CHAPTER III

THEMES AND TECHNIQUES OF TAHA HUSAIN’S NOVELS
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3.1. The Egyptian novel: Form and techniques.

The Egyptian novels are many sided process of modernization of Egypt under the impact of Europe. At fast, the novel appeared as a means of entertainment and instruction. The Egyptian novel of literary merit of the pre-war years is pre-dominantly characterized by the author’s attempt to find their subject matter in Egyptian life. The writers also introduced in their novel about the Egyptian types, evoke Egyptian surroundings and present and describe Egyptian customs and manners. It is also connected with cultural criticism (I use the word cultural here to indicate all aspects of a community’s way of life). Haykal’s Zainab is the first Egyptian novel of literary merit. The main interests in the novel Zainab is a romantic love story and the agitations of a romantic Central figure, Hamid. But these take place against a background of Egyptian life, mainly village life. The novel Zainab is considered as a realistic Egyptian novel.

But it is to the introduction into modern Arabic literature of the novel as a serious literary activity. It is the most of the credit must be given for making Arabic literature bear again on people’s lives. In Egyptian society the peoples were also promoted by a new feeling of religion and nationalism. National and cultural themes are the paramount importance in this early phase of the Egyptian novel. National “interests” take the form of tracking and displaying the constituents of Egyptian national identify. More often, it was done simply through the more

Presentation of Egyptian characters and manners, places and atmosphere. Cultural ‘interest’ on the other hand, took almost in variably the form the direct or implied making of comparisons. It also shows the preference between European and local cultural values. In other words, the novelists were more aware of cultural diversity and international conflict. Then it was also the social conflict of the human situation. The most noticeable differences between the novels of this phase and those of the earlier one are the relative absence of discursiveness, of direct projection of the writers self and hopes for the society. On the whole there is also more convincing characterization now.

The second phase of the Egyptian novel of literary merit witnessed the birth or rather development of the better realism. We have seen the beginning of this kind of realism in Lashin’s *Hawwa Bila Adam*. But Lashin’s realism in that novel petered out into melodramatic sentimentalism. By a better realism, I mean a kind of realism that is not confined to the realistic presentation of local place and local characters and customs. It is also the presentation of the impact of European encroachment on Arabic-Islamic culture which excludes its impact on socio-economic life. It is a kind of realism that extends to the presentation and analysis of relationships between Egyptian and their political and socio economical milieu.

Technique was not the main preoccupation in this phase despite a number of developments. Adil Kamil experimented with time sequence in *Millim* very much more than Taha Husain had done in *Dua al-Karwan*. But the more prolific Mahfouz wrote, during this phase, novels which were traditional in form and concentrated to a great extent on social realism. However, two things caused Mahfouz’s realism to bear a somewhat limited relationship to the general actualities of life in Egypt. His first tendency was in *Al-Qahirah al-Jadidah* and *As-Sarab* to make of
his work a dramatized application or refutation of certain modern theories. The second factor is connected with some probably personal anxieties about sex that determined his plots and choice of themes and characters at least in his early non-historical novels.

But the second phase of the Egyptian novel of literary merit includes novels other than the relevant intellectualized and socially realistic novels of Mahfouz, Adil Kamil and Luwis Awad. Another very different novelist, namely Mahammad Abd al-Halim Abdullah wrote a number of his early novels during this phase. He showed a great interest in individual relationships, private emotions and romantic love, the quest for happiness and feeling of non-fulfillment. He quest for happiness and feeling of non-fulfillment. He also showed a clear sense of humour.

In modern period many contemporary Egyptian novelists discovered the new technique in fiction and dramatic devices in the experimental theatre and at local play houses. The need for expression of the new ideas and attitudes in their literary works caused people like Sartre and Camus to try new novelistic and dramatic devices. The popularization in Egypt and other Arab countries of these works also entailed of course, some measure of the popularization of the techniques used.

**3.2. Theme and technique of Taha Husain's novel *Al-Ayyam***

**3.2.1. Theme of Taha Husain's novel *Al-Ayyam* Part I.**

Taha Husain wrote the whole story in the third person. The first part of *Al-Ayyam* covers Husain's life up to the age of thirteen years in Upper Egypt. Taha Husain says in this part about his early life, till he was sent by his father to study the religious institution at al-Azhar University. This part contains a detailed the portrayal of the life and society of the
author in Izbat al-Kilo, near the small town of Maghagha, in Upper Egypt where he was born in 1889 A.D. He grew up in the midst of a large family. He was the seventh of the thirteen children of his father and the fifth out of the eleven children of his father's second wife. He was very high ambition for higher study. After taking his elementary education, he took his religious education. So, he memorized the Holy Quran and some books of poems etc. Then he was sent to Cairo at the age of thirteen years under the guidance of his elder brother, to study at the Muslim University at al-Azhar. Taha Husain devoted himself on the study of religious education and linguistic at al-Azhar University. This University is not a simply a narrative, but also realistic view of the social, religious and the educational aspects of his society. The master Sayed al-Marsafi was teaching the literature and he became satisfied with him and made compulsory for him its study which he was reading i.e. al-Kamil of al-Mubarid. He did not stay there because he felt disturbed in environment of the reformative movements which was calling out the students of Muhammad Abduhu, like as Qasim Amir who was demanding liberties of women and Lutfi al-Sayed who used to demand in the news papers of new adaptation in the politics, the moralities and social life. Taha Husain called himself as “al Fata” (The Child) in the third person narrative. Husain reveals in an original and exquisite style the hardships of his childhood.

All this is implicit in the highly charged scene described at the very beginning of Al-Ayyam. In this scene, which sets the tone for the whole book, Taha Husain evokes the most important of his early memories. He writes, "If there has remained to him any clear, distinct memory of this time about which there is no cause to doubt. It is the memory of a fence which stood in front of him and was made of maize stems and which was only a few paces away from the door of the house".
"He remembers the fence as though he saw it only yesterday. He remembers that the stalks of which this fence was composed were taller than he was, and it was difficult for him to get to the other side of it."

"He also recalls that the stalks of this fence were close together, as if they were stuck together, so that he could not squeeze between them. He recollects too that the stalks of this fence stretched from his left to an ending he could not conjecture; and it stretched from his right to the end of the world in that direction. And the end of the world in this direction was near, for it reached as far as the canal, which fact he discovered when he got a little older."98

It is interesting to notice how the child manages after all to overcome his barrier. The rabbits, we are told, were able to traverse the fancy by leaping over it or by squeezing between the stalks.99 On the other hand, he "used to lean against the maize fence pondering deep in thought, until he was recalled to his surroundings by the voice of a poet who was sitting some distance to his left, with his audience round him. Then the poet would begin to round him. Then the poet would begin the doings of Abu Zayid, Khalifa and Diyab, and his hearers would remain silent when ecstasy enlivened them or desire started them. Then they would demand a repetition and argue and dispute. And so the poet would be silent until they ceased their glamour after a period which might be short or long. Then he would continue his sweet recitation in a monotone.

The young Taha discovers, together with his barrier, his own way of breaking out of it. If he could not, in the fence scene, physically join the poet audience, he could nevertheless become a member of the group by using his hearing, imagination and sense of beauty. This pattern of

98 Ibid. P-1
99 Ibid. P-2
thought is recurrent throughout *Al-Ayyam*. We are told, for instance, that the child used to abstain from all kinds of sports and games, and would rather withdraw to a corner and play with some iron rods or join his brothers and friends in their games "with his mind, not with his hands." It was because of his reluctance to take part in games that the child, according to the author, became fond of listening to stories and legends. In yet another situation, Taha's father would sit with his friends listening to one of them recite all sorts of stories and legends, while Taha "would sit at a respectful distance where a dog might be made to crouch, and although they were oblivious of his presence, he was in no way unmindful of what he heard, or even of the impression these stories made upon the audience."

It is this early realization on the part of the child that the use of the mind could make up for the physical disadvantage, cancel the distance separating him from other people and thereby widen the frontiers of his world. And it is constituted the basis of the whole enterprise of Taha's education, if not the whole of his life journey one the discovery was made, his way out of confinement was opened up. Thus he took in all that his rural environment could provide, both in and out of the Kuttab, as oral knowledge, whether it be the Quran, folk tales and poetry, magical incantations or the stylized lamentations of peasant women.

Husain's description of the Sheikh in charge of the Kuttab is quite hilarious. The Sheikh, fat and almost blind, sat on a high wooden platform with the children squatting in a circle on the floor before him. He removed his gown and Sandals, lit a cigarette and began to call the roll. At that time he would ask one child to take his sandal to the cobbler to be patched. Because he was corpulent, the Sheikh always walked

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100 Ibid, P-11
101 Ibid, PP-11-12
learning on two pupils. His body swaying as they sang at his request; occasionally he joined them in singing, forgetting that his voice was uglier than his appearance. Moreover, he was selfish, a cheat, and a liar and grabbed most of the food the pupil had brought with them. Yet the boy Husain managed to memorized parts of the Quran and thus earned the right to be called a Sheikh to the satisfaction of his father, though he himself did not cherish this title.

In the first volume of *Al-Ayyam*, Taha Husain memorized his life as a childhood. As a child, Taha Husain sought independence and freedom of moving and thinking, where as his mother and sister were antagonist to his thoughts and activities. They did not allow him to go out like others rather he was restricted in the house. But Taha Husain was not having the suitable environment and mental satisfaction in the house. He always ran away in cancellation to the out door. But instantly his sister brings him back to the room and confines him. Then she put him in his mother's room and after all the possible activities he was allowed to sleep. Taha Husain was afraid of loneliness and ghost. To hide own self he covered his whole body under a mattress firmly as a escape from the vision of the ghosts who filled the room always just after all the members of the house slept. His nights spend in apprehension, in the midst of the shrill sound made by the ghost. The fear and fright endless came to an end with the sounds created by the women before dawn and after the announcement of the prayer of Fajr the ghost disappeared from the room and he was left free from all the problems. After the prayer of the oldest person of the house the children are set open, and this way the childhood of Taha Husain spent.

He did not know that how he can memorize the Holy Quran. It is also not in his memory how he starts its memorization and when it completed. But he could memorize many incidents of his school life.
Some incidents gave him happy and some are sorrowful for his life. But it is clear in his mind that he went to the primary school with the help of his brother. His brother took him in his shoulder and carried to the school, because the school was very far from his home. As Taha Husain was very weak to walk, so he could not went to that distance by him. Then, he forget that when he started to go to that school by himself. One day he found himself as sitting on the land in front of one of his teacher, in where many shoes were kept. Husain slept one of the shoes.

Their teacher sat on a small wooden platform. This platform was neither a big one nor a small one. This platform was kept in the right side when a person enters into the room. When the teacher enters into the class room then he removed his gown and sandals, lit a cigarette and began the call of the roll. At that time he would ask one child to take his sandal to the cobbler to be patched as he was very corpulent. The Sheikh also said to the child that you will tell to the cobbler that it is the sandal of our Sheikh. That side of the sandal is requires to patch. Looks at, have you seen where my finger is?

Then the cobbler will say to you that I will patch it immediately. You will say to him the Sheikh wanted to take a new and heavy skin for his sandal. He will also informed him about its patch which is not seen. The Sheikh also said to the child that he was an old and well-known customer for him. So, bill will be taken normally. If the cobbler wanted to take many bill from you for it, then you will not paid him rather than one Paisa. And you will return within a very short time, said the Sheikh to that child.

The eye sight of the Sheikh was so weak. His eye-sight is as weak as he can see the shape of thing. But clearly he could not see by his eyes. Yet, the Sheikh would like to say that he could see everything very clearly. He took his proud by it. But when he returned to his school and
home, then he take the help of his two pupils. He took his hand on the shoulder of the two pupils, which sometimes creates a problem for the people who were walking in the road. But those people gave up for them one side of the road for their blindness.

The scenery of the Sheikh was very ugly when he went to the school and back to the home in the morning and evening. He was a fat man. His heavy gown made him very fat. When he walked on the road by the help of his two pupils, then he kept his legs very hardly on the land. He selected for it two of his pupils whose tones were very hard and beautiful. The Sheikh loves to sing of a song and he fond to teach the song to his pupils. He exercised of song when he walking on the road. He sang the song and his two pupils were keeps busy with his song to sing, and sometimes they listened attentively the song. Rarely one of them keeps him busy to make the beautiful tone with his Sheikh.

This Sheikh is not singing by his face and sounds only, his body and head were also singing. During the time of singing the song, his head was also up and down. Sometimes he took his head on the right side and sometimes on the left side. This Sheikh was singing the song by his hands also. He ranged the music on valley of his friends. He fond rhymes very much. When the Sheikh observed that their steps were not similar, then he stood for similar. It is the most interesting thing that, he thought that his tone is beautiful. But Taha Husain considered the tone of his Sheikh was worst among the world. When Taha Husain read from the Quran "the sound of the ass is worst among the world", then he memorized his that Sheikh. But he knew that his Sheikh sang a few lines of Qasida al-Barda when he crossed the road at the time of the prayer of Jahur.

Taha Husain found himself in front of the Sheikh, when the Sheikh was teaching him Sura Rahman of Quran. During that time different types of shoes were surrounding of him. It was not in his mind that the
situation was either a new lesson or nor an old lesson. It is not an imagine thing that how Husain memorized the Holy Quran. But on which day he completed its memorizations that day was a remarkable one. He never forgets about that day. Because his Sheikh informed him about the particular day. Along it he also said that, that day Husain's father will be very happy. For that particular day, the Sheikh gave to Husain some terms and conditions on him.

There are four brothers of Taha Husain who were taught their religions teaching from that Sheikh. One of them took his education in the Azhar University and remaining three took their education from other institution. Taha Husain was the fifth number of his students. The Sheikh was very familiar and well-known to this family. This Sheikh took his food, cloths and wealth due to his teaching to them. He took one gown, shoes, the coot and the red ribbon etc. from them. This Sheikh was not agreed without these things.

On Wednesday, the Sheikh informed that on that day the Holy Quran will be complete. They came in the evening to him. The Sheikh was walking with the help of his two friends. He kept his hands on the shoulder of his pupils. Taha Husain came behind him one member of their village showed the way of road. When they reached their house then, the Sheikh knocked the door very hardly call upon his well-known name, O Sattar! At that time Taha Husain performed his prayer of Asr and read some Tasbeeh.

Then Taha Husain receives them by a smiling and noble face. His tone was very noble and the tone of Sheikh was very hard and high one. Taha Husain did not say anything. The orphan boy was feeling happy. Taha Husain said to his two friends to sit. Taha Husain ordered one of his Khadim to give a piece of gold to the orphan and take him to the dining table. Then he told his son, taking his hand on the head of his son, Allah
gave you free. Now you may go to your mother and say that the Sheikh is here.

"Taha Husain's father said to him to go to Cairo with his elder brother. He will stay along with his brother. His father also asked to him to do hard labour for acquiring the knowledge. His father wanted to make a judge of elder son. And he desire to make Taha Husain as a teacher in Al-Azhar University. Then his father will see different types of man surrounding him."

His father told this way in the evening of summer on 1902 A.D. to his son. The child was also listens this talk with very attentively. He was neither support it nor cancels it. But he keeps it in his mind to success of the life. Because his father says like this way many times before it and his Azharite brother promised these many times. Then his Azharite brother went to Cairo. On the other hand this child keeps him busy to go to school and to go to Masjid of the Sheikh.

Really, he does not understand how his father's willing reflected in their life. Because it is informed to the boy that within a short time Taha Husain will be travel to the Azhar. On Thursday, the boy found himself that he is ready to go that University. He found him in the rail station. When the sun was rise, then he found himself sitting as a sorrowful man. At that time somebody said to him with a nice voice that do not sitting sorrowfully. If this situation will see of your bother then he will also be sorrowful. Then his father said to him that is the game not enough for you till day?

This child was not unhappy though he separates his mother. He was also not unhappy as he could not play like his home. He was thinking that he would sleep on the Nile River. He was imagined that in Cairo, he also became a student of medical among his two elder brothers. But he never said this talk to anybody and hides his cause of sorrowful himself.
On the other hand he tried to laughing. If he does not control himself, then his father and brothers will be crying.

The train had gone. After a few hours Taha Husain found himself among one group of his neighbors who were came to farewell of his brothers. Husain also ate some different types of food with them which were carried by them.

That day was Friday. Husain performed his prayer of Zuma in Al-Azhar mosque. He listen the Khutba delivered by Imam with high sound of RA and Qaaf. Husain found some different between the pronunciation of Imam in Azhar Mosque and the Imam of his town on the other hand there is no different between Hadith, Naat etc.

After performing that Zuma prayer, Husain returned to his home with some anger and enters to his brother’s room. Then his brother asked him to say some Tajbeed of Quran and its recitation. Then Husain said that he had no need of these. Further he informed his brother that he already acquired the knowledge of Tajbeed. So, there is no need of recitation of Holy Quran. Further Taha Husain asked his brother about his study of Quran. Husain said that like his study, his brother’s study should be similar. But Husain argued that he came there i.e. Azhar only to know about the theology. So, he wanted to acquire his knowledge on jurisprudence, logic, and oneness of God etc. Then his brother said to him, Ok. In this year you are take your knowledge on jurisprudence and Nahu.

