



Abdul-Rahman al-Sharqawi: As a novelist and journalist

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Introduction:

God has given man the faculty of understanding, clarification, extension and detail, which is a blessing from God Almighty's grace in this world, and it will be in the hereafter, this ability, strength and power is one of the beautiful that were granted to show what is in his perceptive mind and reveal it to reach his final goal, and for this matter we see Great attempts in various fields of literature, such as poetry, prose, rhetoric, eloquence, translation, interpretation, interpretation, stories, plays, and other literary and linguistic topics as well as from other topics such as hadith, jurisprudence, biography and so on. Abdul Rahman Al-Sharqawi is one the great personality who possessed this kind of cute mental power and potential.

Keywords: literature, novel, story, land, hearts, streets, peasant, biography, biography, naive.

Abdul-Rahman al-Sharqawi was born in a difficult time and saw the behaviour of the feudalists of Egypt, land trespassers, the rights of a group of simple and naive people toiling in the land of God and eating from the sweat of



thierforehead. He was born at Dalaton Village, Center of Shebin El-Kom in Menoufia Governorate, on November 10, 1920. He began his educational journey at the level of the elementary school in the town and memorized the Holy Quran in his own village in front of the sheikh of the village and its jurist. Before arriving at elementary school, he would have gone back to childish work with his friends who were in his age and so he was still bathing in the little canal, but he was soaking his body, clothed on dirt and stained them. Whether boys or girls, his face and head in mud to look like a mischievous child, then they jump into a small ditch in the silt-laden water. He grew up under the specific conditions that the inhabitants of this region are accustomed to, in the aftermath of the 1919 revolution. His youth and childhood were associated with complete freedom. Then he transferred to the elementary stage of education and all those who grew up were also receiving their education in Cairo and returning to the village every summer carrying books with them to spend their vacation reading them, and at that time Al-Sharqawi was able only to read the titles of these books and the names of their authors and knew from them the names of Taha Hussein, Abbas Mahmoud Al-Akkad and Ahmed Shawky, Dr. Muhammad Hussein Heikal, Mustafa Lutfy Al-Manfalouti, Mustafa Sadiq Al-Rafi'i, Mustafa Abdel-Razek and Mansour Fahmy Ibrahim.

But at such a green age, he could only read the titles of books and the names of their authors because his piercing mind began preparing for progress and advancement, then went beyond that to hearing the older brothers who enjoy and relish reading the eternal daily Arab newspapers and weekly Arab



magazines in silence and find gradual ability In the field of understanding this great language, he barely took off the short pants and the clogged jacket until he got the elementary certificate, and when he returns to the village in the summer he carries books and sees dreams to join high school, dreams of long pants, an open jacket with a small pocket inside, and a tie that hangs and dances on his sides With windshields, short shoes and silver bits filling a pants pocket and enjoying their sweet chime. When he joined the secondary stage, he began listening to the weekly talk on Wednesday delivered by Dean of Arabic Literature, Dr. Taha Hussein, which was published in Al-Siyasa newspaper, and through Wednesday's talk he was introduced to fascinating magical worlds from the life of Arab poets in past beautiful times. In his mind, the name Taha Hussein dominated more than all other names and was shaken by the music of his expressions, and he liked his structural statement and style. His first attempt and concern was that he tried to enter the Faculty of Arts, but he diverted from it to the faculty of law. When he joined the Faculty of Law, I-Fouad University in the late thirties and early forties, he did not hesitate to go to the (Ewart) hall to attend the legal lectures that were received by Dr. Abdul Razzaq Al-Sanhouri from Once in a while and so to attend Dr. Taha Hussein's weekly literary lectures, and when he listens to music, his ears turn to the piano tunes and oriental musical instruments, and he listens to the recitation of Sheikh Muhammad Rifaat, the guitar of the sky next to the voices of Umm Kulthum, Abdul-Wahhab and Saleh Abdul-Hayy in the songs as well as the plays with the voices of George Abyad and Youssef Wahbi. He was allowed to attend as lectures by Dr. Taha Hussein In the BA and PhD department at the College of



Arts, as well as Mustafa Abdel Razek, Professor of Islamic Philosophy, and Professor Ahmed Amin, Professor of Arabic Literature. His link to the Faculty of Arts was cut off, but his link was not cut off from the writings of writers such as Taha Hussein, Al-Aqd and Ahmed Shawky, and he says about this period: “In the truth, I and my generation knew foreign literature through these Professors Taha Hussein, Al-Aqqad, Al-Mazni, Muhammad Awad Muhammad, Heikal and Derini Khashaba were the ones who presented to us the masterpieces of French, English, German and Greek thought and literature, and our generation went on seeking the masterpieces of these literatures in what they knew of foreign languages.

