

Comparison of Prayers and Greeting the Egyptian Poet (Aisha Teimoorieh and Ismail Sabri Pasha, the Kings Khadivi)

Elahe Karami Zinalani¹, Hamidreza Abdolmohammadi^{2*}

^{1,2}Department of Arabic Literature, College of Literature and Humanities, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran

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ABSTRACT

Esmail Sabri, one of Egypt's greatest poets, professor and poet Ahmed Shovghi like Hafez Ebrahim, and Mahmood Sami Baverdi in a row, have taken a leading school of classical poetry. Sabri of the poets, the greatest part of his Court, prayers, and Congratulations surrounds. And more than half of his odes and parts of praise and congratulation, including praise Khadivi (Esmail, Tovfigh, Abbas II). Aesheh Teimoorieh, one of the great ladies of the open characters of social rights at a time when women did not have any interest, he tried to compose poetry, social, fresh face of her show. Aesheh Teimoorieh, his prayers in the form of poetry Courtesy (poetry loving companionship), which is supplied to the Kings Khadivi, Aesheh connection with the aristocratic families, especially Khadivi are revealing.

KEY WORDS: praise, Esmail Sabri Pasha, Aesheh Teimoorieh, Khadivi Kings.

INTRODUCTION

Eulogy or praise of the word, which means praise is good, most of the time with compliments and reward, and since man is by nature loving tribute to the fans more than any other place in literary techniques, in the words is, and has long been regarded as the Arab poets, and ode many have written on this subject.

Esmail Sabri, one of Egypt's largest Poets, professor and poet like Ahmad Shovghi Hafez Ebrahim is, and he has a row Mahmood Sami Baverdi, pioneer school of poetry, classical theories. (Aldaqaq et al, 1996: 53)

Aesheh Teimoorieh, one of the great ladies of the open character of social rights at a time when women did not have any interest, he tried to compose poetry, social, fresh face of her show. Although he is the only one Bits, full of passion and fascination with the utmost eloquence, on the left, and over that there is no news, but called for greater social ideas, his work can be seen in the steady is. Aesheh Arabic Court, as stated Altaraz, first published in Cairo. In this study, the similarities and differences forward to Esmail Sabri prayers, and poems Courtesy Aesheh Teimoorieh, the Kings have Khadivi, analyzes, we examined . A brief look into the life of the poet.

1-Pass on the biography of the poet

1-1 Esmail Sabri

Sabri on 20 February, in a middle class family in 1854, in Cairo was born, although originally he Hijaz are compared, and this right was when, literary movement revived the steps based on the movement and bustle, the childhood passed along the scenic shores of the Nile, in the course of Esmail Pasha, the development of civilization and literature and was reared. . Unfortunately, none of those who have spoken of the patient, whether friends or contemporaries, something from childhood or his family have been written, and it is a pity because the historians and writers, just remember offices, Poet and education is not enough, and more understanding of the environment in which he has grown. Sabri very famous in his time, but unfortunately after his death, his name is somewhat forgotten, and perhaps the words of Taha Hosein, one can say that today nobody can say anything about him, except that specializes in the field of Arabic literature is (Hosein, 1984: 3/21)

1-2 Aesheh Teimoorieh

Aesheh Teimoorieh, Egyptian poet in 1840, was born in Cairo. In a great and noble family, was born, his father Esmail Pasha Timor, served as head of the royal entourage, and the Court was Khadivi,

Corresponding Author: Hamidreza Abdolmohammadi, Department of Arabic Literature, College of Literature and Humanities, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran.
E-mail: Hr.abdolmohammadi@iauksh.ac.ir

and in 6 languages including Persian and Turkish-dominated. Keynesian huts her release, the land was Cherkasi (Fovaz: 2007, 303)

The identity of Aesheh, and his personality was such that, from his mother and father Turkic language was born, and spent all of his life in Egypt making. At the time of Turkish and Kurdish, in any of the forms of structural similarity and no connection to each other, but from then on Turkish in Arabic, a language, it was royal, but was not considered in the Kurdish language. Aesheh's father's family, had a great reputation in history. His grandfather senior officer Mohammed Ali Pasha, Khedive of Egypt. His grandfather Abdolrahman Effandi Istanbul_Chief secretaries royal court, in the era of Soltan Salim 2, and the properties of Mohammad Ali Pasha(ziadah, 1983: 24-23). line of twelve years to the study of literary texts, and the crazy poet, Masnavi Molana and Ferdowsi and his father, learned Arabic, Persian your and Turkish also completed (Zaki, 1945: 477).