That day was Saturday. Husain woke up in the time of Fajr. He takes his oju and performed his prayer. His elder brother was walked and performed his prayer. Then his brother said to him that you will go to a Mosque and admitted in a class to learn a lesson, which is not for you, but for me. From that Mosque, I will carry Taha to the Azhar. There his brother will fix a Sheikh for Husain. You take your primary knowledge from him, said his brother. Then the boy asked "What lesson I will teach
from him? Then his brother said with smiling face "You study jurisprudence there." The child said who will be my teacher?" His brother said, he, Sheikh....

The name of this Sheikh, Taha Husain heard already one thousand. Because his father memorizes the name of that Sheikh many times and he become proud by this name. His father knew that Sheikh when he was a Qaji in that village. His mother was also remember this Sheikh... when his Azharite son came from Cairo, then his father asked him about the information of the Sheikh, his lesson and his students. His Azharite son informed to his father about Husain's Sheikhs, their reputation and their position when they have taken their class among the hundreds of students.

The father of the child requests to his Azharite son to read about his study. The boy tried his read like his Sheikh. Then the father became very happy and smiling with proud. The father asked his son about the information of his Sheikh. The father also asked to his son, "is the Sheikh know you?" The child replied, why not? Further the boy informed to his father that he and his friend had a good relation with the Sheikh. They attend his classes regularly. They also go to the house of that Sheikh into a special class. They ate lunch many times in the house of their Sheikh. They were also helping to his newly writing book after taking the special class by him. Then the boy described about the qualities of the Sheikh's house, his rest house and reading room. Then his father listen these very attentively. When he went to his friends, then his father said to them about his boys talking and he feel very proud by describe these.

3.2.2 Theme of Taha Husain's novel Al-Ayyam part II.

The second part of Al-Ayyam covers the period from 1902 A.D. to 1921 A.D. Taha Husain describes in this part about his student life at al-
Azhar, the traditional mode of teaching and the relationship between the students and teachers, the Sheikhs.

In the very beginning of this book Taha Husain says about his student life in al-Azhar University. He gave entrench examination for admission at al-Azhar University. One examiner said to Taha Husain, "You may go now, blind one. May God Grand Your eye sights!"\(^{102}\)

Taha Husain stayed in Cairo for two weeks or more than two weeks not knowing of his affairs. So, he transferred to the capital to stay long in it as a seeker of the knowledge frequenting to the classroom in al-Azhar University. But he completes his day in one of these three phases. The three phases are (a) at home, (b) on the way to al-Azhar University, and (c) at the University itself which he imagines.

The boy sat beside the pillar, toying with the chain and listening to the Sheikh on tradition. He understood him perfectly and found nothing to criticize in his lesson except the cascade of names. Taha Husain memorized the tradition and understood it. But showed not the slightest interest in the Sheikh's analysis, which reminded him too well of the explanations given by the Imam of the mosque in his country village and the Sheikh who used to teach him the elements of law.

When the Sheikh preceded his lessons to the students then the students were quarrel. The students came closer, the voices rose higher, the chaos intermingled and the Sheikhs raised their voices again. So that the students might be able to hear them, ever higher and higher up to final climax of the words "God is all-wise". For meanwhile other students had come up to wait for a lecture on law by another Sheikh, or may be the same one. So he had no choice but to end the early-morning lecture and begin the next. Then the boy's companion would return, take him by the

\(^{102}\) Taha Husain, Al-Ayyam, part II, Dar al-Marif, Cairo, 1939, P-102.
hand without a word and drag him off all urgently to another place. Then the boy realized that he had been transferred to the law class. Husain would listen to this lecture until it came to an end and both Sheikhs and students went off. Then he would stay rooted to the spot until his friend came back from Sayyidna-I-Hussein, where he had been attending a lecture on law given by Sheikh Bakhit, God rest his soul. Sheikh Bokhit (R) was prolix in the extreme and his students used to harass him with objections. So he never finished the lesson until the middle of the morning. Then the boys companions would return to where he was take him by the hand without a word and lead him out of the Azhar. And so back he went trough the road between the Azhar and his house and keep him on the carpet lowly.

The boy sat down on this carpet in the corner of the room, resting his hand or arm on the window at his left. He had no time to dream but only to pass over in his mind the things that were uppermost in it: incidents on the road or in the court of the Azhar, points from lectures on tradition or on law. After sometimes lunch was carried to him for eaten. One day it was silent and another day it was noisy. There were sometimes three and sometimes four and even occasionally five. All of them neglected the boy and addressed never a word to him. So that he had no need to make any reply. The guests sat all round in a low circular table on the floor. In the centre of it there was a huge dish full of beans cooked in butter or oil and beside it a great bowl full of mixed pickles soaked in water. The young man took a drink from this bowl before beginning to eat one of them drank first and then passed the bowl on to his neighbour. But it was never offered to the boy. When they had each taken their share of this tort aperitif, they started eating. The table was piled high with leaves, some of which were brought and paid for, others drawn as an allowance from the Azhar.
Taha Husain stayed still in his corner from before the middle of the afternoon, at which time his brother left him and went off to one of his friend's rooms elsewhere in the building. The meeting place was never fixed; it might be one room in the morning, another in the afternoon and a third in the evening. When midday lecture was finished then his brother went off and left him alone of a period which varied from day to day. The group of students spent the time in a leisurely fashion, joking and telling stories about their teachers or other students. Their voices rose and their laughter echoed through the building until it reached the boy frozen in his corner. A smile might flitter across his lips, but in his heart there was only pain. Because he could not heared what they were saying.

The boy knew very well what followed. Soon they would have had enough of this relaxation and be tired of telling stories at the expense of their teachers fellow-students. In the evening Imam Sheikh Muhammad Abduhu delivered his lecture on Holy Quran. During their preparation for this lecture they would talk about the Imam himself, discussing his extraordinary qualities, recalling his judgements on the Sheikhs or theirs on him. The others went on joking and arguing and studying and drinking tea only a few paces away. But Husain could take no part in this, nor could he ask his brother for permission to join the company and share these pleasures of body and of mind. All these sounds stirred in him desire or dread, hope or despair.

All these memories kept crowding in on the boys brain as he lay there in utter immobility. His dreams were cut short for a moment by the call of the muezzin to afternoon prayer from the Mosque of Barbers. The man's voice was utterly hateful to the boy. It contrasted so harshly with the voice of the muezzin in his village at home, which was more melodious than any he had ever heard. This man amused and entertained the boy many times in a variety of ways. But here in this room the boy
loathed hearing the call to prayer, but he could not join in it and did not even know where it came from.

He woke with a start, hearing a voice call him in words that rang in his ears year after year: Sir is you sleeping?" It was his brother come to see how he was getting on and to bring him his supper. This was a pleasant meal consisting of a loaf of bread and a piece of Greek Cheese or slice of sesame cake. Every weekday, after putting this meal in front of him, his brother would say good night and go off to attend the Imam's lecture at the Azhar. He used to often to eat very little when he was with his brother, who made no comment or remark on the subject. But when he ate alone he used to finish everything. He was afraid that his brother.

In three or four hour's time he would come back, after he had eaten his dinner and drunk his tea and talked with his friends and worked with them on the next day's lessons. Then he had failed asleep.

Suddenly two strange sounds woke him. One of them is a heavy stick beating violently on the floor and another is a tremulous human voice which continued praising and glorifying God in agitated tones for several minutes together. Then the boy observed that where it came from. He was only restored to Calm and confidence by the voice of the muezzin crying "Prayer is better than sleep." The boy got up cheerfully without fuss. But his brother was in a tearing hurry. Then when came Friday, he was woken up by the same nerve reaching sounds. Unfortunately that day the boy's sleep had been broken long ago by that mysterious voice and knocking. But his brother, as always, slept through them both. So, the boy had to stay in bed not to make any movement which might disturb his brother. Then he came dawn and performed the early Morning Prayer. Then the sun rose and its bean pierced languorously into the room. But again he heard those types of sounds. Then came a sharp knock on the door and a voice shouting furiously on the other side like this:-
Get up, lads; get up, you wastrels! How long are you going on sleeping? God help us, what sinners you are! You call yourselves students, do you, and sleep till nearly noon, without saying your prayers at the appointed time. Get up, you sinners, get up!¹⁰³

The young Sheikh had awoken at the first alarm but stayed where he was. The boy recognized both the voice and the stick. These sounds were disturbed him every morning before dawn and rubbed him of all further sleep. At the same time the young man's friends bust into the room overcome with laughter. Then he came to know that, this man was his uncle Al-Hajj. He was seventy year of old who had lost none of his vigor lighter of mind or body. He was a merchant who had been born and bred in Alexandria. He had traded in rice. When he grew old he abandoned comers or rather commerce abandoned him. He lived in Cairo which brought him a little money he took a room there. His room was at the far end of the building of the boy.

On Friday, it was the old man who looked after their food and made himself responsible for their lunch and then prepared it for them. In the morning they gathered noisily round a savory meal composed of beans and eggs, followed by tea and home-made biscuits. The company gathered round the table with an alacrity which was half serious and half burlesque. Everyone made sure of getting his full share of the food and took care that none of his friends should cheat. However the old man was there. These students passed many years in the old man's company. Each

¹⁰³Ibid, P-43
of those younger men went way and left the building to settle in some distant quarter of the town. Their visit to the old man grew rarer, and then stopped altogether. They appeared to have forgotten him. Then one day the news came to a few of them that the old man was dead. The one who had brought the news had been at his deathbed and reported that the old man's last word's had been a prayer for the boy's brother. God rest the soul of uncle Hajj whom in the early days the boy utterly detested.

His interest in learning was moderate, and his industry no more than mediocre. His attendance at lectures was distinctly poor and his intellectual capacity nil. Yet he regarded himself as an intelligent man and even as a victim. He had a poor opinion of the students. He believed, rightly or wrongly that the degrees at the Azhar were not won by intelligence or merit, by hard work or gantline attainments, but by a combination of pure luck and cleverness in currying favor with the examiners.

He started the year at the Azhar with the firm intention of preparing for the examination and made arrangements to read through the prescribed books with a group of friends. But not more than a month or two would pass before he sensed that luck was against him. He lost all enthusiasm and energy for study.

One day after quarrelling with his father-in-law over something or other he broke with his peasant wife and determined to marry into a more pretentious family in Cairo. So he divorced her and began to confide in his friends about his new combinations, explaining in the crudest terms exactly how towns-women were different from women of the country. Then one fine day he forgot all about money and women and gave up his orgies of eating and drinking.

He came before the examiners in the early morning and left them in the evening as tired as he was himself. He had thought out a fantastic
scheme for giving himself a rest when they pressed him too hard. He bought two or three water melons and left them near the examination room. On appearing before the examiners he explained that he was unwell and could not hold his water. So he begged permission to leave the room whenever his malady made it necessary. The examiners took pity on him and gave him every liberty. So, he would start commenting on some text or answering a question from one of the examiners, but in the middle he would break off suddenly and asked to be excused off he went, not to relieve himself. Then he would reappear before the board and take up his exposition where he had left it.

There was another young man who may have been a little older than their friends. He was senior to them at the Azhar; through he belonged to the same generation and class. He had a piping little voice which no one could help laughing at. There was no difference between him and the friends with whom he lived and studied. The Imam gave lectures or visited him at his house used to give them title of the books on grammar, rhetoric, theology and even literature. Otherwise the young men borrow the book from the Azhar library and after scanning it eagerly make arrangements to read it together and to help each other understand it. They were not content with a regular attendance at lectures, but used to visit these Sheikhs at their homes. They would share in some piece of research or take private lessons with their teachers after noon or evening prayer on Thursdays.

Meanwhile the boy grew older and made progress at his work. The young man began to show him consideration and respect and one day made the suggestion that they should work together. He actually wanted to exchange the society of his equals and contemporaries for that of a lad much younger than himself. So the boy took to reading books on logic with him, books on theology, and books on tradition- but all without
gaining the slightest benefit himself. So this young man abandoned learning or rather learning abandoned him. But his name remained on the list of students at Azhar and he continued to share the social side of his friend’s life.

Then one day the news came that he was dead. But his friends received the news without either sorrow or regrets. They could do not more than repeat the pious phrase which invariably serves on such occasions.

"We belong to God, and to Him we must return."\(^{104}\)

The building was all but empty when the boy arrived there for the first time. It was after the Ramadan holiday, and the lodgers had not yet returned. The rector would fix the official date of return, but lectures were tree to begin when it suited them and students might come to lectures as soon as they wished or found it convenient. The first two weeks of the year were left free for people to do what they liked with and served as a rule for renewing old friendships and making new ones. However, there were many, both among lectures and students, who set more value on learning than on their families and their homes. Some of them stayed in Cairo over the holiday, studying in their rooms, at the Azhar itself or at some other mosque, others hastened to return to Cairo as soon as the opportunity occurred, in the hope of securing a few private lessons before the general courses began.

For these various reasons the tenement was practically empty when the boy and his brother arrived. Soon the building was teeming with movement and activity and voices rang out all sides. It was in fact distinctly overcrowded. Some of the rooms were packed with students, and one of them actually contained no less than twenty. Then the boy was

\(^{104}\)ibid, P-80
very surprising about his study, his sleep and sit downs in these circumstances. But he did not finding any answer from anybody. Those students acquired as much religious knowledge as they can.

But the room next to the boys on the right hand side was empty for the first week. No sound or movement was to be heard on it. A second week followed upon the first, but still the room was vacant and still not a sound came from it. The students began asking themselves what had happened to the Sheikh who had lodged there before the fast. The boy thought that those were perhaps moved from this block and gone to live another place. But one night the boy woke up at the sound of uncle Hajj and his stick belaboring the floor. Mystified as usual, he waited for the voice of muezzin, and then silently joined in the call to prayer. The boy's thoughts began to follow the worshipers at the mosque as they arrived for the service, some with quick, lively steps, and others still heavy with sleep. At that time a strange, voice came through the wall behind the boys head. The boy has never since forgotten that voice and cannot think of it without laughing to himself. It was an extra ordinary voice. At first it terrified him, then it convulsed him with laughter such as he found it impossible to control; this sound was like this which we see in this way Arabic verse in his *Al-Ayyam*.


105 Ibid, P. 74
twice more, before finally setting it straight. The young Sheikh was too sleepy to say any more and returned to his rest. The boy succeeded in controlling himself and followed the voice of the Sheikh through the wall and he finished his prayer. In the morning the boy plucked up the courage to ask his brother about it. Then his brother explained about that Sheikh.

Apart from the memory of his voice, the boys remain only two spires about this Sheikh. The first incident occurred when the boy was a good deal older and had advanced much further in his studies. It was one of the Sheikh's lectures, in which he was explaining the famous phrase in the Talkhis. Every word varies in meaning according to its context. Many sea of ink has been wasted on this sentence. The boy began to criticize some of the Sheikh's statements, as he used to do with all the teachers. The boy was ashamed to leave the lesson in the middle, because he bore up in silence till the end, when a friend took him away.

The second of the two stories occasioned nothing but the most hearty laughter and amusement. The Sheikh's had a son who was not intelligent and had nothing about him to suggest that he had been born for a life of study. He was, nevertheless, as student. That boy lived with his father's room. One day or night a group of friends came to visit the father, and asked his son and coffee. After a while he brought the coffee and the Sheikhs took up their cups. They all begin coughing from their throats.

The boy was hearing the lectures given by Muhammad Bey Abul Dhahab in a mosque on grammar and logic. The boy found it impossible to contain himself and started to criticism what the Sheikh had been saying. But scarcely had he begun before the Sheikh interrupted him and said in his calm, placid voice: "Be quite, my lad. May God open your eyes and grant you pardon; and may he deliver us from mischief makers like you. Fear the wrath of God, and ease to plague us at this lecture. Go
back where you came from, to your mid-morning husk, where the blind mislead the blind."^106

This rebuke provoked a general roar of laughter. The young man bowed his head, and remained speechless with rage as the Sheikh continued his reading and commentary in the same calm, unruffled tone.

Such was the building in which the boy settled and the surroundings in which he lived. He studied at the Azhar in Grammar, logic, law and theology for admission test. Two or three days after he arrived his brother handed him over to a Sheikh who had won his degree that same summer and was to begin teaching for the first time in his life by taking a class of boys. He was a man round about forty, with reputation for soundness and intelligence. He had done well to pass and be placed in second class, he was thought extremely unlucky not have got into the first. His intelligence was limited to book learning. No one could talk to him for long without laughing.

The boy recognized his step before he heard his voice. That Sheikh teaches on traditional method of teaching. He had been much influenced by the teaching of the Imam. He followed the same method in his grammar lectures. He taught the nine ways of reciting "Bismillah ir-Rahman ir-Rahim" and the syntax of its inflexions. This lecture too was both clear and interesting. At tea-time that afternoon the boy was asked what he had been told at his law and grammar lessons. When he repeated what he had heard to his brother and the rest of the group they were pressed with what he told them about the Sheikh and approved his method of teaching. So the boy continued to attend these two teachers every weekday. He was continually wondering when he would be

^106 ibid. P-79
admitted to the Azhar as a regular student and have his name inscribed on the registers.

