

Arar and the Seniority of Free Poetry

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Abstract

The purpose of the research is to approve Arar's seniority and precedence in writing poems of free poetry (a kind of Aabic poetry which has short rhythms and doesn't adhere to the same rhyme for the hall poem) among the modern Arabic literature, and also to deny the commonly say that claims seniority to other poets like Bader Shaker Aleyab, Nazek Almalaekah and others. The method to approve that will be by reviewing the references which documented and looked after this seniority. According to dates in which these poems were written, it is discerned that his first poem of this type was written in 1928, whilst the others' poems came later.

Introduction

Arar filled the people by his particularity case of poetry and humanness, his rejecting rebellious personality, his distinct poetic style and loyal Jordanian sense, wherefore we can say : that he is the more capable Jordanian author to express the Jordanian concerns and aspirations.

Arar's scientific and practical life

Arar was born in May 25th 1899, in Irbid, which is the biggest city within the northern part of Jordan. His actual name was Mustafa Wahbi Saleh Almustafa Alyousef Altall. Grew up in a grand house with an extended family that included his grandparents and his parents whose had unstable marriage. Also Arar did not has an accord relation with his father because his parents had gotten divorced; what was reflect on his scientific and practical life.

He received his elementary education in Irbid before moving to Damascus in 1912 to study in (Anbar) School. in a short time there, he and a grope of his fellows demonstrated against the Turks; so they proscribed him to Beirut. He didn't stay there for a long time before getting back to Damascus.

His practical life started in 1916 as a teacher in a privet school, which had been established by his father and given the name (The Righteous Ottomans School)(1). In 1918 he had the position of deputy teacher in Eskishehir (a town in Arabkeer province) where his uncle Ali Nyazi was a governor, but he resigned a year after to get back to Irbid and work in his father's mill(2). In 1922 he was appointed as a teacher in Karak school. But because of his opposition political essays in Al Carmel Newspaper he was proscribed again to Aqaba. after that in 1923 he was appointed as a governor in Wadi As Sair then in Zarqa and in 1925 in Shobak (3).

In the year 1933 he get back to work as a teacher in Irbid, but he quit teaching after that and studied Law; so he moved to the judiciary in several positions like a judicial implementation officer in Irbid and a nother time in Amman, chief clerk of the appeal court and attorney general in Salt (4).

He changed his official job multi times and the last one was the governor of Al Balqa district. After that he moved to private work as a lawyer.

About Arar's personality, it has been said that he was not will-groomed, simple, not stogie, but with a strong personality, affective speaker despite his lisp of the letter (R), and also desirable.

Arar's early free poetry

Arar filled the people and engaged them with the distinct art of poetry, that he presented with intellectual vision and artistic excitement; Abdul Qader Alrabbai says that Arar lean on "rich enlightenment knowledge, upright approach and a thoughtful scientific language that distanced itself from the traffic of regeneration"(6) so he acknowledge the innovation in Arar's poetry. Abdullah Radhwan also says: "Arar has the seniority in writing modern poems on both Jordanian and Arabic levels, within the (TAF'ELAH *short rhythms*)system"(7) depending on the date of the poems in Arar's divan, and also he confirms the seniority in reformation of the Arabic Poetry to Arar. Since it was in 1933(8), while the insider to Arar's poetry when he audit it will find that Arar wrote the poetry and reformed it away befor that time. Mahmoud Almutlak says : "we should not bypass the year of 1928 without mentioning the Jordan- Britain treaty which confessed the right of the British government to station its armies in Jordan"(9), then Mahmoud Almutlk mentions Arar's refusing of acquiescence to this treaty "Mustafa described this independence saying:

Oh Hibr our carton independence
Oozed me out of my religion as you notice
So I wandered between the people like a mad
Asking about it but they directed me to
Qa'awar and the pub!" (10)

Almutlak believes -while introducing Arar's divan- that Arar poetized modern Arabic poems before 1931,

this appears when reviewing Arar's divan (ASHIAT WADI ALYABIS *The Nights of Alyabis Valley*). It did not take a long time between Poetizing the poem about the Jordanian carton independence and the independence itself, because the treaty was in 1928 as mentioned, and so we conclude that the poem was poetized almost the same time, specially that the rebellious personality of the poet which is mixed with knowledge and trailing to what is going on; will never let him delay or be patient to poetize a poem that cool his feelings down, the feelings that he usually used to cool down by poetizing or with the booze from Qa'war's pub.

In 1931 when Arar was proscribed to Aqaba because of an essay he wrote in Al Carmel Newspaper, he poetized poems built on the short rhythm, these poems were named " (ATTAUBAH, *penance*), (ATTAUBAH AN ATTAUBAH, *penance the penance*) and the poem that begins with: Is it that, even no hello?".(11)

Therefore, Nazik's pretence to return the seniority of renovation of free Arab poem to herself was unsubstantial, it can be as she wasn't aware of Arar's culture and literature, or that his poets were not published at that time because of his unstable nature which prevented him to do so.

As well as we return what the poet Bader Shaker Aleyab has claimed about returning the free Arab poetry to himself for the same reasons that aforementioned.