Abdul Rahman al-Sharqawi as a journalist: He was the son of the village Dalatoon and the slave of Allah who created him from Adam and Adam from dust. Soil is a sublime and honourable place for the work of the farmer, which is the basis of the life of the residents of the village and the countryside. The Egyptian present government was responsible for it, as Al-Sharqawi revealed their secret and the secret of the unjust government towards the peasants, which dealt them with the worst torments in their daily lives. This brilliant and clever writer started his literary journey from the Arab newspapers the prestigious starting with Al-Tali'a magazine, then Al-Fajr, and after the July 23 revolution, he worked in Al-Shaab newspaper, then Al-Gomhoria newspaper, and occupied the position of editor-in-chief of Rosal-Youssef, and finally Al-Ahram newspaper.



And in this journalistic career, Al-Sharqawi worked with various ancient Arab newspapers and was clinging to his ideas and opinions until the end, not from fanaticism or ignorance, but rather by his ability to analyze and anticipate what will happen in the future. He was imprisoned before the revolution and after that his books and plays were confiscated. In the novel, the short story, poetic theatre, Islamic biography and literary essay, everything he wrote in these different branches, the controversy raises because of the importance of what he deals and the value of his writing. Wednesday of each week was the date of readers Al-Ahram and he was one of the most prominent writers during his last years, and presented through its platform many cultural, political and religious issues. And he made his writings another stage of maturity during the sixties and seventies, and he was one of the stars of the word on the press scene, which made his life a series of battles that do not stop alongside truth, justice and the principle that he made to himself to remain loyal to every word he wrote and to put it in its right place without hypocrisy. Or vulgarity and he was the first to enter into the dictionary of political thought words such as "honour of the word" and "sanctity of the word." He was arrested and dismissed because of his positions and opinions. The fleeting gaze and the spotlight on magazines and newspapers in which Abdul-Rahman al-Sharqawi worked as a journalist or as an official, he represented among the eyes of readers and scholars in institutes, colleges, universities and educational institutions.

Rose Al-Youssef:

Place of publication: An Egyptian daily newspaper.



Date of publication: It was first published on March 25, 1925 as an independent newspaper. Issuing authority: Rose Al-Youssef Foundation.

Abdul-Rahman al-Sharqawi was appointed chairman of the board of directors of the "Rose Al-Youssef" established in 1971, and when Abdul-Rahman Al-Sharqawi was in charge of the literary pages in "Al-Gomhoria" and "Rose Al-Youssef", he was one of the most encouraging people for young writers and our generation in particular, especially since he was standing in front of a group of great writers as Youssef Idris, Alfred Farag and Ahmed Abbas Saleh. Abdul Rahman al-sharqawi left the foundation of Rose al-Youssef twice in his life, the first was in April 1977 when he resigned from its presidency. The second was in November 1987 when he left his position in the world of culture. And these all found an opportunity to work together in Al-Tahrir magazine, the first magazine of the revolution that was published. Its first issue was in September 1952. The struggle trend of the forties reached its culmination when the 1952 revolution took place, so Sharqawi participated in supporting the revolution and affirming its principles. From the first day, he participated in (Al-Tahrir) magazine, the magazine of the revolution, and soon he supported it in its editorial steps in the fifties. But Rose Al-Youssef magazine glowed in the seventies after the "October War", when the great writer Abdul-Rahman al-Sharqawi headed it, as the magazine was biased towards "everything different and free." When the uprising broke out on January 18 and 19, 1977, al-Sharqawi wrote an article announcing his explicit support for her, and he was



ousted from the editor-in-chief. "Rose Al-Youssef" magazine was at the top of all magazines in Egypt and abroad in the Arab world as well.

Al Shaab Newspaper:

Period of its issuance: An Egyptian weekly newspaper.