At last the great day came. After the lecture on law the boy was told to present himself for a test in the recitation of the Holy Quran, which was to qualify him for entry to the Azhar. He had not been notified before hand. If he had been given notice he would have gone through the Holy Quran once or twice by himself before the test. But it had not occurred to him to recite the Quran since the day of his arrival in Cairo. So when he was told that he was to be examined in an hour's time, his heart began to throb with anxiety. He hurried off to the scene of the examination at the Chapel of the blind in a state of extreme nervousness and trepidation. However, as soon as he came face to face with the examiners, his fear suddenly left him and gave place to the bitterest distress. Something happened then which he was never to forgot. He had been waiting for the two examiners to finish with the student before him. When suddenly he heard one of them calls him in words which fell cuddly on his ears and seared his heart with anguish: "You next, blind boy." Then the brother of the boy took him in front of the examiners. The examiner asked him to recite the Sura of the Cave. But he had scarcely started on this before he was told to turn to the Sura of spider. After a few verses of that Sura, one examiners said "That is enough, blind boy, you're admitted." Before he left the Chapel of the Blind, however, his brother drew him off to one side. Then a servant looks his right arm and put a token round his wrist consisting of a piece of thread connected by leaden seal."That's all," said the man, "Congratulations!"

The boy did not understand the meaning of this token. But his brother explained that he must keep it on his wrist for a full week until he

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107 Ibid., p-102.
had seen the doctor who would examine his health, estimate his age and 
vaccinate him against smallpox. It was the token of his success at the 
qualifying examination. The week ran its course in the usual way. He 
woke at the sound of uncle Hajj Ali's voice: "left for the Azhar at dawn 
and came back after the lecture on law; returned to the Azhar again at 
noon for the lecture on grammar, then stayed still in his corner until 
Night. Next morning he would be off to the Azhar as soon as he heard the 
muezzin's cry, Prayer is better then sleeps.

The day of medical examination arrived and the boy turned up for 
it in a state of trepidation. He was afraid that the doctor might summon 
him in the same way as the examiners had done. At that time there was no 
summoning at all. The boy's brother piloted him to the doctor, who took 
his arm and made the necessary incisions. "Fifteen," he said and that was 
all. So, now the boy was on the list of students at the Azhar, though he 
had not yet reached the age mentioned by the doctor and required by the 
regulations. He was only thirteen years of age. The bracelet was taken off 
his wrist and he went back home full of misgivings as to the good faith of 
the examiners and of the doctor. He scarcely knew whether to laugh or to 
weep.

This manner of life was painful not only for himself but for his 
brother too. The boy was dissatisfied with his progress at the Azhar and 
longed to attend more lectures and broach new subjects. One day the 
group had been invited for the evening to the house of a Syrian friend 
who did not live in the block or even in the same district. The invitation 
was accepted. The young Sheikh locked the door as usual and went on his 
way. Then the boy cried till he could cry. But it was the same this night as 
ever. He could not go off to sleep until his brother came back. And it was 
morning before his brother appeared. He had already been to his law
lecture and breakfasted on some cakes which he had bought on his way back from the party.

A day or two later the young was given a letter by Al-Hajj Firuz. He opened it and read it and then putting his hand on the boys shoulder. He said in a voice full of tenderness and affection: "From tomorrow you won't alone in the room any longer. Your cousin is coming up to the Azhar to be a student and to keep you company."\footnote{Ibid. P-10}

This cousin was a companion of his child hood and a very dear friend. He had often Comes up from his village in the South of the province to visit the boy and spent a month or two with him. They used to go and play together at school and say their prayers together at school and say their prayers together at the mosque. Then come home before sundown to read story books, and amuse themselves with games of various sorts. They had many a time toyed with dreams for the future and had a compact to go up to Cairo and study together at Azhar.

More than once this friend had come up from his home town at the end of the Summer, bringing money and supplies given his by his mother, so that he might go up to Cairo with his cousin and study there. He spent a sleepless night, but only because he was so excited and happy. He paid his attention to the lectures given by the Sheikhs of traditional mode. Then he went to the lecture on law, which he could not help attending to his brother had introduced him to the Sheikh who used to ask him questions and start discussions with him. At last when muezzin gave the call to afternoon prayer and at that time the boy finished his work as he knew that the train would arrive at Cairo station. At the same time his cousin past Bab El-Bahr and Bab El-Shariya, and reached near the shop
of coffee seller. When they meet each other, then they were kissing each other and laughing happily together. From that day the boy's life was changed for good and all.

The two boys passed their time either talking or more frequently, reading. The boy was able to rest in his room after the dawn lecture until it was time for lecture on law. Thus he listens with his friend every morning to the stammering prayers of the Sheikh. He had only been able to relish once a week, on Fridays. The years passed by and his mode of life changed. But he cannot recall ever passing this mosque without saying over to himself the hallowed words of the first chapter of the Holy Quran.

For their meals the boy's brother allowed him and his companion an extremely small sum of money, with the right to claim his own ration of bread, consisting of four loaves, form the Hanafite section every morning. They ate two of the loaves for lunch and kept the two others for supper. They ate boiled maize or wheat known as balila in the country. They loved the sugar and they get every in their whole body. It was a splendid preparation for the law lecture. Now they could listen to what the Sheikh was saying with a sense of well being in body and mind alike.

They went to Sharia Sayyidna-I Hussein and sit down on the narrow wooden bench outside one of the foodshops. They even had enough money, on their way home in the morning or the afternoon. They ate in that shop a Sweetmeat which is made with flour and butter, commonly known as Harissa. They also ate Bassbusa, which is made of a nut cake of Syrian origin.

Lunch was simple affair. It meant going to one of the shops which sold boiled beans and eating them with two of the four loaves. The shopkeeper brought them a big bowl of soup with beans swimming in it and a little oil to taste. The boy was ashamed to accept it at first, but when
his cousin laughed at him for this and held out the bowl for him to finish him finally drank up the soup and gave the bowl back clear to the proprietor. Thus they lunch like this before lectures began. The boy was very careful and never has he missed his law and grammar lectures with the Sheikhs.

The students were afraid to ask questions. Whether the Sheikh was reading, explaining, criticizing or chanting they never interrupted. So he never wasted either his own time or that of his students. He began to academic year with El-Karawy's commentary and before the end he had finished Sheikh Khalid's book as well. In this way his students reads two books in a single year, while the other Sheikh's classes had looked at no more than one.

The first year spend by like a flash and it seemed no time before the law and grammar courses were over soon the students would be saying goodbye and going off to spend the summer in the their native towns and villages. The boy actually loved the Cairo and wanted to live there regularly. He hated leaving the Cairo. Moreover he never liked traveling. One day he and his companion were packed off in a gharry with their clothes tied up in a pair of bundles. At the station they were provided with tickets and deposited in a crowded third class carriage. The train moved off and had barely passed a couple of stations. Before they had forgotten all about Cairo and the Azhar and the building they lived in. They could only think of one thing, and that was the country with all its promise of happiness and delight.

It was after nightfall when the two boys got off their train and found no one was waiting for them at the station. They went on home and found everything proceeding in its normal fashion. The children were dozing off to sleep and one by one their small sister carried them away to bed. They the whole family would go off to bed pond the house would be
wrapped in a silence broken only by the barking of dogs and the crowing of cocks either inside of the house or on the fringes of the village.

The boy's arrival was a complete surprise to the family. There had been no warning of their return. So no special supper had been prepared for them. No one had been sent to meet them at the station. True, his mother got up to kiss him and his companion sat down to a supper no different from their usual meal in Cairo. His father came in, and after giving him his hand to kiss, and asked him how his elder brother was in Cairo. Soon the whole family went to bed. The boy slept in his old bed. The boy never wanted to go to Cairo, listened to the Sheikhs or studied law, grammar, logic and tradition. But the hardest thing of that entire not a single friend from the village called to ask after the young student, though he has been away for a whole academic year. All that only one or two people met him and greeted him and said: "Hello! Are you here? Back from Cairo! How are you?"

One day he listened to a conversation between his mother and the schoolmaster. They were talking about traditions in religion and theology and the Sheikh was commending the memorizers of the Holy Quran who know the secret book by heart. His remarks annoyed the boy who could not restrain himself from breaking in and calling all this "Stuff and nonsense." The schoolmaster was furious and loaded him with insults. His mother scolded him angrily and apologized for him to the schoolmaster. When his father returned for evening prayer and supper she told him of the incident. He merely shook his head and dismissed the whole affair with a sarcastic laugh. There was no love lost between him and the schoolmaster.

\[\text{\cite{Ibid, P-122}}\]
One day their friend heard his father reading aloud from Datail-el-Khairat as he usually did after morning or afternoon prayer. Whereupon the boy began to Shrug his shoulders and Shake his head from side to side, till finally he burst out laughing in front of his sisters. His small brothers and sisters, of course, understand nothing of this and paid no attention to it. But his elder sister scolded him roughly. But the old man was furious but managed to control his anger and keep on smiling. His reply made the whole family roar with laughter: "Be quite, and may God Cut off your tongue! Don’t talks like this again, or I warn you I'll keep you here in the country, stop your carrier at the Azhar, and make you a Quran reader for funerals and family gatherings."\textsuperscript{110}

In a few hours the old man had forgotten the incident. When he sat downs with his sons and daughters around him as always, than he asked to the boy about his elder brother in Cairo. What was he doing? What books was he reading? Whose lectures was he attending? Then the boy replied: He visits the tombs of the saints and spends his time reading detail el-Khairat." This reply was greeted by a roar of laughter from the whole family.

Sheikh Atiya was one of those merchants who have studied for several years of the Azhar and then returned to the country to occupy themselves with worldly affairs without abandoning the things of religion. He continued to teach and preach in the mosque and sometimes gave readings from the traditions. Sometimes one or two of the Sheikhs would come to the Sheikh's gathering outside the house and asked to be introduced to this eccentric of his son. So with a quite smile the old man would go off into the house where the boy was playing or chatting with his sisters. Taking him gently by the hand he would lead him outside,

\textsuperscript{110}\textit{Ibid, P-124}
present him to the company and sit him down amongst them. Then one of
those present would start a discussion with the boy. One day he was
clasped in his mother’s arms as she kissed him goodbye and wept silently
ever him when the boy started his journey to Cairo. And now he was the
station with his companion and his father was gently helping him into the
train, offering him his hand to kiss and then leaving him with a "God
bless you" on his lips.

The two boys whiled away the journey with games, and soon
enough they were getting off the train at Cairo station. There was the
boy’s brother waiting for them with a smile of welcome and calling a
porter for their luggage, which was more food than anything else. As
soon as they were through the station doorway he called for a cart and put
the boy’s friend on it with the provisions. Then he hailed a gharry, settles
the boy gently in it, and sitting down on his right, and gave the address of
the tenement to the driver.

After retuning to Cairo the boy worked hard at law, grammar and
logic. He was gaining proficiency in the Azharite science of objections,
which was highly prized by the best conservative students. In the morning
he studied Tay’s commentary on the Kanz, at noon the Azhariya and in
the evening the commentary of Sayyid El-Jurjany on the Isagoge. The
first teacher was given in the Azhar, the second in the mosque of
Muhammad Bey Abu-I-Dhahab and third in the mosque of Sheikh
Adawy, by a descendant of the Sheikh himself. The Sheikh gave lecture
on one thousand & one nights, in which is the great interest of the boy to
acquire knowledge about it.

A theology lecture was given by a new Sheikh who had just won
his doctor's degree. His friends among the senior students talked of him
as a man of more charming than intelligent, with a pleasant voice and an
excellent delivery. But his learning only flattered to deceive. He was
reading the commentary to Dardiry's Kharida. The boy listened to one lecture, admired his charming voice and splendid delivery, and expected to be impressed by his learning. But unfortunately the Sheikh's lecture course was broken off because he was transferred to a provincial town a long way from Cairo to take up a seat on the judge's bench. So, the boy had no chance to test his learning or come to any conclusion about him at all, except that he was capable and full of charm, had an attractive voice and was pleasant to talk. In fact, with all these misfortunes, the boy had spent a whole year in acquiring practically nothing new in the way of learning, except by his own reading or by listening to the senior students in the tenement as they went through their books or debated points together.

In fact the boy's attendance at literary lectures did not turn him away all at once from the Azharite sciences. He had not been sent to Cairo (at the Azhar) in order to become a writer either of prose or verse, but to follow the full Azharite course until he could take the examination and earn his doctor's degree. It was his dream for him. It was his brother's wish, too and his own also. The young had no choice. But to pursues his courses of life at the Azhar to its due conclusion. When a student had spent three or four years at the Azhar, his life began to split into two separate branches, one was academic, and consisted in attending lectures and passing through the various stages of the course. The other branch had a more material aspect and consisted of three stages; matriculation, probation and candidature. The stage of matriculation was the first stage of a students life at the Azhar after his enrolment on the registers. probation was the second stage, to which the student was promoted, after spending some years at the Azhar, by presentation of a letter to the head of the section specifying the number of years he had spent at the Azhar and what lectures he had attended. These statements must be certified as
correct by two of the Sheikhs who had taught him. He must asked the head of the section or inscribe his name on the list of probationers so that when a place fell vacant among the candidates for allowances he might be admitted to it and qualify for the ration of two, three or four coaxes, according to which section it was. At last he gets change for probationer and informed his family about it.

While he was studying with more or less profit as a probationer, the Imam retired from Azhar. The Imam left the Azhar and took a house for his work as Mufti. His students secretly sympathized with him. A few of students visited him at this house at 'Ein Sham, but majority deserted him.

A little later the Imam died and his death caused a great stir throughout Egypt. The Imam's pupils were sorry and perhaps some of them shed a few tears but after summer vacation they returned to their studies as if the Imam had not died, or indeed had never lived, except that now and again his own special pupils spoke of him regretfully. Now the Imam had been the head of the Hanafite section. When he was left the Azhar then his successors as Mufti also succeeded him as head of the section.

The son of the new Mufti was one of our friend's teachers and had lectured to him in his boyhood on the commentary of El-Sayyid Jurjany on the Isagoge. He was also his father's deputy as head of the Hanafite section, which our friend was being strongly urged to enroll himself as probationer. The rations in this section were easier to get then in any other. In the Imam's days enrolment in the Hanafite section had not been at all easy. The new Mufti maintained this rule.

The bread ration was not only advantage he gained. He was also given a cup board in the section, which he prized much more. Now, when he enter the Azhar in the morning, he could go straight to his cupboard
and put his shoes in it, with one or both of the loaves, and then pass the
day quite free of anxiety about the shoes, which it used to cost him a great
deal of effort to preserve from thieves and marauders. An immense
number of shoes used to be stolen at the Azhar. And unnumerable were
the notices posted on the walls round the court, announcing the loss of a
pair of shoes and calling upon the person who had got hold of them to
return them to their owner at such and such a place, or in such and such a
section, with the promise of a reward and threats of expulsion to anyone
who kept them unlawfully. Nevertheless the boy was forced himself to
attend a theology lecture given just after dawn by Sheikh Raddy (God
Rest his soul) on the Maqasid. In the midmorning he studied law with
Sheikh Bakhit, who read the Hidaya and at noon he went to a rhetoric
lecture by Sheikh Abdul Hakam Ala on the commentary of El-Taftazany.

The law lecture was a great source of entertainment. First there
were the songs which the Sheikh used to sing whenever the students gave
him the opportunity. Sometimes he would recite some of his own verses.
The young man memorized one of his lines and will never forget the
rolling tones in which he chanted it:

كآن عتمته من فوق هامته
شئف من التنين محمول على جمل

*The turban on his head was like a net Stretched on a camel’s load of Straw.*

When the boy repeated this verse to his brother and the rest they
laughed heartily and kept reminding each other of it and reciting it aloud.

The young man often engaged in lengthily discussions with this
Sheikh. Once he carried it too far and went on arguing after the end of the
period, until the students began shouting out from the sides of the mosque

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111 Ibid. P-149
of Sayyidna-I-Hussein: Enough! There'll be no beans left!" At last the Sheikh lost his temper and reported sarcastically" "Silence, lad. What can a blind boy know about such things?" At this the young man was cut to the quick, but the Sheikh mercilessly went on: No amount of chatter can make a truth false or an error true." A moment of grim silence followed. Then he added: "Go away, all of you. That's enough for today."

From that day the young man never went to another of these lectures and ceased to care about the Sheikh in the slightest. So it was that his despair over the Azhar returned. The only hope left him was his lecture course on literature. The time has now come to speak of this course and the far reaching influenced on his life.