Free poetry's Harbingers and its beginnings, does not exceed more than being unintended experience, and what Arar has come up with to rebuild the modern Jordanian and Arabic poetry was not Harbingers, but it was an art which had its own features that was distinct from others, this can be returned to the nature of the period in which this new type of poetry has been created which required an easy express and reflections of emotions ; resulting ease to receive; because Arar was addressing the people of all denominations, which gave the new poetry what distinct it at that time. Although Almohalhil's (an ancient Arabic Poet) poetry was one of the best and he had to renew the poem at his time, he was accused because he had make the poem flimsy and longer than it used to be, Arar and what he came up with was an art that has special features distinct it from others and the period he lived in required renewal in poetry.

Arar and the new within his poetry

Talking about Arar and his poetry is just a simple lightings into his poetry renewal, styles and methods of poetizing. His poetry has a privacy of the uniqueness of his peers and contemporaries, he has used colloquial language in his poems which was part and parcel reflects his nationality and loyalty to his homeland (Jordan) which can be found at the roots of his poems letters ;as Mohammad Radwan called Arar's use of colloquial language (popular idiom)(12); therefore "some people pretended this loyalty to be inside his artery"(13).

Arar's poetry Modern critical studies have shown his fond of two "humanistic model, in which he included two conflicting types at a time he lived in"(14) they are (Alhibr and Abood). Alhibr was a symbol of the simple, pariah, oppressor, erratic and homeless human, who has a personality with two conflicting things, happiness and poverty. Alhibr is "Nory (gipsy) who lived in Jordan, his real name is (Rasas), He was nicknamed Alhibr because of his massive body."(15) while Abood is "Alshaikh Abood Al-najar , he is originally from Tayef, came to Jordan during the Great Arab Revolt at its first stages with king Abdullah the first , lived in Jordan until his death in 1948."(16) For that Arar is considered as "the first modern Arab poet, who created new supreme models within poetry and made them as symbols of vital cases."(17)

Therefore our poet has given the new features for Arab poetry, enriched the Arabic library, lead it to a new rout wherever it can cope with the modernity and the new era, in addition he present the Jordanian people who love their homeland and showed the most beautiful things could be given to the homeland such as ardor and fear of their fate which can be read in his poems .

Conclusion

The research conclude to a realistic fact that Arar was the first person who utter with the free poetry poem among the modern Arabic literature, so what had rumored in modern literary heritage about this seniority to both Nazek Almalaekah and Alssyab is missing the historical and literary evidence .

Margins

- 1- Radwan , Abdullah, Arar the poet and lovers of Jordan , 1999, Amman, page 17.
- 2- The previous reference , page 17- 22, Mostafa Wahbi Altal, the Nights of Alyabis Valley.
- 3- Altal , Arar , the Nights of Alyabis Valley, page 11-13, Radwan Abdullah , Arar the poet and lover of Jordan page 19-22.
- 4- Alodat ,Yaqoub , The Masked bedwin , Radwan , Abdullah , Arar the poet and lover of Jordan page 192.
- 5- Altal, Arar, The Nights of Alyabis Valley,page 9.
- 6- Alraba'e , Abd alqader ,Arar: the vision and art (in depth reading),2002,amman,Jordan,page 43.
- 7- Radwan, Abdullah, Arar the poet and lover of Jordan page 8.

- 8- Check the history of each poem in its footer, the Nights of Alyabis Valley.
- 9- Arar, Mostafa, The Nights of Alyabis Valley, presenter: Mahmoud Almotlaq the lawyer, 1989, amman, page 1.
- 10- Previous reference ,page 15.
- 11- Previous reference ,page 15-16.
- 12- Radwan , Abdullah , Arar the poet and lover of Jordan page 8.
- 13- Alraba'e, Abd Alqader, Arar:the vision and art (in depth reading) page 30.
- 14- Previous reference ,page 32.
- 15- Altal, Mostafa, the Nights of Alyabis Valley, Mahmoud Almotlaq page 28.
- 16- Previous reference ,page 32.
- 17- Alsamrah ,Mahmoud, language and methods of Arar's poetry, Jordanian Arabic Language Council magazine, issues 5 -6 ,1979 page 73, Alraba'e, Abd Alqader, Arar: the vision and art (in depth reading) page 43.

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- 1- Altal, Mostafa, the Nights of Alyabis Valley, Mahmoud Almotlaq , Civil for Publishing and Distribution, Amman ,1989.
- 2- Altal, Mostafa, the Nights of Alyabis Valley, Mahmoud Almotlaq , mahmoud Alsamrah preface, Amman, 1973.
- 3- Alraba'e, Abd Alqader, Arar: the vision and art (in depth reading) 1st edition, Amman ,Jordan, 2002.
- 4- Radwan , Abdullah , Arar the poet and lover of Jordan, Amman, 1999.
- 5- Alsamrah ,Mahmoud, language and methods of Arar's poet, Arabic Language Academy of Jordan magazine, 5th edition -6th ,1979.
- 6- Alodat ,Yaqoub , The Masked bedwin,1954.