Date of publication: It was first published in 1966

Issuing authority: Dar Al Shaab Foundation

It was published by the Egyptian Labour Party. The publication of this newspaper was banned by the Egyptian authorities under the pretext of the internal struggle over the leadership of the party. Who has this opinion? The party now publishes the New People newspaper.

Al-Jomhoriah newspaper:

Period of its issuance: An Egyptian daily newspaper.

Date of publication: It was first published in 1954

Issuer: Government of the July Revolution of 1954 Dar Al Tahrir for Printing and Publishing

It is an Egyptian newspaper established by the government in July Revolution in 1954 to be the voice of the revolution and supervised by one of the revolutionaries, Muhammad Anwar Sadat, the first issue of Al-jumhoria newspaper that was published on Monday morning, December 7, 1953, to express the views of the revolution government and its men and the first



advocate of the new era between Egyptian and Arab public opinion. "The basic purpose of this newspaper was to express the opinion of general public and the secondary aim was to relay news. Therefore, we see some articles occupied a large area of its pages and it was said that it was re-issued to restore the glories of the great opinions in the thirties of this century with their development to become the opinion in the service of life and progress."

El-Ahram news papers:

Period of its issuance: An Egyptian national newspaper.

Date of publication: It was first published in 1876

Issuing authority: Al-Ahram Foundation

Al-Ahram was founded in December 27, 1875 by two Lebanese brothers Beshara and Salim Takla who were living at that time in Alexandria. The first issue was published on August 5, 1876 in Mansheya, Alexandria. It also started a weekly newspaper publishes every Saturday, but around two months after the establishment of the newspaper the two brothers converted it to a daily newspaper. This newspaper has been distributed in Egypt and Syria. In November 1899, headquarter of Al-Ahram was moved to Cairo. Since its weekly publication, Al-Ahram has been interested in sober news and refrains from silly news, and Salim Takla was seeing in the press a message and a job that the bearer refused to miss in a wording or to make a mistake in an expression, so he used to denounce the appeal of persons and bodies and check the accuracy of what is published. Style of Al-Ahram was smoother and clearer than its contemporary newspapers, as Salim and Bishara, who were of the



French culture and possessed a wealth of Arab culture and statement, were able to split the Al-Ahram and the Egyptian and Arab press a new style of journalistic writing that moves away from the traditional, constructive writing methods and relying on the simple, discreet language that suits the nature Journalism is the vehicle that addresses readers of all cultures. Taha Hussein described Al-Ahram as "the diwan of contemporary life." Al-Ahram is not a newspaper in which the age extended until it grew old and reached from life to the most insignificant age. His age, his emotions and his interests.

New Dawn Magazine:

Period of its issuance: An Egyptian bi-monthly magazine.

Date of publication: It was first published in 1945 Issuer: Dar Al Tahrir for Printing and Publishing:...

"Al-Fajr Al-Jadid" magazine was published in Egypt, a Marxist magazine that was published semi-monthly and then became weekly. A number of writers such as Abdul-Rahman al-Sharqawi, Nauman Ashour and Ali al-Ra'i participated in it, and it stopped publication on July 11, 1946.

And in this journalistic profession, Abdul-Rahman Al-Sharqawi walked the course of the heroes and the knights, and he has a solid opinion that he implemented wherever he found the opportunity to attract the minds of readers, scholars, friends and guests, and he did not bend before mocking and confused opinions and tried seriously to send a useful message to the thirsty humanity,



and he is the owner of the word and speech together and spread most of He wrote it first in Egyptian newspapers and magazines, then it was printed, so the conclusion is that he is a great writer, a capable journalist, and a worthy reformer. Most of his works carried the goodness of his words, good meanings and his best opinions among the folds of his papers. And in all the responsibilities thrown on his beardless shoulders.

Al-Sharqawi is a zealous humanist writer:

He started writing in an enthusiastic way which made him one of the geniuses of all kinds of literature because he belonged to the dear soil of Egypt, which gave birth to the genius of literature who dealt with many literary fields of poetry, theatre, poetic drama, short story, novel and biography.

Likewise, Sharqawi's literatur despites its diversity with sincerity, authenticity and novelty in expressing human emotions and human facts from the literature of other writers and writing other books. Abdul-Rahman Al-Sharqawi has toured and waded in many literary circles and fields of story, novel, theater, poetic drama, religious writings, literary and critical articles, biographies and translations. Although these effects differ in terms of technical technique, he has put in the head of all his effects the element of the job that is his first concern in his life full of problems Diverse and dispersed with regard to his religious and political ideas, opinions, lifestyle and writing style, which he took with courage and courage to defend the truth, the truth, the human and the Egyptian personality. His eternal effects remained for his generation.