From the time of his first arrival in Cairo literature and men of letters had been a frequent a topic of conversation as theology and the learned Sheikhs. The older students talked who were lived in Medina and visited Istanbul and Spain and they quoted poems of Sheikh El-Shinqity. This Sheikh was reading with his students the poems known as the Muallaqat. The boy's brother and some of his friends used to attend this lecture on Thursday or Friday every week. So, it was that the boy heard for the first time. The boy's brother came home one day with the Maqamat of Hariry and began to learn some of them by heart. It was the same story with the Maqamat of Badi Uz-Zaman Al-Hamdani. The boy also read the Hamasa which was written by Abu Tammam. Sheikh Marsafi taught them the literature. Very clearly Sheikh Marsafi was not merely a teacher, but a man of the broadest culture. In conversation or lecture at al Azhar he assumed all the gravity of a learned Sheikh. But when he was alone with his intimate friends he lived the life of a humanist, conversing with perfect freedom on any subject under the sun and quoting the poetry and prose. He had a smile lips before delivery any lecture.
Hajjaj was a regular blackleg student. He raked up against the three friends a host of insulting comments they had made about various Sheikhs, especially Sheikh Bakhit, Sheikh Muhammad Husanen, Sheikh Rady and Sheikh Rifay, all of whom were present and so heart with their own ears what the young men thought of them. The rector neither spoke to them nor paid them the slightest attention. He merely called up Radwan.

They met Sheikh Marsafi on the next day and learn from him that the Rector had forbidden him to read the Kamil instead on its replacement by the Mughny of Ibn Hisham.

*Al-Garida* was a leading article at that time. The letter cost an eye over it and then remarked angrily: "If you hadn't already been punished for your sins, this article alone would be enough to damn you." The young man would have liked to answer him, but the editor gently stopped him: "The man you are talking to is Hassan Bey Sabry, Inspector of Modern Sciences at the Azhar. Then the boy said that he want his punishment withdrawn, and said that he also want to enjoy the freedom which is due to him. Then the young man went away and shortly afterwards he and his two friends were informed that the Rector had cancelled their punishment and was not erasing their names from the registers. He had only wanted to sear them, nothing more.

Then the young man began to call regularly on the editor of al-Garida, until the time came when he saw him every day. But in this society he met the withiest and most influential of men, while he himself was a poor man from a middle class family, whose situation in Cairo was miserable in the extreme. And this gave him to think seriously about the fearful gulf which separates the rich and well-to-do from the struggling poor.
The boys settle him from the beginning of academic year to the end. God alone can know how glad he was when the first signs of summer appeared, when the breathing became unbearable. There was not a lecture, morning or afternoon. The holidays gave him the leisure to think. Then he changes to read with his brothers.

The young men of the family came home from their schools and institutes with their satchels full of books. There were serious books and the books for amusement, translations and originals, modern books and classics. After reading their textual books in their school; they were also read the books of Qasim Amin and many of the works of the Imam. Then they were also read many novels translated into Arabic for the more popular taste, which fascinated them with the pictures they gave of a life utterly different from anything the had known either in town or country. They never saw an advertisement in the press for an unfamiliar book, whether new or old, but they sent the publisher an order for it. Not many days would pass before the book or books- arrived by parcel willy-nilly to pay for them.

Another joy which the holidays brought the boy was the chance to think about absent friends, to write letters to them and receive their answers. These exchanges gave him a rest conversation and companionship in Cairo.

It was a joy for them to meet and talk with him, as it was for him to meet them, and they had plenty of questions to ask, each other about different courses of study. Sometimes they would read him passage form their books or he would introduce them to some literary classic.

He went with the rest of the family to join his father, who had begun his work there alone. As soon as he had made all his arrangements and felt settled he invited his family to move there too. This occurred in the summer vacation, so that the boy traveled with them. They caught the
train in the middle of the night and arrived at their destination at four o'clock the next morning. It was a newly-built town, the train only stopped there for one minute. The family was a sizeable group, led by the eldest son, and including women and children, not to mention a mountain of baggage. As the train neared the station the elder sons attended to the women and children and piled up the entire luggage close to the carriage door, so that the train stopped at the station they were able to drag everything out into the platform and then lead out after it themselves. Not a single thing was forgotten or left behind- except the blind boy.

He was thoroughly scared to find himself alone and helpless. However, a few passengers took pity on him. When the train stopped at the next station they set him down and handed him over to the telegraph man before returning to their carriage.

The boy learnt later on that the family had reached their new house and started looking round, inspecting all the rooms and putting everything in its place. Then their father came in and sat down to chat with his sons and daughters.

Some considerable time after the families arrival the boys name chanced to crop up in conversation. Immediate alarm on the part of his father, mother and brothers: the elder sons rush to the telegraph station without success, however, it was some time before the news came that he was at the next station, waiting for someone to come and résumé him. Then one of them came and brought him to the home.

The boy will never forget the time spent with the telegraph operator. He was a spirited young man, full of mirth and pleasantry. His room was the meeting place for crowd of station employees. When the employees came to know that the boy was an excellent recite of the Quran and a first class chanter. Then they request to sing them something.
When he protested that he was not a good singer, then they asked him to recite them something from the Quran. And though he swore that he had no voice for Quran reading they insisted on hearing him and would take no refusal. So, the boy was compelled to recite the Quran in shame and anguish of heart at a moment when he loathed life and cursed the day he was born. His voice stuck in his throat and the tears streamed down his cheeks. So, at last they had misery on him and left him alone with his misery until someone came to take him home.

In the tenement at Cairo there were many changes of the older students who had secured their doctor's degree. The young man joined the Das Ei-Ulum. The boy had been studying at the Azhar for eight years.

3.2.3. Theme of Taha Husain's novel *Al-Ayyam* Part III.

In the dawn prayer, Taha Husain studied at the Azhar of Tauhid, the doctrine of the divine unity; then fiqh, or jurisprudence, after sunrise; and then the study of Arabic grammar during the forenoon. After this came a grudging bit of leisure and again another snatch of wearisome food until, the evening prayer performed. He also processed to the logic class which some Sheikh or other would conduct. When he went to the Azhar classes, he thought that he had no ear for anything the Sheikhs were saying. His mind had no register either for them or for their studies. It was the first time he had been so sleepily alert. So, he did not wait for the afternoon prayer but went off to the University with his two companions, when the rhetoric class ended. Each of them had ready the guinea they had perforce to pay for permission to attend the classes. They had to buy learning with money.

The theme of the first University studies he ever heard was Islamic civilization. The professor, Ahmad Zaki, began the class with words like
of which he had never heard in the Azhar. "Gentle men! I greet you in the fellowship of Islam, and I say: "Peace be upon you and God's mercy."

In the Azhar Taha Husain had been used to a different form of words from the Sheikhs. They were not directed to the students but addressed to God in praise and adoration. The Sheikhs did not greet the students: "they called down blessing on the Prophet (S.A.S.), his family and companions every one."

When the session was almost over, the Professor announced that he would repeat the lesson again, after some minutes, to allow many students to hear it who had not been able to get into the room. When the first relay of students made their exit, Taha Husain had no mind to do so and stayed in his place to hear the study a second time.

That night Husain did not sleep. He heard the muezzin call the dawn prayer but did not rise from his bed. The Azhar lay like a load on his mind and he stayed in his room till high forenoon. He attended the literature class but not from the beginning of the class. He stammered when the Sheikh questioned him on a point. Then he turned angry and asked Taha Husain what he was doing with the two picking baskets in his head.

When the third day’s lesson came, Husain's ardor was keener and sharper than ever. It was to be by an Italian professor who taught their own language. Professor A. Tuwaidi, a great scholar, was a slim man with a very feeble voice. The students nearest to him failed to get what he was saying and there were very many present. So the first lecture went for nothing. While the Professor start his delivery then the students strained in the efforts to hear. The University was obliged to choose the student with the strongest voice and the best delivery to pick up what the professor said and relay it, just as somebody does in the mosque prayer.
following the Imam. But before that third day passed after the opening of the University, he had experienced a sudden and total change in his life.

The relations of Taha Husain with the Azhar began to get very ragged almost as soon as he joined the University. He found himself giving only a minimum of time and the scantiest of effort to his duties there. His two colleagues, similarly, drew away from the Azhar. One went to the Freres College to study Arabic and the other to the Amiriyyah press to act as a proof-reader for its publications.

Taha Husain established a link with the Jaridah newspaper, whose director was Lutfi al-Sayyid. Their association developed to the point where Husain was seeing him several times a week. Husain also formed an association with Sheikh al-Aziz Jasish (God mercy him) and often sought his company to hear his talk.

Sheikh Rashid Rida founded the school of Guidance and propagation. He announced that this school would recruit Azharites as its students for mission to non-Muslims and for the instruction of Muslims themselves in the true expression of their faith, free of the fanciful accretions and inanities of the centuries. The reformers, however, within the Azhar were extremely put out by this project.

One day Sheikh Rashid and his associates held a reception for the school in the form of a supper partial one of the Cairo hotels, the Safeway, which some newspaper reported. A group of Sheikhs were joined in that party. The days went by with a succession of events, until at the turn of the year Husain found himself preparing for the Azhar examination leading to the Alim degree. He made excellent preparation and committed things to memory perfectly. Then, on the very eve of the examination, Sheikh al-Marsafi (God mercy him) came to him with the astounding news, which he preferred to bring, not in the light of day, but
in the darkness of the night. Marsafi told him after evening prayer like this.

قال الشيخ: إذا أصبحت يا بني فاستقل من الامتحان ولا تحضره من عامك هذا، فإن القوم
يأتمرون بك ليسقطوك.

The Sheikh Said: "When you get up tomorrow, my son, resign from the examination don't attend with this year of yours. The board has decided to fail you."\(^{112}\)

When the boy wanted to know the cause of his fail, then the Sheikh said to him that Sheikh was a member of the examining committee before which you must present yourself tomorrow. Sheikh Dasuqi al-Arabi, the Chairman has been summoned to the grand Shaikh who ordered him to fail you, under any circumstances.

On the next day, very early in the morning Husain went before the Examining committee. At that time all the members were drinking tea. When chairman asked Husain about his breakfast then he replied that he had taken his breakfast. Then he went on: "Finish this tumbler of tea, of which I have drunk half: it will bring you luck."

Then Taha Husain took the glass from him with a smile and, with a feeling of disgust, drank what remained in it. Then Husain started his first topic, on which he spent two and half hours with the chairman with a sharp argument. During this time the grand Sheikh came in. He offered no greeting but said: "Shame on you, Sheikh Dasqi! Shame on you!" adding twice over: "Bring him out." Then he went off. Then Sheikh said to him:"Take him, Sheikh Ibrahim, and give him a cup of coffee!"

At the time of Taha Husain’s waiting for this cup of coffee, a man came up with my brief case and the information that Husain had failed

and that the committee did not wish him to complete the remainder of the syllabus.

Taha Husain lived close to the Azhar with his two friends for several years. Food at the Azhar was very wearisome. Al-Zanati, the third of their trio, used to buy their food. While they were very fond of him, they had nothing but scorn for what he bought. However their circumstances changed a bit thanks to salaries from their respective jobs at the end of the month. But there was no salary for Taha Husain. Like his friend, he was neither teaching at the Freres College, nor proof reader at the Amiriyyah press. His old father continued to send to him, and to his brother and cousin, the customary provisions and cash, with some augmentation. To add to that there was what his brother earned every month at the law school and his cousin’s monthly earnings from Dar al-Ulum. Each of them had lunch in the school he attended and he sufficed himself with what food was allowed him during the day.

One day the administration posted on the information board a notice calling on the students to desist from such writing. They announcing that their sandals had been lost and asking any finders to return them to their owners, while calling down on those who stole them the wrath from heaven they had deserved, as well as condign exclusion from the Azhar.

By dint of the kindness of these two-Lutfi al-Sayyid and Abd al-Aziz Jawish, Husain became a writer. And there was factor, too. Throughout those first ten years during which he wrote in the newspapers, he wrote for the love of writing alone. He wrote because he wanted to write. He did not earn a single dirham, not one mil.

In the New Hijri year a celebration for the Nationalist party was held in the Mustafa Kamil School. A vast number of people came together- young, middle aged and old. On that particular day Taha Husain
had composed a qasidah, greeting the festival of the Hijrah and had recited it to Sheikh Abd al-Aziz, who found it much to his liking and urged him to write more like it.

Sheikh Abd-Al-Aziz had established a secondary school. He commissioned Husain to teach literate there without salary. The school was patriotic project and teachers were unpaid. Nor did the Sheikh himself make any profit from it. Indeed, he sometimes drew on his own pocket for its expenses. Taha Husain joyfully accepted the teaching appointment.

But it was not long before it all came suddenly to a halt political events caused the Sheikh to abandon it and he was later obliged to leave Egypt unexpected. They farewell him the night, he departed and did not see him again until he returned long years after. He left Egypt precipitately and unbeknown to his family. He came back just as suddenly and without his people knowing.

When Taha Husain was working at al-Jaridah, there he met a girl. She was lots of talk in that circle- not because she was particularly beautiful, or intelligent, or especially attractive, but because she was so persistently ambitious. She had succeeded in the secondary certificate at the first girl to do so. Her name was Nabwiyyah Musa.

Taha Husain had met girls before in a rural milieu, but never a rare one like this who could read and write. She also put in an appearance in male society and talked freely. She could hold her own quite forcefully in discussion and debate with men. She was the first such he had ever come across.

One evening there was a reception in one of the rooms of the old University, in honour of Khalil Mutran (God mercy him), to whom the Khedive had given a decoration. Amir Muhammad Ali, the Khedive's brother, presided. Poetry was to be recited and speeches made. Taha
Husain asked his professor for permission to be absent from class on that day. Taha Husain was absent from class on that day. Taha Husain found himself in a girl's room- a girl receiving male guests and entertaining them in an elegant and gracious fashion with engaging conversation, to their heart's delight.

There were many visitors and the evening lasted quite a while. As cups of tea went round, he sat on his chair oblivious of all but the fancies and fears that possessed him. At length everybody had gone and the professor and Taha Husain were left alone with Miss May. She engaged her in conversation with fulsome praise for his dissertation on Abul-Ala. But the professor asked her to read the article she had written. After some hesitation, she agreed, telling Husain that she would read it for him as he had been her Arabic teacher and taught her how to write. After sometimes they left the place. Taha Husain's head was full of that voice, under the spell of what she had read.

In every day evening, celebration was held in the University. Taha Husain enjoyed each of them. There were different types of people such as-students, rich and poor people etc. There gathered qadis, doctors, students, officials and denizens of the noble Azhar. The University was obliged to regains the entry into the classrooms, admitting only those who showed a registration card.

One evening, Taha Husain arrived in the company of his chaperon. He showed his ticket when he got to the class. It was a treasure he guarded like a jealous miser. "You can go in", they said "but not this other fellow with you. He has no right to enter". He did not see how he needed his chaperon to escort him safely into his seat. There was nothing for it but to take the matter up to the general secretary, Ahmad Zaki, with a complaint some students accompanied him, angry at the ignorant behavior and offensive attitude of the gate-keeper. They went to the
general secretary and told him that story. But they got no help from him. He merely said: "Rules are rules."

So the first year of his life at the University went by, a feast of happiness unalloyed by any trouble. In due course, new professors came who called forth his entire devotion and found pride of place in his heart. There was Professor Carlo Nallino, the Italian Orientalist, who lectured in Arabic on the history of literature and poetry in the Ummayyad period. Another Prof. Santillana was also lectured in Arabic, with pleasant Tunisian accents. His field was Islamic philosophy and specially the history of translation. There was also Prof. Miluni, likewise an Arabic speaker, whose subject was ancient eastern history. He was an expert in the history of Babylon and Assyria. Taha Husain followed these professors very readily, finding no complexity in what they said. Taha Husain started a debate with the Sheikh after the Azhar tradition but the Sheikh's responses did not satisfy him. Husain was sent on keeping the discussion going, but the Sheikh reproved him, adding like this:

ما شاء الله كان وما لم يشاً لم يكن! الله أكبر على العلم والإيمان. حضرتك مسلم؟

What God wills is what is and what God does not will, does not happen. God is greater than knowledge and faith. Are you a Muslim?

When the class was over, Husain took professor Santillana to the Azhar administration and asked to introduce him to the Grand Sheikh. Permission was given and the interview went very cordially. The Shaikh received him warmly. But then he looked at Husain and said quietly: "Are you the one who was arguing in class?" Then Husain said: "Yes"! He replied with a smile: "For heaven's sake! For heaven's sake! All power to your elbow! God give you as much trouble from your students as yours professors have had from you!"
Then Taha Husain mentioned about his another professor Ismail Rafat (God mercy him) who regarded his students as heads. He would enter and leave his classes, following all the while, with never a word for anyone as he went by. He would take his seat, spread out his papers and begin reading steadily, solidly, until the class hour ended. There was another teacher Higine Nasir who always smiling, always cheerful, and always modest, with deep fund of knowledge and very much master of his subject, which was ancient Arabic literature. He was very highly regarded by the students who showed a tremendous eagerness for his lectures. Some of them sometimes gave up their classes to sit with him in the Kubra Qasr al-Nil Cafe, where he used to spend an hour before class every week on Thursdays.

The students used to present him from concluding his classes at the end of the year, unless he gave them two or more extra sessions beyond those scheduled. Husain demands for it and sometimes he would make the request in prose, sometimes in poetry. Husain links his name with the commentary in an article in *Al-Jaridah*.

