thesis titled " The study of Arabian nights: 1001 nights" and in 1956 she was recognized as the first female professor and the group-director of Arabic Literature in Cairo University.

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Suhair Al-Qalamavi was selected as Cairo law maker in 1959 and supervised the copyright committee. In 1961, she found the first international book exhibit in Cairo. She was Cairo lawmaker until 1979 when she was appreciated by the government. Finally, she died in 1997 in Cairo.

Egypt contemporary literature situation

Egypt is the country that is recognized as the best state among Arab states and it is called "mother of the world". Basically most Egyptians honor Al-Azhar University – the first university of Islamic world – and training the great scholars and intellectuals.

Before the French attack, Egyptians' scientific and literary situation were inactive, but the attack and its' consequences shocked Egyptians so that some individuals of "Bonaparte" army as scholars, poets, doctors, philosophers, craftsmen, artists and inventors motivated and revived Egyptians by establishing schools, scientific assemblies and libraries, newspapers and encouraged the researchers to do research on various scientific areas among Egyptians (Alfakhuri, 1986, p: 11). All these factors provoked literary movement in Egypt and the youths and educated people turned to study French language that actuated the translation movement from Arabic to French. In 1805, as "Mohammad Ali Pasha" started his rule, he developed scientific and literary movement by sending students to French, establishing medical and military schools and encouraging scholars to do translation and publishing. Then his son, "Esmaeil Pasha" supported the literary movement more than before (Alfakhuri, 1986; p:11).

This progress was continuing until Egypt was colonized. In 1882, England colonization occupied Egypt and ceased all scientific and literary movements. However, Egyptians resisted and conflicted occupants and terminated the shameful occupancy in 1919 (Alzyyat, 1992, p: 418). Egypt revived after emancipating and getting independence. Al – Azhar scholars supported the students and since most Egyptians were familiar with French and English languages, so most books that were translating were scientific, because the government required that for development. So Egypt gained its magnificence and the translated works from other languages represented their effects on new scholars and authors eloquence well (Radmanesh, 2006; p: 322).

Egypt literature has been encountered with great vicissitudes and attempted to compensate its' inaction or lag during the last two decades. The state started to find the ways that provided the ground for improving literature. One of the factors that elevated the literature in Egypt was starting communication with civilized and modern cultures. As a result, the great works translated by western scholars as "Mostafa Lotfi – Manfaloti", "Hafez Ebrahim", "Najib Haddad", "Ahmad Shoghi", and "Ahmad Zaki Pasha" created scientific movement among Egyptian Scholars. Therefore the created link between Arab and the west literature affected Egypt and some Arab states that tended Arab Literature to be more dependent to the western Literature. Moreover, establishing western schools in Egypt and other Arab states, sending students to the European universities, the appearance of orientalist in Arab states, and the prevalence of magazines and newspapers, all were factors that made Arab literature imitate the west (Sheikhi, 2008; p: 86).

Since the task of translation is considered as transferring scientific and literary experiences, techniques and achievements from one language to another, so we could

claim that it plays an important role in enriching Arab literature, training thoughts and ideas and also creating new literary works. Along with this, it is attempted to accentuate the place of translations and translators to exalt Arab literature. Some authors who contributed more to Arabic language by translating several books were "Najib Mahfuz", "Najib Keylanin", "Tofigh Hakim", "Ebrahim Mazani", "Kamel keylani", "Suhair Al-Qalamavi".

Al-Qalmavi literary status

Suhair Al-Qalmavi is a symbol of thoughtful and educated Arab women; she was the pioneer for advocating women rights who was respected by Cairo University professors, especially Dr, Taha Hossein. She has been a distinguished student and calling herself "Maiden Suhair" who collaborated with the press as "Alresaleh", "Alsaghafeh" and "apollo", where she published her articles and poems. She was an educated Arab woman who taught in university and did literary works and nations fictions' writings and translations. She wrote and translated more than 87 narratives and novels such as "We destroyed the mountains", "For the blind boy's executer", "A year passed", "The problem of a hasty man", "Maryam", "Torrid utterance", "The cautious man and enjoyment", "laughing female", "The truth", "The trains", "Righteous Najahi", "An Arab mother", "Test", "Ahmad uncle's shirt", and etc. Furthermore she left several literary writings and critics as "European version new attitudes", "Do poem and philosophy compensate?", "Native and Global Literature", "Literature and Arab Unity", "The Simple Poem", "Book as a Service", "Our Muslim Sisters in Africa", "Islam and Women Rights", "Women and Socialist community", "Woman and her Attempt by Different methods", "Drama based on Aristotle viewpoint", "The new age conscience" and etc. all of which have been published in different magazines.