Like the shiny golden and silver traces that illuminated and still illuminate the scattered forked paths to the Straight Path before those who walk. From the beginning in his professional life, he was a lawyer, and he soon avoided attorneys and left it intending towards literature and the ancient Arab press, so he benefited greatly from the various branches of literature and began to benefit the generations with his sober ideas and opinions and his authentic Arab literature that Abd al-Rahman al-Sharqawi saw what he saw with his bright eyes facing the poor people, especially The group that feeds millions of people dies of extreme poverty, exhausting hunger, and the unfair actions that the government carries out at that time. The life of that class of people eats humanity at its expense, and it is the backbone of the country in which it lives, and that he brought in his literature everything that the Egyptian peasant in particular, and the peasant in all parts of the world in general, because whenever it applies to the Egyptian peasant it applies to a non-Egyptian peasant alike, so he came up with a narration. The land, which is a luminous landmark that illuminates the paths of government injustice, oppression, and usurpation of peasants' lands and stripping them of the agricultural facilities necessary to divide the land and germinate green plants from gray soil and water channels for irrigation. The dangerous government Abd al-Rahman al-Sharqawi revealed its cover and revealed the secret that is spreading in government departments against the Egyptian farmer in "the land" and other works, and from these beneficial and valid efforts come before us in order of art and printing.

They are as follows:

The art of the novel:



- The Earth: (serial was published in Al-Masry newspaper and then printed) 1952.
- Empty Hearts: 1956.
- Back streets: (serial was published in Al-Shaab newspaper and then printed) 1956.
- Al-Falah: (serial was published in Al-Jumhuriya newspaper, then printed) 1967.

The art of the story:

- Battlefield: (a collection of stories) Pictures from our popular struggle in 1952.
- Little Dreams: A Short Story Collection, 1955.

The art of the play:

- Al-Hussein Thara: (published in Al-Jumhuriya newspaper, then printed) 1970.
- Al-Hussein Shahid: (published in Al-Jumhuriya newspaper, then printed) 1970.
- The Boy Mahran: (published 2 for the first time in the writer in a serial, then printed) 1966.
- My homeland of Acre:
- A beautiful tragedy: (serial was published in Al-Shaab newspaper and then printed) 1958.
- Ahmed Orabi, the leader of the peasants: (published in Al-Ahram newspaper and then printed) 1982.
- The Red Eagle (The Eagle and the Crows): 1975 poetry play.
- The Red Eagle (The Eagle and the Lion's Heart): 1975 poetry play.



The poetry:

- A Letter from an Egyptian Father to the President of Truman: A Long Poem 1968.
- Letter to John Sun: A Long Poem, 1967.
- The Statue of Liberty and Forgotten Poems: A Poetry Play, 1967.
- A letter from an Egyptian father: A collection of poetry, 1968.

Biographies and translations:

- Muhammad, the Messenger of Freedom: (serial was published in Al-Masaa newspaper, then printed) 1966.
- The Nine Imams of Jurisprudence: It was published in Al-Ahram series over the years and then printed (1982).
- Ibn Taymiyyah al-Faqih al-Mu'athib: (published in Al-Ahram, serial and then printed) 1982.
- Ali Imam al-Mutaqin: (published in Al-Ahram serial and then printed) 1982.
- Al-Farouq Omar Bin Al-Khattab: (published in Al-Ahram Center for Translation and Publishing) 1987.
- Omar bin Abdulaziz, the fifth of the Rightly Guided Caliphs.

Articles:

- The Revolution of Islamic Thought: Articles
- Readings in Islamic Thought: Essays 1975.
- Letter to a Martyr: Articles 1957.



Re-search:

- Banduj and World Peace: A Political Research 1955.

A brief look at the literary effects of Abdul Rahman Al-Sharqawi

The first group, his novels:

Abd al-Rahman al-Sharqawi only wrote four novels until his last breath in the field of the novel: “The Land,” “Back Streets,” “Empty Hearts,” and “The Farmer”.