The foreign professors were also a source of amusement and the built of much merriment. Their Arabic pronunciation, for one thing, was a constant provocation to mimicry. There were students adept at getting their tongues around the Arabic, the Italian and German teacher's spoke. Husain always remember a particular day when the students decided to go on strike from the class of the Italian, Dr. Nallino, because Italy had declared war on Turkey and sent her destroyers to Tripoli.

There were English and French studies in the community and students who were competent in these languages attended them. As Taha Husain knew only Arabic, he had no part in them. Then the University set up classes in English and French. He and his friend Marsafi were decided on the French class and spent a whole hour, without understanding a
single word: they could only make out one oft-repeated word: La Fontaine.

Sheikh Abd al-Aziz Jawish had a hand in its establishment. But Husain had not fully appreciated with the fact. So, he joined other students in the school and listen to the first lesson give by an Egyptian teacher. He was a middle aged man with an excellent French enunciation which duly impressed him. For the first time, Husain understands nothing. He wrote letters on the blackboard, pronouncing them and getting the students to pronounce them after him and to transcribe them at the same time form the board onto their own paper. Unfortunately the teacher did not ask Husain to pronounce anything, thought he did call upon those to right and left of Husain. This pained him deeply, but he could not say anything. Husain attended his classes every day from 2 pm to 4.30 pm.

Then one day Husain read in the papers a notice from the University asking for young men to participate in two delegations in France—one for historical, the other for geographical, studies. He had no sooner read the notice than he decided within himself that he would accompany one of those groups, that he would cross the sea to Paris and study history in the Sorbonne. Then Husain wrote a letter to the University, Amir Ahmad Fuad. But unfortunately the council rejected it like its predecessor, giving as a reason that the applicant had insufficient knowledge of French. He was sending to Europe and received his doctoral degree on French language.

Taha Husain and his three friends were very close relation from the University level. One of his friends tried to learn French but got no further than morning and evening greetings and short sentences, such as people exchange when they meet. It was thanks to his this friend that Husain was enabled to read the works of Abul-Ala al-Marri, when Husain
was endeavoring to achieve his doctoral thesis at the University. Husain used to go to him in them origins in his abode in Darb al-Jamamiz and would stay until nightfall. When he reads of Husain's the *Luzumiyyat*, Saqt al-Zand and other works of Abul Ala which he knew- all in a sweet, sing-song voice.

However Husain finally emerged victorious with a doctoral degree. The official minutes was signed by Md. Al-Khadri, Chairman of the Examining committee, and recorded that Husain's dissertation was very good and he had attained "excellent" standard in the geography of the Arabs and the religious spirit of the Khawarij. Luckily, Aiwa Pasha announced that he had donated a prize of twenty pounds for the first student to graduate from the Egyptian University. That night Husain did not sleep. He was too overjoyed.

Only a few days after his success in the examination, the University summoned him with the news at the next day at 5 p.m. and that accordingly, he must prepare to leave for Alexandria in the morning. His Excellency Ahmad Shafiq Pasha will go in the same train. This news filled him with mingled emotions of Shyness and pleasure. No small thing it was. After sometimes Husain received this joyful word: "The University will bear the cost of his journey to and from Alexandria." But Husain did not want to leave Cairo without seeing his professor, Lutfi al-Sayyid. So the following morning he made his way to met Sayyid and he greeted him royally with an embraces and a kiss, saying: "Have a good guide with you, and remember you're only at the beginning of the road."

He found himself at the station for Alexandria. There was Husain between his friend and Shafiq Pasha, Head of the protocol to the Khedive. Husain did not forget what the University had pledged to him. It had made his travel to France conditional on his succeeding in the doctorate. Now he had done so, and it was up to the University to make good its
promise. So he wrote to the president, recalling this fact and his success in achieving the condition. The University decided to include him in the group of students to be sent to Paris. The president’s letter indicated that he would be ready to leave in the first week of August, 1914 A.D.

Then, one day, he returned to Cairo to prepare for his long journey. But almost at once his delight was turned into pain and his happiness into a sharp distress. War was declared and the University withdrew its students from Europe and cancelled the departure of the new delegation.

Taha Husain spent long weary days in Cairo, in restless anxiety after the war had intervened. Husain wrote a letter to the president of the University, proposing in the circumstances that he teach for a year the history of Arabic literature, without salary. The administrative council accepted it on 16th September, 1914 A.D. Alwa Pasha was thanking him and suggested levying a simple fee on those attending his class, the amount accruing to be paid to Husain. He indicated that certain German Universities followed this procedure with new Professors. Whereupon Alwa Pasha suggested a salary of five guineas a month, nothing that this was more than the Azhar would have paid. So, Taha Husain set about preparing his studies in literature and history. In the first year, he opted to do the history of Andalusian literature, immersing himself in Nafh al-Tayyib and other works on Arabic literature in Andalusia.

After a few days, Alwa Pasha who received Husain with a friendly smile and informed that Husain would be traveling to France with in short time. The war situation had eased somewhat and the Germans had been driven back from Paris. The French representatives with the Egyptian Government and the University authorities were making every effort to get their students back to the French Universities.

Husain begins his new life of his fond dreams and his spacious hopes. The day of departure from Cairo arrived. So, he left with a brother
to accompany him and share his life in France. The University refused to bar any of his brother's expenses. So, the two of them were obliged to live on one salary.

On the 14th November they left Alexandria by ship. In that journey there was Taha Husain himself, his brother and two other students from the University delegation, who were to play a very important role in his life in France.

One of them was actually past forty years of age and was truly an eccentric fellow. He had passed the secondary certificate and worked in one of the government offices and was associated with the French school of jurisprudence. Though his salary was minimal, he excelled in frugality and in managing his affairs. Husain's second companion was in his thirties and a graduate of Dar al-Ulum. He had succeeded in the University competition and was sent to France to specialize in Arabic literature. He had spent two successive years there and had been obliged to return to Egypt when war was declared.

One night the passengers were thoroughly alarmed. The ship gave a sudden shudder and there was a lot of emotion. Then the engines suddenly stopped. It was blowing a gale with high seas running. Some women screamed. The passengers realized that something drastic had happened to the machinery. Everyone sensed impending danger. The ship started up again steadily and the weather Calm and, after that the things went quietly and placidly as if ship and steering had resumed mutual relation once again. That evening they reached Marseilles. The four of them reached Montpellier, the city in which the University had directed them to study that year. But they were not to go to Paris until permission had been granted to do. They knew nothing about Montpellier where they arrived at night.
However an old man of forty years age piloted them to a hotel. There they established themselves, and his Dar al-Ulumi friend said to Husain laughingly:

"The hotel is a dog-faced sort of place but for the sake of Sultan, be patient for a while."

This sultan was the name of the friend who had led them to the hotel.

Taha Husain took up his life in the city of Montpellier with the utmost happiness. He was as pleased as anyone could be. He went to the University and audited classes, as God willed, in French language and history. Every session he felt, he had learned something new, adding to his existing store fresh items of knowledge. His friends told him that in one of the schools for the blind there was a blind teacher who might meet Husain's need. They sought him out and introduced Husain to him. He told them he would be willing to teach Husain French and Latin together.

Husain went out to the University in the morning and when he returned home at the end of the day he did not go out again until the next day morning. His companions gathered at the day's end, or early in the evening, with their quarrels, getting him to sort them out.

God have mercy on Abul Ala. He had filled Husain's soul with an oppressive sense of life and a loathing for it, and with a despair of goodness.

The six days on the ship were long and wearisome sadness hung over them, a heavy, wretched cloud. Anxiety filled their day from morning to evening. Abd al-Hamid Hamdi a weekly newspaper, called Al-Sufur. He asked him and some other friends to assist him by writing for it. So, Taha Husain sent his writings to publish his work on Abul-Ala. The book was published.
Later the University informed him that his colleagues and he would have the honour of being received by the Sultan Husain Kamil. The interview was granted one forenoon. With Alwa Pasha in charge, they went to the place and held a pleasant meeting with the Sultan. When he asked Husain about the first man of education in Egypt? Then Husain did not know how he gives his answer. At last speaking in Turkish accent and striking his shoulder and said "Ismail Pasha." But Sultan awarded fifty guineas to each of them. At last they wanted to back their travel for painful bitter news at least for him. The travel company refused to issue his travel ticket without special authority from the Italians. However professor Lutfi al-Sayyid and Amir Ahmad Fuad facilitated the matter. The next day Husain took the train for Port Said and boarded a Dutch ship for the crossing to Naples. After a long journey they reached at Alexandria.

Taha Husain was very happy because a load had been lifted from him. He had resumed his interrupted residence in France. God had allowed him to take up again the studies he had begun and to try once more to realize his deepest hopes. Alwa Pasha met Taha Husain when he was taking the train. He whispered in his ear: "You seem so sad and dejected why so? I would have thought to see you today the happiest, most glowing man alive, aren't you happy to be going back to France?"

At that time Husain gave him no answer. But a few tears ran down his cheeks. Alwa Pasha drew Husain to him in an embrace and kissed his forehead very tenderly. Husain had never forgotten that gesture.

The train left and his tears ceased. But those three letters gave him no rest. They were in his mind the whole of the journey, a constant anguish. The first of these there letters was from Alwa Pasha to his eldest brother, the tarbush wearer, it was surely, a letter worthy to rejoice his heart and fill it with gratification and gratitude to Alwa Pasha. The third
letter was from his same eldest brother, bidding him farewell and wishing him every success. Husain takes his seat in the train near the window till he reached Paris.

Taha Husain was soon in a small pleasant room in one of the inns in the Latin Quarter. Almost at once things began to look up. He prepared himself to receive one whom he had so often yearned with all his heart for months to meet. There was a friendly knock at the door late that morning. When Husain said: "Come in," two persons entered. He had no sooner heard the voice of one than all his sorrows fled. His anxieties were over his melancholy dispelled. It was as if he had begun a new life hither to unknown. A new life began that day which bore no relation whatever to his life before. Its reasons were all its own.

Life in Paris of Taha Husain was a better sweet business, bard going and good-going, together. Husain attended various courses in history with a woman in Sorbonne. Taha Husain kept home on holidays, sometimes staying by himself in his room the whole day. He used to listen to the theatre announcements and notice from musical institutes and amusement hails. At that time, he badly wanted to go to some of these performances to hear some story or other. But there was no escort for him as he could not go to anywhere alone. Taha Husain went there with the help of a woman. When she reached the hall of study she would set him down at a table and go off outside until the professor finished the class. Then she would pick him and cart him home again. Getting him into the room and closing the door on him, she would say in a brusque voice: "see you tomorrow, such and such a time."

Taha Husain was also to visit her. He heard himself saying: "I love you" in a voice which he wanted to disown before she could reject him. Then he heard her saying in reply that she did not love him. Husain said: "Well, never mind."
One evening his Dar al-Ulumi friend took him and put him on the train, asking people in the compartment to look after Husain. He left and Husain was all alone a whole night in the train.

It was a new beginning to his life, in the deepest, fullest sense. The girl and Husain in the first day of their engagement, they read in the morning the French translation of Ibn Khaldun's *Al-Muqaddimah* and then, after a break at the table for lunch, Greek and Roman history. At last Taha Husain was eager to get married but unfortunately he had no option to seek permission from the University. Taha Husain wrote a letter to the University for his marry. But the University would not agree, reject his request. It was really a very strange year. That very day two decided to get married before their summer journey to the South.

That whole academic year was fantastic. Taha Husain showed his thesis for correction to his professor, the French Orientlists, Dr. Casanova. When he had approved it then Husain embarked on the next section. Every part of the thesis was read by both professors the Orient list first and darkening afterwards. Husain requested permission and sent a copy of his thesis on Ibn Khaldun, in pursuance of his pledge. The administrative council sent it on to Professor Ahmad Lutfi al-Sayyid who read it and found it satisfactory. University then agreed to his presenting it to the Sorbonne.

On August 9th of that summer they became husband and wife, leaving Paris the same night for the South. They settled in a quiet city there and began to prepare for the exam a waiting them in November. Then one day she came in and, without a word of greeting, kissed him and said, in a whisper in his ear: "You've made it." At lasts Husain went home overcome with joy, thinking that at last the load of study had been lifted from him and that what remained would be negligible. But the
passing days made it clear to him that he had been too optimistic, thinking so. There still remained the diploma on higher studies.

Taha Husain gave himself only a few days respite after the doctoral examination. Husain wanted to take a diploma of higher studies under his supervision. His supervisor received his request and gave him an appointment after class the next day to talk over the topic for dissertation. The professor was well-known for the love he had for his students.

When Husain met him next day, he said to Husain with a laugh: "I've found a subject for you that are just the thing. It will admit of your reading material that will give you all the pleasure a man could wish you." Then Husain said that what is it?" Then he answered that you will study number of books to read.

At that time a certain member of the legislative assembly had proposed that the government should cut off its aid to the University. Because it had graduated an atheist, namely the author of the Thesis: "Abul Ala: Commemorative Study."

Sad was the Chairman of the committee who dealing with motions. He came in and the people all rushed forward to meet him. Husain was among them, in the middle of a group of friends. In this way there was a close relation between Husain and Sad. Finally Husain made his rail journey to Alexandria. After breakfast, Abd al-Raziq, Governor of Alexandria came to Husain's wife and said in his kindly way: "Do you know the Egyptian currency?" She said with a laugh: "No I don't." In the early afternoon the train reached Cairo station and soon the two of them were in throng a relatives and friends.

Their life in Egypt began some what precariously. For the first time they were guests at his brothers house. The University secretary told to Husain that evening the council was resolved to accept his resignation
and next day Morning, he withdraws his resignation. From that day Husain deducted form any salary the wages of the Sheikh who read to him and escorted him back and forth. Husain has no idea how word of this quarrel between him and the University reached the Sultan. But the place officer came to see him one evening and said, with a laugh: "You have requested the honour of an audience with His Highness the Sultan. The appointment is for 11.30 a.m. tomorrow." He brought with him a royal letter to this effect. As he was leaving, he remarked: "I'll take you tomorrow to the palace."

Then he rang the bell and they both rose. The secretary conducted Husain outside. From that time Husain had a debt to the Sultan which he ought to pay. Some months later he had finished his first book to be published after returning from Europe, namely: Selected pages from Greek Dramatic poetry. Husain dedicated it to the Sultan presented it to him at the third audience. Husain imagined that he had paid the Sultan a debt of thanks for his kindness to Husain.

When Taha Husain returned from Europe and became a professor in the University, he was not yet thirty. All the year of the First World War he had spent in France. One day in the Cairo station, Husain stood with a welcoming crowd and shouted with the throng: "Long lives Adil Pasha!" His supporters carried him shoulder-high and seated him in his car. After a while Adili's failure in the negotiations, Säid was banished.

3.2.4. Technique of Taha Husain's novel Al-Ayyam.

Taha Husain uses different types of techniques in his autobiographical novel Al-Ayyam. Taha Husain wrote the whole story in the third person. We may legitimately consider Taha Husain's autobiography amongst works produced in direct or indirect response to the call for locally inspired literature. Literature is called upon to take
organizer of the actualities of social and cultural environment. It is only a logical outcome of such exhortation to result also in focusing the eye on the even more immediate interpretation of, and responses to that environment. That is way Egyptian literary biography in general an autobiographical novels in particular, could hardly have flourished at the hands of the early Egyptian romancers.

Taha Husain might not have wished us to consider his autobiography one a biographical novel. Raymond Francis reports, that he "merely substituted the pronoun "he" for the pronoun "I" in the story of the life he presented to us." But it is quite legitimate for us to deal with the memories in a study of the author's fiction. Because the writing of his autobiography must have been a sort of workshop training on which he surely drew heavily when he came to write his novels proper. For the biographer makes uses the skills that are similar to those which are necessary for the fiction writer in the portrayal of character. And the evocation of place and past events and the organization of material, to name only some of the obvious shared aspects of both biography and fiction.

The first volume of Al-Ayyam tells the story of the first thirteen years of the author's life. We see him first as a young child in the whole story. This part contains a detailed the portrayal of the life and society of the author. Taha Husain called him as “al-Fata” (The Child) in the third person narrative. Husain reveal in an original and exquisite style of his childhood. As a child itself Taha Husain sought independence and freedom of moving and thinking. But unfortunately his Parents did not allow him to go out like others rather he was restricted in the house. He does not get suitable environment and mental satisfaction in his house.

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114 Raymond Francis, Aspects de la literature Arabe Contemporaine, Cairo, 1963. P-19
In his second part of *Al-Ayyam* Taha Husain describes about his student life at al-Azhar, the traditional mode of teaching and the relationship between the students and teachers.