Suhair Al-Qalamavi Narrative Technique

Suhair Al-Qalamavi eloquent writings motivated the readers to follow the narratives she wrote so that all addressers were attracted by her fluent language in writings. In "the Torrid utterance", Al-Qalamavi described a memory of a young spouse named "Hamdi" and "Samireh" that could be experienced by most of the spouses. The summary of this narrative is as follow;

They (the spouse) argued ...the husband left the home for a week and travelled alone. Then his wife "Samireh" missed and waited for him. After a week, the husband returned, Samireh acclaimed and this revived their life Al-Qalamavi concluded that distance sometimes could be a remedy for resolving disputes. She interpreted love and lovely words as torrid utterance (Al-Qalamavi, 1957; p: 253). In another story titled "Laughing female" she narrated a memory of woman who lost all her family members except her little child, but she was smiling consistently. She earned by playing piano. The writer of the story, who was narrator, met the protagonist in interim and became closer to her, but she was surprised as the woman satisfaction. One day she met the woman and discovered that she lost her little child, too. Yet she found her patience then the writer did not bear and started to cry. So the woman sympathized her. The Narrator astonished of the woman rigor, but after several days suddenly she found her smiling corpse. Al-Qalamavi claimed that life passes away by all its difficulties and delights and just pleasant memories will remain. The smile of that woman made people hope (Al-Qalamavi, 1973, p: 36). She states her stories short and simple, because most of her addressers are children and young

generation who like to read attractive and short stories. In "Righteous Najashi" she described the dominant atmosphere of Mecca lyrically so that it represented the undesirable setup and then she narrated about Ethiopia where was a secure place for Muslims and also characterized its righteous king, Muslims' satisfaction and polytheists' discontent.

While Najashi and his proponents were crying hearing Quran verses, the two polytheists did not acclaim and this encouraged the hearer to think about Quran verses' meaning (Al-Qalamavi, 1974, p: 681)

"An Arab Mother" narrated "Abdollah ebn Zobeir", the ruler of Mecca who was not obeyed "Umayyad Caliphate" and they were surrounded by Hojaj-ebn- Yosef Saghafi. The tragedy pictured a situation where Abdullah army escaped away because of the long siege and finally they were succumbed. However, the ruler of Mecca resisted and encouraged by "Asma" the daughter of Abu-Bakr "- to persist. Finally the enemy broke the siege and conquered Mecca; Abdullah was arrested and killed him. The author represented emotional and stylish description of the disputes between truth and falsehood and conveyed the conversation between Abdullah and Asma; and he believed that the disputes were resulted from lecher rulers' wrong policy (Al-Qalamavi, 1973 p: 37).

Moreover, Al-Qalamavi spoke about the prophet Mohammad (God bless him and grant him salvation) patience against infidels adversities and his victory on God great examination when Arab polytheists restricted him. In "test" narrative, she described that as Mecca polytheists did not succeed to annoy the prophet "Mohammad", they intended to entice him and offered the worldly belongings so that they could discourage him from God prophecy, but they failed. Here Al-Qalamavi introduced Islam great statue, following the truth and approved the prophet prominent dignity (Al-Qalamavi, 1980; 15).

As a new technique of narration, Al-Qalamavi applied summarizing in her works. So the texts she wrote were fluent, attractive and based on interior sentiments that prepared the ground for the future authors to narrate available events and made the readers interested to narrations' themes and effects. She is the salient symbol of an Egyptian intellectual and neologist who is the proponent of Egyptian women rights with humanitarian goals. She represented the real picture of her own and people's life in her works.

Sohair Al-Qalamavi Essay Method

Al-Qalamavi was a literary critic that wrote for Egypt well-known press. She studied the works of the great characters as "Taha Hossein", "Mohammad Heykal", sheikh Mohammad Abdeh", and others and made critics about them. In her essay "The native and global literature" she claimed that every nation literature is not separated from other nations, originally. Nations' literature is native and it is not independent from other nations' literatures (Al-Qalamavi, 1966, p:18). Nowadays Technology development converted the world to small village and all people are exchanging views and thoughts. Literature is also the same and the world literatures are supplementary and there has been continuous exchange among famous scholars in the world. In

the following part, Al-Qalamavi studies the importance of translation. As she asserts: "Translation plays an important role in Arab world, but it should be planned, because it is not only considered as a tool for culture's relationship, but it is taken as a tool that is affected by nations' thought or something that could influence their ideas."

Having published the article, "Islam and women rights" in "Menbar Al-Islam" magazine, Al-Qalamavi advocated women rights and reacted to the western invalid converses about reversing women rights in Islam by decisive logics and emphasizing on Quran advises (verse no. 176 of An_nisa Sura). She puts that: "western people try to insult Islamic women. They claim about the issue of male portion that is equal of the portion of two females; their answer is that females do not have responsibility against the portion have, but males are responsible for their family to earn their life and this is the justice and equity (Al-Qalamavi, 2001, p: 55). In her article, "The word on writing short stories" she claims about the technique of narration and its prerequisites and note that to compile or criticize narratives it is to remember that writing narration is not to summarize a novel, but it is an art that is distinguished from writing a novel. It is above a story and similar to an ode" (Al-Qalamavi, 1957, p: 24).

Conclusion

Nations literature shows their culture and ethics. Women endeavor like men and they have ability to do some common tasks especially on cultural issues. So the present article concludes that Egypt that honors among Arab nations, prepared the ground for representing their capabilities and talents so that Arab women like Suhair Al-Qalamavi, Amineh Saeid, and Aesheh Rateb have achievements on cultural and literature equal of men or more than them. Moreover, nations' women are going to be improved by science and culture development that could fulfill their future generations.

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