1- The Earth:

This novel really depicts the actual sense of the land “The Earth” in the true meaning of the earth, and the writer Abdul Rahman al-Sharqawi with insight, he had excavated a metal of plentiful minerals with the material in it and which flowed, including the real earth. God Almighty described it: “If the earth shook its earthquake and brought out the earth and its weights, and the person said its money, then the news of it will happen that your Lord made it up at that time. Residents of the Egyptian countryside suffered and endured them for the dilemmas that spread like a deadly poison in the veins, and after seeing these ugly scenes, Al-Sharqawi brought out a flame with two rays opposing one to the other. It was first published by Al-Masry newspaper in 1953 and printed as a book in 1954, and it is considered one of Al-Sharqawi's most important literary works. It is the first Egyptian or Arabic novel that depicts the life of peasants and their delusions and speaks them in their true language and progress in a way that obliges the reader to take them seriously and to know them as people who have their troubles and delusions they have their own values and ideals for which they sacrifice a lot, and they are neither gullible nor idiots as their movies



usually portray them. This novel occupies its important and artistic place in terms of researching the social and political facts in the Egyptian village. The story of the land takes place in the thirties between 1932 and 1933, during the ruling years in Egypt, when “Sadky” dictator, “King Fouad” controls, and the events of the story take place in the village, which is witnessing a real conflict between The peasants who cultivate the land and those who exploit it without working. Exploitation appears in a great way, such as taxes, buying and selling, the price of cotton and land products, and the struggle for water for the land is intensified and the issue of irrigation is one of the most important issues for which the struggle between the people, the government, the peasant, and the actions of the government are provoked. In the second part of the novel Al-Ard, we reach the various aspects of struggle and attempts to expropriate property from the hands of the oppressor, the secret resistance, the participation of women in this vicious struggle and the imprisonment of men.

History of the Egyptian novel. Cherkaoui raises this particular story to the ranks of Gorky, Tolstoy and Emile Zola. I have translated this novel into foreign languages, including Swedish, after more than 30 years of its authorship, and the Sorbonne University decided to teach it to graduate students.

2- "Backward Streets": (1958)

Backward streets are technically the most important of Abdul Rahman al-Sharqawi's novels, it looks like “the land” that presents a struggle and a bitter struggle against the authority that does not work for the interests of the people



and does not serve the common people as it is appropriate for it to do and deserves to take care of the people on whose shoulders the foundations of the government were straightened, and in about the same period, the mid-thirties. Specifically, the struggle of 1935, but the difference between the struggle mentioned in the story of the land and the struggle presented by the story on the back streets is that the struggle of the story of the land took place in the village and the struggle of the story of the back streets took place in the city, not in the village, and was carried out by sects. The people in Cairo and other cities ended with the restoration of the 1923 constitution and the formation of the National Front and the reformist government, a struggle that Al-Sharqawi himself lived and contributed to as a student at the Khedivial High School.

The novel is overflowing with depictions of complex and deep emotions, and the author wanted to compensate us here for what we miss in the novel *The Land*, which focused almost all of the focus on describing the struggle of the peasants without exposure except sparingly and rarely to any psychological secrets. The novel also reflects the rhetoric of the vernacular language that we have become accustomed to from Sharqawi on Earth and the rhetoric of the classical language that rises to the level of poetry in psychologically influential situations, including, for example, Shawky's visit, which reflects the life of Sharqawi himself in that period (as the novel is in fact an autobiographical novel) Shawky's visit For a family his friend who was killed in the demonstration and the feelings of sadness and loyalty he had in himself at that time for his friend, and these feelings were mixed with feelings of perfect love



for Safiye, the sister of this friend, and what he endured in the mother's soul as she saw her son's close friend enter the house for the first time without the son's company.

In fact, Al-Sharqawi succeeds here just as no other book has succeeded in making us live the events of this struggle "from within" by presenting many colors of the secret preparation that precedes each event and the details accompanying its implementation and what surrounds all of that of cryptic meetings and deception of the police as it succeeds in portraying relationships. The intimate link between the friends of the struggle in a way that is characterized by realism, cohesion and vitality that we do not find in any other national novel because he actually lived in these events.