Taha Husain describes three phases about his life in al-Azhar University. Among them, first one is the home where he lived during studying al-Azhar. And second, the way of al-Azhar University from his room and, thirdly the University itself. Taha Husain says that his room was like a hall. There was his bedroom, dining room, the drawing room, the pleasant conversation room and reading and study room. And in second phase he described about the way of al-Azhar University. He gives a clear pen picture of the rubbing water, pipe, prepared by the coffee seller, smoked by some district tradesmen. He draws a map of a shop which takes a good position in his life. The owner of this shop was al-Hajj Firoz who gave the facilities of every kind of beans, olive-oil, and honey, cheese to him and to the people of Cairo.\(^{115}\)

The second part of *Al-Ayyam* ends with Husain alternating his studies. During the day time he attended at al-Azhar and in the evening he went to the Egyptian University to hear lectures by prominent European scholars such as David Santillona, Ignazio Guidi and Carlo Nallino on a variety of Arabic and Islamic subjects.\(^{116}\)

His book *Mudhakkirat Taha Husain* is considered as the third volume of his autobiography *Al-Ayyam*. In this third part of *Al-Ayyam*, he describe about his life and society till to his last part of life, after returning from Sorbonne to Egypt. He includes every memorable incident in his third part of *Al-Ayyam* very technically and nicely. This volume is not merely literary. The last chapter of the Mudhakkirat reveals Husain's

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\(^{115}\) Ibid, pp-188-189

\(^{116}\) Motti Moosa, *The origins of modern Arabic fiction*, Lynne Rienner, London, 2\textsuperscript{nd} ed.1997, p-296
attitude toward the 1919 A.D. of Egyptian revolution led by Sa’d Zaghlul. He espoused its objectives, but also felt that educated Egyptians like himself had a great responsibility for its eventual success.

The novel *Al-Ayyam* is a factual enough. This book deals with fulfilled aspiration, linking Cairo, via Alexandria, with Paris, via Marseilles. It is the link between the Arab world of Egypt and the Mediterranean world of the West. In Taha Husain's philosophy, was a vital factor in the whole nature of Egyptian identity. This occidental direction in his thinking often brought him into suspicion and reproach on the part of more ardent about the nationalists in Egypt.

Through all these social and scholarly purposes there can a steady mastery of flexible, lucid, Arabic prose style, by dint of which he contributed in a unique way to the health and vigor of Arabic literature through five decades. For thirty years, he published the monthly journal *Al-Katib al-Misri* (The Egyptian Writer), kindling and maturing in others the literary potential.

3.3. Theme and technique of Taha Husain's novel *Dua al-Karwan*.

3.3.1. Theme of Taha Husain's novel *Dua al-Karwan*.

Taha Husain published his first non-autobiographical novel *Dua al-Karwan* (The Call of the Curlew) in 1934 A.D. In this novel Husain describes about the misfortunes of a rural Egyptian family. Husain says that a father of a Egyptian family was crude and profligate who killed during one of his pleasurable ceremony. After the death of the father, the Bedouin mother Zahra and her two young daughters, Amina and Hanadi were moved from one place to another place for work. They were driven
out of their home by their tribe. Eventually they settle in a small town where they earn their living as maid servants to different households and usually meet only during the weekends. The younger sister Amina works for the Sherif where she is treated more or less as a member of the family. Hanadi elder sister who works in the house of a young handsome bachelor irrigation engineer (whose name is never given) is seduced by him. When this news lightened her mother, then the mother has to rough with her daughters away from town to return home. The mother also sends a word to her brother who meets them on the way, apparently to escort them. But before they reach home him (i.e. Nasir who was the uncle of Hanadi) kills the disgraced girl in the darkness of night. And he buries her in a grave that he has prepared beforehand. Then they continue the journey as if nothing has happened. The young sister, however, is deeply shocked. When they reach home she is taken ill with fever and nervous breakdown. When she gets better then she went again to the town from where she had leaved. When she arrived then she received well at the Sherif's house. There, she plans to meet the engineer towards fatuation and jealousy. One day she learns that her good friend, Sherif's daughter is going to marry the engineer. She foils the marriage by privately revealing to the girl's mother by saying about the story of his seduction of her sister. Amina leaves the family's service and manages to install herself in the engineer's service where she does her best both to infatuate him and to ward off his advances to her. After a fierce trial of wills between the two, they fall in love and are eventually married.

In the very beginning of this novel Taha Husain describes that the bird curlew was waiting with a smiling face in the dark of the night like a thief or serpent. This bird finds that still Amina was awaking only for arrival of her master. And Amina informed that she had passed the first third of the night. She must not go to her bed before her master. When the
bird curlew arrived in his room and then him holdings out was towards
her hands which she wished. At first she could cut off this relation but she
recoiled to evade its touch. Then the bird slipped into his room and she
followed at his heels. Then Amina loudly said that o my dear curlew here
I am bird of my heard! I am still awake, watching for your arrival and
waiting for you to sing. She also says that the voice of the curlew is so
sweet when night descends and creation is at rest. During that time
Amina remind about her elder sister whom she saw fall in a dark night.
Amina further states that she could not keep away from that pure soul
which was extinguished and that blood was shedding. They only rose to
heaven while the beautiful form body was falling into a ready made hole
which was soon covered with earth and leveled over. At that time Amina
cried for help but there was no one to come to the reply except an old
woman. That woman came to her and another old man leveled the newly
dug earth and purred water on it. He rubbed all traces of dust and blood
from his body and cloths.

The voice of the bird curlew gradually fades away until it
disappears completely. The night takes again its calm. Amina hear only
the regular ticking coming from a nearby clock and she talk with her soul.
She gazed around her room and hoped that she is the owner which things
are surrounding in her room. Then she fixed her eyes on the mirror but it
sends the image back to her. After it she walked around her room for a
while. Suddenly, she stops near at the luxurious objects in her room. At
that time two-thirds of the nights are over. She reached of a bell-push and
when she touched it than there is a knock at the door. A young servant
girl comes into her room taking permission. She has a pleasant face and
well dressed. She can not sleep without permission from Amina. Then
Amina went to the window and when it opened, then she over come by
the slumber of the trees and the perfume of the flowers. At this very hour
she thinking about the thing to herself which could never have been thought by the young girl then called Amina and now called Suad, a chosen name which is so much in fashion.

Each of them was brought what food she could. The meals served to reunite them. They could talk about their relatives in their village and their masters both men and women. In the night they surrendered themselves to a peaceful pleasant sleep. Then in the morning they separated to take up their work in the houses of the merchants and civil servants.

Amina was the most fortunate and happiest among them. Amina worked in the house of the Mamur (Sub-perfect) of the district. For the first time she gets pain to do her service. But very soon she began to like it and to find pleasure and interest in her works. Amina was setting with one of the Mamur's daughter who was about her age. Amina plays with her and went to the Kuttab together. Amina learn with her when the private tutor came before the sunset, but not follow her lessons. Amina was merely a servant who would keep an eye on her from a distance and anticipate her wants but not take any part in what she did. The name of the Mamur's daughter was Khadija. However Khadija was sweet tempered, her character was excellent, her face was always redient and her lips always smiled. There is a close friend between Amina and Khadija. Amina and Khadija went to the market together and Amina always take share with her in every works. Even Khajida confided her secrets to Amina.

When Amina lost her deep sleep and intimate images come back her in her dreams. Amina see in her dreams that Khadija invites her to play or the mistress of the house giving orders. Then she sees the Mamur coming home at midday. But the beloved voice of the curlew comes to her, draws this delicious sleep and wakes her to painful reality. Amina
can realize that how different is this woolen mat spread simply across the rough floor from the soft matteress she had at the Mamur's house which was not far from Khadija's bed in that beautiful and luxurious bedroom!

Then She remember that they were at the house of the headman, Umdah, laid out on one of its flat roofs not screened by any ceiling but sheltered only by the sky and lost its darkness by the little light of the moon. Then they arrived in village at the close of the day. They sat under some trees to rest for an hour. They scarcely spoke to one another. Their mother said: "She did not think they get shelter or hospitality in this village where they know no one except the headman who knows them. His house would be open to anyone who calls by day or by night. When they went to the house of headman then they saw a group of people sitting on a vast platform in front of the house. And in the midst there was an old man. Then their mother went forward to the honorable old man and said in placid voice:

We are strangers who have chanced upon the village at this late hour of the day. Shelter us, 'Umdah, until the morning rises: You are most welcome,' he replied. Then he called for a servant and a boy came out of the house. 'Take these women to the guest house and order that they be treated hospitably, said the headman.\(^{117}\)

The servant led them to the guest-house which was a modest building looking on to a vast courtyard. Their guide showed them one of the rooms and told them to wait there till food was brought. After an hour

\(^{117}\) Taha Husain, *Dua al-Karwan*, Cairo, 1934, P-21
they found themselves amongst the other member of the family. Both guests and servants became so freely with each other. Then they engaged into a long conversation. When night began, they went to sleep on the roof. Hanadi preferred the roof and Amina shared her desire. Both of them went there to wait for sleep. But there they could sleep. Amina opened her eyes and looked around her. She stretched her hands to the right and left. Then she finds her sister Hanadi standing there like a block of stone, inert, almost motionless senseless and devoid of any thought. Her eyes rose towards heaven as it she was hoping for some reply. That black night was so longs; suddenly she lifted her head, put her arm around Amina and said:

Beware of doing what I did, or of being deceived as was deceived, or of being driven to what I was driven. Otherwise, you will find yourself like me, filled with fear and anguish, despairing even of God’s mercy and Kindness, such as only unbelieving people do.\textsuperscript{118}

When the morning rose, brilliant rays of light streamed down on the two young girls who were in deep sleep. Nothing could wake them. Suddenly something touched Amina’s shoulders lightly and gently walking toward her. Then she opened her eyes. But the burning rays of the sun had not yet reached to her mother. In that time Amina get up and went down into the Courtyards. She finds her mother there. Her mother was away from everyone else, near the stairs; in a distracted way. Her hand was playing with the sand as if she were holding discoursed with her grief. Then Amina went to her mother and stroked her hair and said:

\textsuperscript{118} Ibid, P-24
What is your playing? Will you invite to be your partner in this game? Surely, this sort of game cannot be played by one player.¹¹⁹

Then the dishes emptied and the women dispersed in groups. Amina, Hanadi and their mother tried to isolate them in some corner. But as soon as there three women came and joined with them. They sat down among them and forced into conversation. One of them says that you are joined among us since yesterday. But we have not heard a word from you or learnt a thing about you. You joining in our circle round the food and ate a little from it. Then she turned towards her (Amina's) mother to give the answered. But their mother did not know how to deal with this torrent of impetuous words. Her tongue was completely knotted and hung her head down like a child. Again the woman toned to Amina and said "Your mother is silent and has nothing to say. Your sister is so down east that there seems to be no hope that she should understand or answer anything. So you give your identity. The woman again says that it was her job to carrying out investigations with women and sometimes even with men.

Amina came to know about them that they were come from the town. Amina also discovered that her (that woman) name was Zannuba who was a marvelous dancer. She was so much powerful attractions for those young townsfolk as well as for those who came to work in the sugar refinery in the winter. Thus, the winter season had brought her a lot of pleasure, money and widespread fame. But when youth gradually began to draw away and middle age little by little approached, and then she established a link with the town's police force and men of authority. In fact, she was a police spy. She earned a great deal of money and people

¹¹⁹ ibid, p-28
fared her. Zannuba was most useful to the police in the event of an epidemic, cholera or plague which infested the town and surrounding areas. Then she was able to assist the authorities in discovering those who had been stricken and to isolate them in quarantine tents which people hated and tried to avoid more than death itself. There Zannuba could be seen like a bee continually in motion. She could be found in every street, in every quarter, in every alley and in every house, escorted by stretcher-bearers from the Department of Health roaming the streets. From all these occupations she became rich women. She would buy cereals at a low price from the market in the town or surrounding villages, then sell them to the poor and needy people at exorbitant prices. But one young person had abandoned her. But she loved a watchman, a stranger who had recently arrived in the town. Although he was a young handsome tall figure man who had a formidable voice and weak personality. This man Zannuba took to herself as a husband or rather a novel.

All men were watching it and no one should move it before the police. When police arrived into that place then they take it for post-mortem examination. Then they all went into their village. But Amina's heart was beating so rapidly that she could hardly feel it in her chest. She saw her sister was to suffer. Amina remained with them, waiting for what the days ahead kept hidden for the two of them.

Hanadi said to her sister Amina that do not fear because it was her mother's voice. Hanadi was talking with Zannuba and Khadra on a corner of the roof. They were discussing different kinds of talk. When Amina heard her mother's voice, then she joins with her on the other side of the terrace. Her mother smiling pointed that O Amina look at those camels of 'Bani Warkan'. Then Amina look at those two camels near the houses. Her mother was very happy to see her brother Nasir and said to her daughter that the owner of those two camels is your uncle Nasir. Then
they went to met him. Suddenly they stopped when he announced that their father had died. Then her mother became widow and two daughters were orphans.

After a few days their uncle promised them that he will look after everything. Even he would them to cross the sea and leave them safely in one of the village of the country.

Nasir cast them out from their home. After reaching in their goal, he left them. But Hanadi and her mother were very sad to separate from him. Amina perhaps she was playing in the courtyard with the boys and girls of her own age. But she could not see her village, but realize their house was behind one of them.

Her uncle Nasir wants to see the headman. When he came to his house the headman hastened to receive his guest. The Headman ordered his men to take him and with his two camels. The Beduin thanked him and invited him into his house.

Then Nasir said to the headman:"A woman and her two daughters were come to you for hospitality a few days ago. You gave her and her daughters shelter, welcomed them and treated them hospitably. We know very well the good deeds of hospitable people. What are this woman and her daughter to you?" She is my sister.120

The headman, his men and the Beduin went on with their discourse until the hours for nightly conversation had passed. Amina and her sister were not sleeping that whole night because they did not listened the call of the bird curlew. After the awake from the sleep Amina went to her sister and informed her that they would probably leave at daybreak with the help of their uncle Nasir. Nasir help them to cross the sea by his camels. After crossing the sea they finds a large, tall, rich houses

120 Ibid, p-54
surrounded by beautiful gardens. They are pleased to live in the rooms and enjoy the trees and flowers surrounding. In that house Amina finds a girl who was very lovely, gentle and pleasant. But Hanadi wanted to live to the east, to the place where she had left their heart, in the beautiful house surrounded by a great garden and tended by a man from the country. There resided the rich young man called "the senior engineer." But after a whole spent talking to her, Amina felt full of compassion and sorrow for this girl who looking behind, saw a great love lost, and looking ahead. She wished she could come back to this love whether it results in happiness or unhappiness, joy or Miserere. But she was forced to go forward. And finally Amina would go and seek the protection of this noble man, their generous host the Umdah.

Then the air seemed to quiver and with it the call of the announcer of the prayer (muezzin). Then the men were got up and left their houses and going to the Mosque or the field for prayers. There were two camels, ready for departure. There stood their uncle by their side looking like a devil. Then their mother called them softly to go out. Then they go out saying good bye to the inhabitants of the house with whom they were acquainted. Then these two camels were carrying them.

The two camels were carrying them towards security and towards land where they would live among the young village girl who quietly wait until the freshness of their youth invites young men from their village or the surrounding to ask for their hand in marriage. Then each one becomes a mistress in her own house. They were like the bathing in the sea in light. Their camel carries them with such vivacity and guilty. Even they affectionately remembered their childhood and youth. Thus they make their journey. They pass through a village then they arrive at another and evening approaches. In this way they have already passed some villages. Suddenly their uncle says like this:-
It is time to stop for a few hours before we start off again at nightfall. We are not for from home and I (Nasir) think we will reach the sea at the so-and-so and then at day break we will cross towards our own village. Before it is properly morning, we will eventually reach bani Warkan.121

Then he turns with them towards the village and stops the camels in front of the headman's house where they were received very well. Amina and her sister have a keen desire to spend the night there. But their uncle has decided that they should leave the house as soon as it is dark. After eating some of the food which is offered to them and taking a little rest, uncle leaves the village to visit some of his friends who live in another village nearby. He is away for an hour, another hour, a third. Night has fallen and spread its enveloping dark. They were beginning to doubt whether they will carry on. They were very happy at the idea. In the meantime their uncle comes and tells them his usual rough voice that it is time to be on our way. All of them followed his order. The people in the house try to disapprove of his activity, but not success. Then their camels have taken them to the main road. It is utterly dark, life is sleeping, the fields are empty, and all is still. Nothing can be heard but occasional heard barking of dogs in the distant village. Sometimes a distant noise frightens them, the cry of some bird or the call of an owl. Consequently, uncle hums a Beduin tune which echo is both pleasing and terrifying, but it only lasts for a short while. He takes up conversation with our mother, and then all of them fall into a deep silence. They

121 Ibid, p-53
became afraid and wanted to see what the voice was; they want to resist the ghosts. They close their eyes so as not to see them.

The untiring camels keep plodding forward in the same courageous steps. Suddenly their uncle turreted and heard the sound of brutal or bird which may be perverse their journey. Then the camels made to kneel down. Nobody can utter a single word, nor think of anything. They were strangely surprised, because it is a heavy, strange bewilderment and the darkness envelops them. The camels are no longer going forward, not one inch.

Then the uncle like a devil stands before them and said here is your call, beloved bird. Here is your voice coming nearer and nearer. The hateful murderer and the victim felled and covered with blood your voices awakens not only Amina, but also her mother. Now she comes to senses and asked her brother how it is possible for you to murder of your nephew. Then she has neither power nor ability to do anything but shed her tears. Yes, your voice has already awakened Amina and, beloved bird and has awakened her guilty mother. But it has not awakened Hanadi. A man hiding Hanadi’s dead body in the pit which he dug when he left them in the evening Amina’s elder sister is dies, because a guilty young man seduced her and she could not resist his seduction.