2-1- Compared prayers Esmail Sabri and Aesheh Teimoorieh

Perhaps prayers Khadivi Sabri, his connection to the office of state, and association, and the bond he speaks overlord. So that the patient even during the funeral of his mentor, Barudi was absent and did not attend his funeral. (Saafin, No data: 184)

Earnest prayers of the most important features is that, with the aim to reward Business and unspoken, because poets and poetry are praise Business to Catching up Reward money, strayed from the path of truth, and turn to exaggerate. Language is the language of flattery and praise praise Sabri, but he Eulogy by for what it is, praise, and in this way may not be hyperbole and overstatement. Sometimes caught exaggerating, but does not deviate from the right path. It was sin that was committed Sabri, your poet life began to sing praises, but a strong pattern of praise, because his teacher was not at his day Barudi, was a pioneer of this technology, and fan praise meanings in Arabic literature, manna was finished, so he began to imitate the poets of the past, and to express things in the past, it was enough to them, and they fit in with the environment and culture, pushed and partly the old Arabic literature section, rid (Alrafei, inspired writing: 205: 3/261)

But Aesheh with the current reality, the romantic full of sadness and depression hit. He has an intense and passionate feelings, and was full of wisdom. He was a man full of hope, and attitude and love of life, but the experience of defeat and death of loved ones, Aesheh turned into a metaphysical justification, and he began to spin the lines of sadness and depression. In praise of Aesheh, mostly in the form of poems appears Courtesy poetry, and his poems Courtesy mode Aesheh, with aristocratic families Khadivi are particularly revealing, in any violent Courtesy eulogy poem, dedicated to the Almighty. Courtesy purpose of poetry is the poetry event, the words remain in the game. Man lives in their environment, then you must destroy your causeless fear, so strong is their inner emotions, efforts which, with their own sense. So love the people, not the lies and deception, but the association with jealousy and self-purification. The poet Courtesy (poetry loving companionship), for honesty and truth in social circles, the critics critique is empty. (Ziadeh: 1983: 102)

2-2 Eulogy Tovfigh Pasha and greeting him

Sabri to family Khedive Esmail and his children, had a great interest, so that more of your prayers, written in praise of them. Tovfigh Pasha writes about it in his eulogy:

1. It was a good time, and this is Egypt's Cup joy of the gospel is evident drinks.
2. The same passion and love, which calls us to the kingdom of the greatest things in the small of his efforts.
3. It is the feast of fortune, the date it was written, that the Towfigh of the [Egyptian] our big feast. (Sabri; (www.poetsgate.com).

Sabri from coming Tovfigh Pasha, and he is happy to undertake the government of Egypt, and Egypt and the Egyptians considered it a great festival. Sabri on the remaining lyric poets, Mamluk and Ottoman periods, has reached a significant and bit him on the last Tuesday of the piece a bit, since the poem is used. If more prayers and Sabri Congratulations be carefully observed, that history can be seen in the poem.

Or in another poem that was written in 1886, beginning with the date on it completes. The knowledgeable and end (Aldasooghi, same)

1 year Saztsh of Egypt's Towfigh, due to attentively, and with great grace and mercy and goodness comes to you

2. It is fortunate that Mr. I, a historian, said that Abul Abbas good tidings, that is the good news. (Sabri; (www.poetsgate.com).

Sabri has written another poem, in which the Towfigh Feast greetings says, his words ode to social customs, especially in the 19th century and for the link, the overlord of words is influenced contemporaries. The source and end with:

1. Easter came and preached what you want, and be happy with your great companion.

2. You good tidings to the historian said the Towfigh was shining Feast. (Sabri; (www.poetsgate.com).

As you can see, Sabri final line of the poem, with a finish date. Moreover, the influence of the vocabulary of contemporary Sabri, one can see in this poem.

Sabri's use of poetic history, the more His odes, has caused some critics to be criticized. For example Dasooghi life, this method has the Sabri of the poor poet, who knows the Mamluk and Ottoman periods. For him, the poet must go one step further with their poetry, rather than taking steps to remove the rear. (Dasooghi, 2003: 2/330)

He believes that Sabri in their prayers, is not something new, perhaps somewhat Dasooghi accepted this comment and criticism. Elsewhere praise after Towfigh, Feast greetings says, and still be notified of the date. By the end:

1. The Lord of mercy, forgiveness, like Egypt, productive garden was lush.

2. The date of his fortune and lucky, luck of the Feast al-Fetr is brilliant. (Sabri; (www.poetsgate.com).

Mamdouh forgiveness likened to rain, Egypt has turned into a lush garden, Sabri is what it inherited from the previous poets. After describing the greatness and generosity praised, he chose God, and praised the empty metaphor that, on any day, sitting, and it is booming and beautified, the last bit of the history of the poem, the poet used is. But the Aesheh has a strong human thoughts and emotions alive, so how tall is inherent in the land of Egypt for the motion, it does not pay attention while he is close to his office. So as Khadivi for return, congratulation happy new greeting says Towfigh Pasha Trustee for the next Khadivi also congratulated and praised his and simile describes as:

1. Safa and Yemen crown on her hand Move permanent joy of victory.

2. While the prosperity created light, sky light of the moon and Earth she was needless. (Teimoorieh, unique: 25)

Aesheh in the verses, which describe the Crown Prince Towfigh Pasha, who placed the crown upon the head of luck, it is always in the realm of victory and Towfigh, hence Khadivi poet describes as light, sky He does not months.