Al-Sharqawi also succeeds in informing us about the "psychological backstreets" to nullify his narration and their private secrets, which is what we often miss in the story of the Earth. Through the presentation of these secret lives, Al-Sharqawi portrays for us sincere and expressive human feelings. In the end, he is in a shameful situation with the maid, then he embraces his mother and grows her up like he has never done before. The reader does not know when the young man died after that and near the end of the novel in one of the demonstrations, whether he could have survived, but he presented his soul was shot to escape from the harshness of the shock in his father's behaviour and the feeling of guilt towards his mother, or is it his courage, patriotism and dignity



that prevented his escape and his survival. Sharqawi succeeds in presenting the situation in this confusing picture.

3- "The Farmer": 1967

The novel "The Farmer" informs us about the prevailing conditions and situations that have consumed the forces of the people in general and the peasants, especially at the end of the winter of 1965, and also revolves around the beginning of the spring of the same year. It is ruled by a descendant of one of the feudal lords, "Rizk Bey", who, despite the revolution's attempt to trim his nails, has transformed into a new force that exploits his influence in cooperation with the agricultural supervisor and one of the opportunists among his relatives, with the aim of imposing his authority on the peasants and exploiting them.

In this way, the feudal lord represents the first enemy in front of the peasants, so he apprehends some and seizes the lands of others, so the village is not in front of the feudal lord but that it sends one of its sons, "Abd al-Azim," an intelligent, illiterate farmer to Cairo to meet the Minister of Agriculture.

In the capital, he meets the narrator or intellectual who witnesses all cycles of conflict with the new tyrant, trying to harass the peasants, insult some of them, and arrest others until the conflict ends with the issuance of the decision to dismiss the complicit supervisor to another stage of conflict that you do not know will be in favor of whom? Although the educated narrator here uses the



narrator's pronoun and the absentee pronoun, in this he was the symbol of the educated in the sixties, who witnessed the revolution's excesses of its members and examined the conditions and problems of the peasants and tried to express all this during the work.

This appeared through the "bearer of opinion", such as Abdul Azim Falah Fasih, Ammar al-Shibini, a conscious worker, and Adli Abdul Wahid is a bold student, as it appeared in the conscience that he used to narrate and concealed his views, which shows that the narrator made an effort to try to issue his innocence deed and try to justify his existence as an intellectual. Looking for the meaning of his existence and the viability of his culture. And he concludes from this that the narrator's stance has never crossed the limits of neglecting the rights of peasants and complacency with the anti-village elements that represented the experience of an Egyptian village in its daily struggle against its usurper. Plans for this situation can be traced at some points.

That the narrator, despite his knowledge of the position of "having a livelihood" likely with the Socialist Union and the opportunist forces cooperating with it, has only negative behavior, and he does not find in the cycle of conflict that when he spoke about the feudal lord, he would say "he had a living" keen on the title, and when he seeks another behavior, he cannot go to him in his home To meet his wife, he was traveling in his belief from him and from there, as we understand from the text that they can understand each other about the



rapprochement of the class, which is a class that is consistent and contrasts with the peasant class. Villagers Or threatening others in a way that harms human dignity completely with knowledge of the measures that the feudal is practicing and despises, for we have not witnessed one that could indicate that the intellectual tried to protest effectively, but was isolated in the opponent's camp, not the camp of the miserable peasants.

During the cycles of conflict we see the movement of the intellectual slow and heavy that did not exceed the owner going to the house of "Rizk Bey" to try to mediate between him and the peasants as if mediation is the only defenseless means by which it is possible to influence the feudal lord, and in the second time he plays the role of negotiator between the village and its enemies or the village and the masters The Socialist Union in the province or between the village and the investigation officer.

And we took a harsh lesson from reading this novel that criminals, tyrants, and titans who do not respect others, do not care for their rights, and do not understand the hopes of them without them, are in fact the traitors and those responsible for the discontent and discontent on the part of the simple gullible people, especially the peasants who have endured the complex and scattered struggles, so you did not find refuge and shelter to hear Some of them reported their conditions and problems, and they returned disappointed and losers, even though they were on the side of the right, rational and guided, and they walked



on the path of right and right, but the government did not hear anything from them.