The murderer finishes hiding his (young man) crime and erasing its traces. But your voice, beloved bird, gradually died away and now Amina can no longer hear it the voice of Amina’s uncle does not reach her. She had lost the notion of things around her. When she awake she found herself ill in a poor house.

Amina did not know that how many days and weeks she already spent in her bedridden by this illness. Suddenly, she sees a patch of the night coming calmly towards her and then gradually rushing away. She wanted to turn her eyes away, but its red waters strongly attract her. She
closes her eyes to hide it from view, but its extreme paleness draws her to it. Blood flows from all sides and everything around her becomes red. During that time her mother Zahra reached in that place. She comes close to Hanadi and her blood thickness in her views. She puts a dump cloth on Hanadi’s forehead.

The people will spend some days full of festivals, happily and joyfully. But nobody of the society will remember her name among the people except this woman who can only evoke her face in secret to herself and that girl who thinks about the spring of blood in an endless solitude and thus becomes almost possessed. But one day when the sun is high in the sky the people of the house look for Amina but they can not find her. They will not find her even if they look for her all over the village. Amina has crossed the "Sea" and is on the way to the east.

After passing that night she went to near the town which was her goal and hoped that she will be safe among those inhabitants. In that town she finds the house of Mamur and there she was welcomed by the people of that family. There she wants to live her heart finds comfort among its people especially with Khadija, Who was like her same age. There she takes up again her former life of a servant in that house. After sheltering in that house Amina's uncle will not be able to lay his hand on her. But Amina was very thinking if the family of Mamur does not receive her or if Khadija has been disdainful towards her, and if they ask about her identity then what will she reply and where she will go for help?

After sometime mistress and friend of that house comes to Amina, gently puts her arm around Amina and tries to console Amina even though she does not know what is wrong. At the noise of Amina's jobs, the mistress of the house comes with unsurprising about that matter. Then she invites Amina to follow her and speaks with Amina very gently and asked some questions. Then Amina only reply in sentences which are
broken by wet tears. Amina tell her of their instantaneous departure, about their return home, the great calamity caused by unexpected death of her sister Hanadi and their village life. Then Amina cry, she cover her mistress's hands and feet with tears. Her mistress was a compassionate, she bends over Amina's hand. Then the mistress invites Amina to serve her duties in the house as if she had not absented herself for several months and suddenly gone without permission. When Amina went to her room and saw that the things were same position when she let them. She feels that no other servant has occupied it after her. Her cloths and things are still in their place just as left them. Later Amina learn how much her departure had grieved Khadija. She had refused to have any other servant and her parents had not wanted to act against her wishes.

Amina can see that young engineer so clearly and persistently in her mind that she can not erase his image. Sometimes she imagines that he is always with her like her shadow, like one of those red ghosts which were always with her in the visions while Amina was ill and making the journey. The ghosts have left her sister and they have disappeared entirely. Amina was imagined about that irrigation engineer who seduced the unfortunate girl. If Amina ever meet the engineer what will happen to her? What will happen to him if he ever meets Amina? Shall Amina love him or hate him? Will he love Amina or hat her?

These thoughts haunt her mind day and night. Amina thought about her sister's death and the soul that has risen to heaven. The prostrate body of her sister covered over with sand; life smiles on him and he smiles on life.

Days and nights go by; Amina stand or sit by the window and do not cry any more. She hears her sister's joyous voice filling the air with merriment, delight and happiness. Hanadi used so often to hum in her
sweet mellifluous voice that song whose words fall on the heart like drops of drew:

أَهْ يَا نَا يَانَا مِن غَرَامَهُ يَانَا َوَإِن كَنتَ أَحَبَّ مَا عَلِيّ مَلَامِهِ

*Ah! Who will ever stay the passion which he inspires in me? And if I fall in love with him, who can lays the blames on me?*

It is a well known and widespread song in the town and neighboring villages; every bride, every woman or young girl has heard it; as soon as a young girl or child wants sing, it would always immediately come to her lips. Now Amina understand this song as she has never understood it before. When she hears it she feels a new sentiment. She finds out new meanings, intentions and significances of which she had no idea.

Amina imagine the young engineer that he is extremely handsome, his charm is irresistible. His conversation is so clever that hearts are easily caught in his nets.

Three images accompany this song. Firstly the image of the young man, secondly the image of the criminal demon and lastly the image of the unfortunate girl. Amina thought about these three people and try to work out her reactions to them. As for her uncle, she hates him with unlimited hatred. But as for this young engineer she did not know what she feels about him.

Since that time Amina have been convinced that her life is closely linked with the engineer. So, she stay in Mamur's house is temporary and she moves to the young men's house within very short days.

Amina never leave the window and observing the young man's coming and goings. This man leaves home at nightfall and comes back to

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122 Ibid, P-78
sleep night is two-thirds passed. So, Amina thus remain by the window all the time, watching him go out or come back. Amina did not feel anything if she have not seen him morning and afternoon. He does not leave the house in the morning time in general. Amina was standing at the window waiting for what will probably not happen. Its image never leaves her. She cannot say whether the days are long or short. She does not welcome the day and also not receive the night.

One day, some time in the late afternoon when the first shadows of night are falling on the earth, Amina leaving Mamur's house stealthily, slepping like a fugitive anxious to remain concealed. Then she went near to the garden walls of the house and touches the flowers. She runs like an arrow the road which separates the two houses. Amina went to the engineer's garden feeling both column and excited. Then she approached the gardener to ask him something but her totally unable to speak. Thus, she stands in front of him speechless, thoughtless, paralyzed, be fear and overcome by Shyness. She wants to go on and enter the house and reached Hanadi's room. She stays there for a few moments but she was unable to move forward. The gardener asked who were she and where she came from and what she will do there. Then she runs so fast that she arrived at the Mamur's house and stealthily entered. No one has even noticed that she have been absent. She keeps on, pretending to be distracted until she reached her bedroom. Then she takes her place at the window again.

In this way, Amina familiarize herself with the path which separates the two houses. She became used to seeing the gardener and chatting with him, making him signs from her window and speaking to him separately. Several days of this scheme allow her to become totally familiar with the engineer's habits, his comings and goings, his serious and relaxed moments. The engineer needs a lady servant to look after him
and assure the good order of the household. Sukkayna has taken over her sister's place. When Amina talk to her, she find no music in her voice, what she says does not give her any pleasure. But Sukkayna has not only succeeded Hanadi in the household duties; lout has also replaced her in the young man's heart or in his love, lewdness, and the same guilty attitude towards her. How often this young man has experienced love and lewdness and how often he has committed sin and seduction! He makes a profession of enticing girls into traps, thereby leading them away from the path of virtue. He corrupts young girls, and then once he has satisfied his desires, he abandons them to death, or to a life worse then death.

Thus being unfaithful he loves Hanadi. He considers all that as nothing but a game a pastime to make life tolerable and enable him to forget his exit in a provincial town. So, he is a traitor and criminal. He is guilty of disloyalty and of the sin of seduction. One day he will be punished by the hand of Amina who has twice seen death once when her sister was murdered in the endless solitude by the criminal uncle. And another when the memory was betrayed by this young seducer, the engineer, in this attractive little house where the gardener works and where Sukkayna now comes and goes as Hanadi used to.

Amina did not know but understand that about her sojourn at the Mamur's house and how uneasy her friendship with Khadija becomes. She was became estranged almost wild. But her young friend Khadija never forgets her. She began to feel that her presence is a burden for others and that her existence is troublesome for those around. Amina feel that Khadija is now paying back her antipathy and shunning with antipathy and shunning of her own.

One day, after taking lunch or dinner Amina observed on the faces of the Mamur and the mistress of the house. When they look at Khadija they saw glance at her furtively and full of joyful hope. Mamur smiles at
the people in the house. Amina also observed that the Mamur's way of
starting at her for a long time. Amina says to Khadija about what he sees
yet do not clearly understand. So, she gives up and contents herself with
observing and waiting. It is not for long: only a few days pass before a
great stir upsets the engineer's house, followed by the same bustle at their
house. Amina have now forgotten everything, but at the same time she
remembers everything. In engineer's house Amina saw furniture is
moved, repaired cleaned, arranged, some is bought and seems new and
some is hired and seems old. She judged various rooms which were
rearranged. Because the house is being prepared to receives some visitors.
Busy and over-active, the gardener goes from one place to another. Two
or three young men from town help him with transporting things and
putting them in order. Sukkayna too works with them. She is neither
content nor angry, neither sad nor happy, but works like an instrument
which knows no content or anger, no sadness or happiness.

This continuing agitation in the engineer's house is feebly and
intermittently echoed in Amina's house. In their house a bed is moved,
some pillows are borrowed. The mistress comes in their house and asks
Amina with a smile to go to the engineer's house to help the servants,
watch over the arrangements and to assure her that everything is
impeccable for the reception of visitors. She is herself busy preparing
dishes which will be taken to the engineer's house the next day, and is
supervising the feast which will be given at her house the day after.

Amina was doing her work in the engineer's house. After
conversing with the servants Amina can learn and understand that that the
engineer's family is coming from Cairo the next day to spend some days
or weeks with him. The hand of the Mamur's daughter Khadija will be
asked in marriage for the young engineer. The town will witness
festivities which it has not seen for a long time. The townspeople will
hear different kinds of songs which they have not heard before. The Mawlid * will be recited by Sheikh Madkur of their town whom the country people love. Various types of singer will come from Cairo, perhaps Abdul Hay, Sheikh Yusuf or other great singers. Well-known dancers and a lady singer will come for the festivities of the women. Decorations and great feasts will take place in the best surroundings and most impeccable manner, organized by people coming from Cairo especially not from the town or provincial capital. The servants discuss all this minutely and quite precise details are dictated.

There is so much talk about the two singers, both for the men and the women. The cooks who will prepare for the festivities, the servants who will make arrangements for the occasion, the musicians who will spend some time in the town and will play the whole day long and guests who will come from all parts, near and far alike. Among them there will be the Pashas, bey and Ulama of the Azhar.*

(Notes- * Mawlid refers here to the celebration of the birthday of Prophet Muhammad (mawlid an-nabi) on the 12th of Rabi al-Awal of Hizra calendar. One prominent characteristic of the celebrations is the recital of mawlids i.e., panegyric poems of a legendary character, which start with the birth of Muhammad (S.A.S.) and praise his life and virtues in the most laudatory fashion. See H.A.R.Gibb and J.H.Kramers eds., Shorter Encyclopaedia of Islam, Leiden, 1974, pp-365-367. For detailed descriptions of the popular festivals, see-J.W.Mcpenerson, The moulids of Egypt, Cairo, 1941.

Note-* Pasha and bey refer to the bearers of titles of courtesy and honour such as governors and men of high rank or office. Ulama (pl. of Alim) are theologians and schools who are professionally occupied with the elaboration and interpretation of Islam and its legal system from a study of its sources in the Quran and prophetic tradition, hadith.)
Sukkayna, the dull heedless girl whom Amina have come to know only recently will not replace Hanadi in the young man's house. The girl who will replace her is Khadija. Khadija loves Amina very much and takes place in her hearts. All the arrangements were held due to Khadija and her marriage with the young man. Amina dislike Khadija very much for her marriage with him. Amina only determined to destroy what is being arranged and to prevent any relationship from being created between Khadija and the young engineer who belonged before to her sister and now must be Amina, as if Hanadi had bequeathed him to Amina.

The guests were there in the morning. The two houses are alive and happy. Amina partake in the rejoicings, but to all appearances associated with happiness and delight of those around her. She was alone with a relentless suffering and infinite sadness.

It would have sufficed for one of these misfortunes and worries to have prevented her from living, to forbid and with every reason, a calm existence. So, she says about the multiple life is the full of lies, nurtured with hypocrisy like a green branch with water.

Finally the news is broken to Khadija told by young middle class girls. She is told the truth but it is hidden from her; she accepts it as good news; but rejects it. Amina and Khadija discussed many times about the engagement and marriage between Khadija and engineer. They speak many times about their finance and discuss what they know or do not know of his traits, manners, family and fortune. They decide which cloths and which jewels and furniture will to buy for them and building sumptuous castles in the air?

Amina took part in her engagement and marriages as she used to in her studies, reading and learning by hearts. They specially think about what will happen tomorrow or the day after tomorrow when the
engagement will be completed, and later still when Khadija will move and become the mistress of the new house. They speak about their lesson. They decided that Amina will stay with Khadija, follow her everywhere and share her existence however the unfavourable circumstances might be. Lastly Amina entered into the house for her. She works for her alone. She has never wanted any other companion and does not like her family to ask her to do anything not for her sake. Amina was near to her when she was a child, a young girl, and Amina ought to stay with her when she becomes a wife and mistress of the house.

They have spent many daylight hours amid the agitation of the house preparing festivities for the wedding. In the same they spend several hours at night when everything is bathed deeply in the silence particular to the nights of the country. But all this time Amina was not at ease; her soul has found no peace. At that time two opposing natures were coming in her mind: one given to joy, the other to melancholy; one full of promise, the other full of threats.

The first day goes by; Khadija meets her finance, they exchange visits and she is able to study him by looking and talking. Everything comes to be finalized, the atmosphere clears and brightens, and the two families breathe air full of joy, delight, anticipation and hope for the future.¹²³

The day is not for off when everything will become clear to the people in both houses and when the engagement will be a fail accompli known to everyone. Amina was to be silent and join those peoples in various activities. But one hour in the evening she was affected with sadness. Then she went to the room of her mistress of the house. After entering the room she closed the door without permission. Then she

¹²³ Ibid, p-91
stopped there, distracted, unable to say anything; only tears flow down her cheeks in abundance. Amina's mistress looks at her without anger or blame as if she had understood what Amina wanted to say to her and had answered Amina's prayer in advance. She assures Amina in a kind way that she will not have to leave Khadija, that no one; no obstacle will prevent her from living with Khadija. Amina will move with her when she moves, travel when she travels and stay when she stays. She adds that Amina was more fortunate than her because she is obliged to leave her daughter while she will not part with her young mistress and friend. Amina listen to her speech and understand it, but it has no effect on her; that was not why she came. What Khadija told to Amina a thousand and one times? The mistress wanted to separate Amina from her daughter either in their studies or games? Amina did not come to hear this talk. Amina finished what she wanted to say. She waited, looked at her, she was neither troubled nor surprised but silent and confused. When Amina tried to leave, she signaled her to stay and said in normal composed voice: "Have you spoken to Khadija about this?"

No! Amina replied in tears, 'No my lady Khadija so pure and innocent must not know of this crime. If I did not love her and you all so much, I would not have confided the secret of an unfortunate family living obscurely and in dark misfortune in the heart of the counter.

She got up with difficulty and drew near to Amina: 'Do not fear, your family's secret will be guarded'. Then she hugged and kissed Amina and said: You have saved my daughter from a great misfortune.'124

Amina replied that "Yes, madam I have saved Khadija from a great misfortunes, but you see as I do that it is impossible for me to stay in this house any longer- everything forces me to leave." Then mistress said to

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124 Ibid. p-93
her why and then Amina replied that there is no hiding between her and Khadija. Amina said that it is best for her to leave as soon as possible. Where she wants to go, she does not know about it. The first thing is to leave; then she will see where she will go.

In the next day before noon Amina left the Mamur's house. If Amina went to far away what will be happen to these two families whose bonds have been united only to be broken, amazing Amina. But it is easy for her to go from one house to the other. She decided to go to the headman's house and lived with Zannuba in where she lived before it.

Amina came to her before midday. At that time Zannuba was busy measuring out cereals for the women seated beside her, one buying corn, maize, another beans; some with cash, some with credit. Zannuba had many different expressions, sometimes she frowned, sometimes she smiled; her eyes, lips and eyebrows made all sorts of gestures and expressed what words are incapable of saying. Zannuba insulted one, joked with another. The young townspeople gathered close by, looked and listened; they gossiped and were clearly full of admiration.

After sometime Zannuba said to Amina in her high-pitched voice:

There you are! We have not seen each other for a long time; I have been waiting for you since the day I met you in the headman's house; I never doubted that you would come to this house looking for me.¹²⁵

Then Zannuba said to Amina to go to the upstairs room just above them, and to put down things and rest. She will be with her with in a

¹²⁵ Ibid, p-94
minute. Amina interrupted what she was saying by going to the room she indicated, but she followed Amina with her jokes and irony: Do not go; do not go because she wants to talk with Amina. She said that Amina can not fool Zannuba no matter how easy it might be to fool others. She did not continue this foolish talk, because she realized that Amina had not the least interest in it. Amina was paying no attention. So, she took up her selling, measuring and made others laugh with her grimaces and stories. An hour later, Zannuba become calm and smiling and wants to know about the knews of Amina's mother and sister. Then Amina replied as she had decided to. She believed what she found believable and doubted the doubtful. Then Zannuba said to her are you looking to earn your living now! Where would you like to work? With a nice body like yours, a radiant face and attractive appearance, you should fascinate young and enchant older men's minds. You can be assured of an existence full of riches and wealth, happiness and ease, pleasure and delight. Then Amina was very angry and said to Zannuba that she does wants to hear this. Because I have not come to ask for your help but to say good-bye to you before I leave the town since I intend to leave it.