Sabri in other verses of fairness and justice of Towfigh speaks, he is the foundation of government wrongdoing, is crushed:

1. The government and the foundation of wrongdoing in the hit command you, you did justice to the people who deserve the right fans were right.

Sabri look at concepts such as justice, big, generous And courageso important that, in the long poem that is written in salutation to Towfigh in 1890, the Nikkei has learned from these concepts, which begins with the informed (Dasooghi, 2003: 2/331)

1. Father Abbas [Towfigh] in a great demand hesitate now, and just let it rest for Non-yourself.

The concepts that Sabri in praise commends itself stated, the concepts that, poets have used him, because his prayers primitive concepts such as worms, chastity, epic and helping neighbors and there, and talk of courage, army, justice, and the ability to more contemporary poets in the prayers there. If you see Aesheh, his contemporary poets are, in praise of Towfigh Pasha Concepts like fairness and courage, is used to describe the Crown Prince succeeded. Because Aesheh says:

1. He Presidency justice to his Ummah, and to anyone who closes his hope that the grace of forgiveness.

2-and dragged by the tidings that she would wake up, sang a triumphal you with Egypt, is a beautiful shine. (Teimoorieh: No data: 24)

Khadivi it considers fair and just ruler poet who, with his chairmanship of correction, and anyone who is close to my heart hope he will not be disappointed, So Aesheh to Egypt for the triumphal he says Rejoice, as we have seen, Sabri Like Aesheh, benefited from the concepts in your prayers.

4-Praised Abbas and his salutation

Another Egyptian governors, Sabri in his eulogy. Has written many poems, Abbas. He His poems of originality and rooted in some of Abbas spoke, his eyes big Abbas and dignity, to the point that no one so far has not.

1. O origins of you, and good things you were good and you have an extremely big hit, not much to it.

Sabri in many of his poems, sometimes sporadically has praised Abbas. O. He is a branch of the tree, from its origins, it is His generosity earned:

Abbas, a branch of dignity and Honorable, and the best person in the shadow of his father and climbed the peak.

Another poem written in praise of Sabri, this ode to the dining room, the palace Abedin installed. (Dasooghi, 2003 M: 2/335)

The poem begins with the informed:

Sun Excellencies had organized issued in this place

Sabri the ballad of hospitality, and the hospitality of his home place and a place of love and friendship, will speak.

Sabri also praised Abbas, on several occasions, his odes composed of congratulations to Abbas. Sabri Abu ode to the music, picks up his ode on weight and Abu compose rhymes, and informed Abu ode is: Fancy holder tiring underestimated mirth (Abi Novas; 1992: 227)

But the prince when Khadivi (Abbas) Born, Aesheh this song:

1. Because happiness eyes were bright with sincerity, when the gospel was given the name Mustafa uncle.

2-Abbas, who succeeded his star happy Noble light, shines in the sky.

3-branches in Habitat good news for anyone that life is a sign was fun to dance income.

4 said thanks His gospel drunk people, so security and triumphant Towfigh, it comes in. (Teimoorieh: No data: 24)

Aesheh and continues to deny that it's revolutionary, Khadivi not satisfied that:

1-liver and liver enemies caught fire, and the fire raged among members.

2. They have the gift of grace, the gift you disbelievers, the forgiveness of dew drops supremacy.

3. They tricks they wronged themselves, and try to win people to sign and return to their own.

4. Among them were dispersed, after the separation and wing positions (hardness) was destroyed.

As is clear from these verses, the one talking frankly, and a political perspective Teimoorieh versions Aesheh, who accompanied him to the throne if in worship and praise we exclude, to accompany him on his national sentiment Summary that, due to the happy atmosphere of Egypt, and the rich Nile River Song And happiness loves it, and wish good for Egypt and the hail and the salubrity, through Khadivi, because in him the most powerful He sees, not because he is essentially whether And good reformer, but also because he is the king. So as he is in the position of superior people, the equity premium is also an example for his people. (Ziadeh; 1983: 107)

Teimoorieh political ally in this story, and it is associated with nature, because (ibid: 107)

Conclusion

Based on what was studied in this research, we find that neither of these two poets of his prayers, the intention Business and reward, the Kings have Khadivi supply, but their prayers from their dependence on the government official communication , and link them with Khadivi kings, and also to love their homeland nationalism Spirit, speaks.

Esmail Sabri, because the praise not a teacher and role model, inevitably procedures poets imitate the style of the past, and most of their prayers to the style of Abu fluctuations poems and poets like Mamlook and Ottoman periods in their prayers, the poetic history is used. However, sometimes the concepts like fairness and courage that has benefited from modern vocabulary. But Aesheh poet full of emotion and feeling strong, with a wave of his prayers romantic poems Courtesy dedicated Khadivi have to show devotion and his relationship with them, and unlike anything earnest imitation of the ancients, can not be seen in his works.

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