4- The Empty Hearts:

Empty Hearts is a second novel after "The Earth", which expresses the same cases and incidents that were repeated in the earth. As for the figures of the land such as the feudal lord, Mahmoud Bik, who worked against the bereaved peasants, as well as other characters, he worked in "Empty Hearts" On the land, this image of the feudal lord makes the farmer the margin of an image that is led by this one who seeks to devour the small peasants. The events take place in northern villages close to Cairo, but here in "empty hearts" who rejects his status and seeks emancipation and revolution in his condition, he is his concern and his cause is to protect himself through his protection of his land and to confront did not break his relationship with it. The relationship between the land and the farmer is sober, as stated in the four narratives of Abd al-Rahman al-Sharqawi, and it is the relationship that only death can remove. And Egypt and his world, and from here determine his effective character towards the land.

And Ahmed Odeh, the champion of Shamandura, says: "Any land can exist with service and without service, the fertile black land can turn into a pale barren land. Even this yellow land can become green" (Quloub Empty Pg. 152).

The conclusion is that the earth does not grow gold or silver, and that the sky does not rain grains or rice, but rather that the farmer himself who does work



and hardship to produce grains is to be a helper and aide at the national and global levels.

The great novelist mentioned in most places the different kinds of hours and their many types, from which it appears that the peasant takes into account times, understands time and strives according to it in the course of his difficult work, and those times are: morning - noon - afternoon - sunset - dinner.

Instead of mentioning the real time, Abd al-Rahman al-Sharqawi in this genius novel mentioned the metaphorical time, and this comes through dialogue in the novel as follows:

"Once upon a time the clock rang in my beloved's pocket ...

Fait him on Sayegh and told me Malik.

If it was on the sigha to your people.

Just get away from my hand and say ... "(Empty Hearts, p. 209).

His stories:

He wrote many short stories to knock at the door of the modern Arabic literature it is a kind of story that was not known in Arabic literature except in recent times influenced by Western literature, and then it began to grow and develop until it became its own entity, its independent strength and its original themes that it draws from our reality with its hopes, pains, and our conscience, including the feelings and feelings it contains, and as for the short story in literature European is a form that is usually no more than ten thousand words in length ...



Al-Sharqawi wrote and faded in the field of short stories that were published by magazines and newspapers between the years (1943-1952 AD). These stories were enlarged by two important groups.

His first collection of stories: The Battlefield

This kindly selected group was published in different newspapers and Arab magazines and is composed of twenty stories that match the titles of the stories with their content, bearing an important responsibility between the two books, and in fact this group is divided into three sections:

First: It depicts the struggle of the Egyptian people against the French campaign, and it is five stories.

Second: It depicts the grievances of the Mamluks and the Turks and their attacks on the people in eight stories.

Third: It deals with the struggle of the Egyptian people against the British occupation in six stories.

Abd al-Rahman al-Sharqawi says in the introduction to his book "The Battlefield": It is a collection of pictures from our popular struggle, and they are not stories in the artistic sense and not history in the scientific sense, but pictures that I have read from history and stories of people in my village. It is true that it is a portrayal of the heroism of our people through the generations in the history of this introduction, which was written by Al-Sharqawi, the group indicating his knowledge of the artistic foundations that govern the structure of the short story. And his desire for this group to be just images of our popular



struggle is that he did not subordinate them to the artistic meaning completely, nor did he submit them to the scientific meaning. And in the land group The battle overcomes the phenomenon of recording the news that occurred in history in the period of time that Al-Sharqawi chose for each story, which makes this group closer to news stories. Al-Sharqawi may follow the events in their chronology and historical news in the time period of their occurrence.

His stories namely Little Dreams:

As for Cherkaoui's introduction to the group "Small Dreams", she asserts that he aspired to present the artistic short story through it. In the introduction to his book "Little Dreams", he refers to the artistic side of this book, where he says: This is a group of stories and it contains the first story he wrote in 1956 A.D. They are all attempts to express moments of life about ideas, emotions and hopes that are human. Finally, we see that the subjects of his stories have shifted from the historical direction to the realistic one, daily life and the human psyche. This change is due to social and political influences, including World War II, the spread of socialist concepts, the spread of culture and education, all of these are among the factors that encouraged Sharqawi's direction to reality.

Thus, Al-Sharqawi's personality ranges under the shade of pure literary works that were generated from the sweat of his forehead, the toil of his mind and the courage of his heart, which is a valid result of his scientific and literary efforts.

I have mentioned all the literary works that I arrived at with great effort and left the part of the play deliberately because of the protractedness.



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