Then Zannuba looked at Amina for testing her. She said to Amina that she will not force Amina to sell the corn and beans like Zannuba. Why you leave the house of Mamur, said Zannuba. Zannuba knew all the news about it. She says that Amina leave her work when the house is being prepared for festivities, beautiful nights. What you hide from me today I shall learn tomorrow. I will learn it before sunset. I am not Zannuba if I do not know the secrets of twenty-years-old girl like you! I know everything about this town, the secrets of its inhabitants, the histories of the families who live here, immigrate to it or from it. Come on then and tell me! How did you leave the Mamur's house? Or how were you dismissed from it? Said Zannuba.
Amina could barely get up, pick up her suitcase and make her way towards the stairs. But the suitcase was snatched out of her hands and then Zannuba put her arms around Amina. Zannuba squeezed Amina harder, kissed her and tried to calm her. Then they cried together and excited each other to cry as before they did laughing, joking and vying together. But Amina did not revealed her secret to Zannuba. But she told to Zannuba that her sister was dead and so Amina had left the Mamur's house after an argument with the servants, Amina was wrongly accused. Then Zannuba showed her sympathy and promised to find her some honest. Zannuba insisted that Amina spend the night with her. Amina did so and they devoted a major part of night to the questions which had concerned them in the day. Next day morning Zannuba was absent for about an hour, then came back full of joy and with a radiant face.

She said to Amina that she have found work. So oh Amina you are going to work with the people whom your mother served before she left the own, in the house of Sheikh So-and-so. Do you remember his name? Do you know him? He is wealthy and leads an easy life. His wife is very generous, noble hearted and his daughters are kept away from the school and from receiving private teachers. He sends all sons to Cairo to study in preparation for becoming high civil servants such as the Mamur, the judge and the engineer. When the young people come back from Cairo in the summer, the house is happy, full of merriment, everyday becomes a festival day for the family, and the servants enjoy the abundance of the pleasant, comfortable and easy life. I have known these houses very clearly. One boys of the house becoming a civil servant who loves me very much and attentive to me, said Zannuba. Zannuba took him and slipped him under her dress at one end and took him out at the other. Then she becomes a mother to him. She has a mother's right over him, and he has a son's right over her. So oh Amina you work in this house and
will be quite satisfied. I shall see you every morning and evening. Only a few steps are between us and this house. I even work there a few hours a week myself. I have spoken of you to the mistress of the house. The remembered you, your mother, and your sister and accepts you willingly and delightedly. I will not hide from you the fact since they knew you were in the house of the Mamur. She hated the idea of engaging you because the two families are friends.

Amina went with her according to Zannuba's advice. The affection of Zannuba was sincere and so Amina hoped that one day or other she would by help her to realize her wish.

They arrived at one of those provincial houses which exhale richness and whose inhabitants lived a very comfortable life. There was a wealth of furniture, but it was neglected, in disorder, and without precise design or harmony. There was difference between the reception halls of the men and women. But there was no extra facility for the guests in case of drawing and dining rooms. People of the house are received wherever there are seats, they eat anywhere unless a stranger happens to call or a guest is present. In this house many visitors on guests spends the night.

Although there are chairs and seats, the people of the house prefer to sit on mats and carpets on the floor. When visitors or guests come, chairs and seats have a useful purpose in the house. There was virtually no difference between the people and the animals of the house. The chickens wandered freely everywhere, went here and there. Only two rooms were closed off to them. Amina saw her mistress of the house very rarely working with her daughters and her maids and partaking in their conversation. Amina was sometimes happy and sometimes unhappy in this house.

Amina thought about her early days when she lived with Khadija and her family. She remembers about that Arabic and French book by
which she spend a good part of the day and some hours of the night. Amina left that Mamur's house without taking any books. There were many books belonged to Khadija. None are sold in this provincial town except the few that can be found on Thursday or market days.

When the young members of the family coming back from Cairo Amina watch them and open their suitcases, and taking out a large number of books of all shapes and sizes, some large, some slim, some carefully printed, some carelessly done, some beautifully found and others in paperback. At first she rejected it, and then she accepted it and finally decided resolutely to put it into practice. God is her witness that she has never stolen any book. Amina never forget about the Mamur's house, the engineer's, the images of Khadija and this young man.

The Mamur's was transferred from this town to another. The people whisper that he has only done it for the marriage between her daughter and the engineer.

It was perhaps because of this hope that she had spoilt Khadija's marriage, that she had left the Mamur's house and exiled herself here. Amina have now freedom of action in the town. It becomes possible that bonds can be established between the engineer and herself. It is now possible inevitable that a struggle should arise between them. He is going to learn sooner or later whether Hanadi's blood was spilled with impunity or whether there is still someone on earth capable of lacking revenge and satisfying her thirst for punishment.

Amina works in the service of the young engineer. But it was not so easy. She was working in this house and its people did nothing to annoy her, nothing which could justly her departure. Besides, Sukkayna was working for the engineer and they were quite happy with each other. One day Amina heard that her master discussing a transfer of the elder son over their dinners or suppers. He was a civil servant in a far-off town.
He and his family wanted him to be transferred to their town so that he could live at ease with his family. He was trying to exchange places with a civil servant. After discussing the matter together, they both agreed and organized things so that the government would approve their exchange. They talked of preparing his room and arranging the furniture, there would be things to buy, changes to make in the house. The young man is educated and is used to leading a luxurious and easy life. He speaks French, he has good manners, is always well-dressed. He does eat sitting on the floor like the other people of the house. He does eat with his hands either, as do the rest of the people in the house but uses the utensils of the rich people. His parents made fun of him; but deep down they admired him. Their younger peoples who listens to them knew that in their conversation indignation was only apparent and admiration hidden. They silently smiled while their father was there. But once he left, they joked and laughed. Their mother heard them and looked reproachfully at them. Amina did not miss any of this and she feels very happy.

The case of Sukkayna is easy. One visit to the gardener and giving him some money and he makes all possible trouble for her. One day he went to Zannuba on his master behalf to ask for a servant. Then Amina nothing can be easier or simpler than leaving the house where she works now. When she entered it, she does not want to do her service because its people accepted her out of pity and out of kindness of their hearts, almost out of charity, and in memory of her mother. Therefore, she is considered herself as a guest who can go whenever she wishes or stay as she pleases. But events of life did not force her to ask permission to leave and find reason and excuses.

Amina think about all that, a smile full of love and kindness passes over her lips. More than once before this night, she has remembered this story and at that time her heart was full of affection for these people. In
this house the young people spent much of their time with the books they have brought with them from Cairo. They read them for hours on end, and do not put them down; often they are slow in coming meals. All the peoples in the house were master. Their zeal for reading is discussed: School work is not enough for them! They work in the holidays and thus deprive themselves of the pleasure of games and enjoyment of any case at all. They are to know everything so that they can get their diplomas, and then become civil servants who received their salary at the end of the month and give all or some of it to their parents! Amina was at the root of this catastrophe. So, she expiated the wrong that she committed by leaving the house. And no one was happier then she was.

By a temptation no less was strong then her master. She used to go to the library to look at some books or read there. But when Amina went there, in the same time her master went the library. Amina would lose all sense of time in the joy and pleasure of those hours. When they went along to their dinner-party, then Amina quickly relived herself from the burdens of her work. At that time she was very happy and glad. During that time she read One thousand and one nights (The Arabian Nights) and keeps busy herself in study deeply.

The young people returned in the evening. God alone knows what they heard, saw, and said when they were finally able to say anything. The result, Amina suppose, was simply and solely that she was expelled from the house. Then she returned to Zannuba's house. She spent with her several weeks with her waiting for destiny to pronounce itself. In order that the gardener should have for her what she desired, she doubled his reward.

Zannuba said to Amina with joy and excitement that O Amina; you will begin work tomorrow. Your work will make you happier than you have ever been. Do not mention the Mamur's house any more, nor the
house where you committed that mad fault. The work you are going to do will be relaxing, rewarding, and full of happiness and delight. You will work.....you will work and be happy! Zannuba became her dance and jumping in her room. She makes grimaces, gestures, and controls her whole body. She comes at Amina and kissed her, picks and makes her dance. The room becomes a theatre of over-riding. They are giddy and collapse on to the floor. Little by little, Zannuba calms down.

Now she can speak intelligibly and Amina learn that the engineer is in need of a maid and that he has sent someone to her to ask for this maid. Zannuba will be paid according to whom she finds. It is not the first time that she has found maid servants for the young man and received a reward. But she has never before proposed a girl such as her, with a radiant faces beautiful body, intelligent mind, skilful hands, and experienced in the needs of rich young people. No more women to give her orders, no more servants to argue with her. She will be the absolute mistress of the house and of the heart of the young man if she so wish! His heart is open to everyone.

The whole night Amina was awaken and thinking of the past, of the present, future, while Zannuba was dreaming of the cereals she had sold and would sell, the money she had earned and was going to receive. Amina passed a sleepless night. During that time the ghosts appear to them as they did in the headman's house before they set off for that sinister journey. Amina was ill in their houses. She wants to flee from the room and go outside.

Then Amina was thinking about her journey. She was not interested to go outside alone. So, she must wake up this woman who is dreaming and enjoying the pleasure of sleep in the corner of the room. Then she wants to awaken the woman and spend the remaining part of the night talking with her. In the very beginning the red ghosts were came to
Amina from all sides, her sister approaches to her with a pale, melancholy smile; she speaks words which pierce Amina like burning arrows:

لا توقظيها إنها تخيفنا، وإن يقطنها تطردونا ن ماذا تخافين منا؟ لقد طالما ألفتنا و ألفناك،

Do not awaken her; she will frighten us; her wakening will chase us away. What do you fear from us? We have known each other for a long time. Have you forgotten us to that extent?¹²⁶

Then Amina answered that she has not forgotten it. She will not awaken this woman who frightened you. Stay with me, show yourselves to me in my sleep, speaks to me. Nobody knows perhaps one day Amina will be your companion, be clothed in the red garment which attracts her to you yet fill her with death.

Amina said to the bird her eyes your voice. The wind carries it to me from afar and it reaches her soft and quite. It spreads through the silence of night like light is space. She requested to her beloved bird to come closer and closer because it rissoles her. It makes her perfectly conscious again. Your voice fills her ears and heart. It invades her. Amina understand its message. She remembers about her sister's death. She knows only to well that from tomorrow on she will be living in the engineer's house where her sister lived. Amina will work as her sister did. She has heard and understands about the birds massage. So, she will await the morning so that she can go to that engineer. Her heart is utterly dark but her face lights up with its brightest smile.

Amina's new master came toward her, smiling, satisfied gearing intently into her face, then turning his gaze to each part of her body, as if he were examining an object he wanted to buy. If he could he would have

¹²⁶ Ibid, p-113
rushed forward to examine her by touch of his hands. Amina received them with great trouble and violent indignation. He asked her name, and enquired about her family and circumstances. Amina lied as she pleased and made up stories as the fancy looked her. He listened to her; sometimes he seemed to believe and sometimes he remained indifferent to what she said. But he wanted only one thing i.e. to know what her voice was like and to see what effect it would have on him. Then he ordered Amina to walk around, to come near, and move away, to move to the left and to the right. Amina did as he said. Then Amina said herself: This young man surely knows how to buy a slave.  

Late at night, he came home. He did not expect to find her wakeful and smiling like a serpent or a thief, he crept towards Amina in the darkness of the night. But hardly had he reached the door and made out her person in the middle of her bedroom with a pale smile that of a ghost. When he was seized with a sudden consternation; he stepped back and in toneless voice slow to regain its naturalness. Then he said.

What! Are you still awake? Do you know what time of the night it is?"

Amina replied that it is two-thirds over. But she does not sleep before her master does. He said to Amina that before her he never knew a servant who took such good care of her master and kept awake so late to wait for him.

He said as he laughed in his way, holding out towards her a hand who she wished she could have cut off, but she recoiled to evade its touch:

"Your master orders you to follow him".

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127 Ibid. p-114
Then he slipped into his room. Amina followed at his heels. The poor man had believed that she was waiting for him. If he had been able to read and hear what she was saying to herself. But she was talking with the red ghosts. They would have terrified him and made him flee if he could have seen them. But he saw only Amina. His different activities will see with the red ghosts.

Amina entered to her room an hour later. She had stood the test with the enemy and met him on the battlefield of his own choice. The prelude of a struggle broke out, she did not weaken. She stood very firm and left him fluctuating between anger and satisfaction, hope and despair. She knew that the first battle would be hard; full of terror and perils, and that it would decide the relation between the young man and herself. When she had rendered him some services and prepared for his needs, then she left him. He was annoyed, but pretended to show satisfaction and delight. He said it does not matter. "You need to be tamed and educated.

She went back to her room and carefully closed the doors. There her sister Hanadi appeared to her with her shadowy companions. It was as if they were waiting for her, to find out the result of what had happened. She told them the whole story and what she had done and what she intended to do. But they scarcely looked at her with smiling and pale faces. Then she went back to her bed, and decided not to sleep though she has already passed one night without sleep.

Amina requested to her sister to go away and so did the red shadows. You are so kind and thoughtful, oh my sister Hanadi. Amina said to her that let me sleep. Her master offered her with his looks, his hands and his lips!

The relationship between Amina and her master soon became difficult although it was easy. Amina was able to stay in the house for a day or a part of the day when her master left to do his work. She used to
meet her master each morning with a sunny smile and a cheerful face. She would scarcely enter the room before he looked up at her with love and hate, hope and despair. At the same home she takes pity for him. At the end of the day several young girls came to him for work. In this Amina's master was not seeking in her love, but he wanted from her obedience, submission rather than enjoy her body. Amina proposed that he should let her to go and take a mistress or another servant with whom he could seek his pleasure. They agreed that they should separate; he left her, making her promise not to be in his house when he returned. Amina accepted it without arguing, with full satisfaction. He left her in peace. So, she prepared to leave, resolved not to see Zannuba this time, nor to live in the ton, but to take one those trains which go northward towards Cairo. She was ready to leave that house with her luggage but the gardener who was also in charge of the house, put himself in her path and forbade her to leave. Actually, when his master leaves that house, he gave strictly order to keep her there at all costs until he returned. So, he had not been really serious when he agreed that we should separate. Amina said quietly like this:

Do not worry yourself so much; let me go way and then you can find out whether I try to meet the gardener and have contact with him. If you let me leave, I will take the first train.
Amina have doubt about this heart which is troubled when it realizes that the young man is in love with her and that he is incapable of going away from her. The young man said to Amina for thinking about what he says. He further stated that it is time to look stock; make up your mind for the moment has come for you to decide. Stay here as a lover or go away as a helpless lonely women, O Suad. As for this undecided life, it is not good for any of any; what is more, you cannot stand it any longer.

Then Suad began to think though she need not to so. She was entirely unable to be alone with herself whether she was sleep or sleepless. She was always with the young man whether he was there or not whenever she tried to compose herself, she saw his image before her. On the other hand, the young man he filled himself her life. He made her forget everything and everyone, even the beloved sister and the red ghosts.

Her master had also changed his attitude. Like her he was in love and love brought him worry and suffering. Like her, the master felt a great deal of pain.

However, one morning he came looking for Suad, his face beaming with a sort of smile which lay somewhere between joy and apprehension. He was not indignant and said gently that: "it is time for you to have peace; it is time for me too to take rest" Then Suad looked at him without understanding what he meant. When Suad asked for clarification, then he said they shall separate because he has been transferred to Cairo.'

The sentence was upon her like a thunderbolt. She was astounded. She did not reply anything. Suddenly Suad burst into tears; the young man drew near to her and she did not try to move away from him. He put his hands on her shoulders and she did not resist him. She was lost in silence and her tears fell abundantly. Then he became to calm which Suad had never seen him before. The young man looked at her, silently, taken
aback by surprise; then moving away slightly by saying ghostlike voice: what do I see? You do hate separating from me then? Once more, he was silent and Suad was speechless too. Her tears continued to flow in abundance. She does not know if it lasted for a long time or only for a few moments. But she heard him call her in a voice which was no longer faint. Then Suad looked at him through her overflowing tears. Them the young man said to Suad, that she will accompany with him to Cairo. So, now you busy yourself with your usual work and prepare what we need for the journey, we will only stay here a few more days.'

So, Suad moved with her master to Cairo. She lived with him in his parent's house. She was assigned to his service only, to do nothing of household management. His parents showed her kindness, affection and even love. As for him, as time passed he considered her more as a friend than as a servant. His intentions towards Suad were sincere. He looked after her and confined to her much about his work. Suad felt some similarity between the life she led in Cairo with the young man in his parent's luxury house and life with Khadija in the Mamur's house in the provincial town. Her relationship with the youth was a pure and immaculate as her relationship with her former friend.

The young man went to work in the morning and came back to his parent's house in the afternoon and did not go out again until the next day. Yet young people like him do not stay at home. They consider their houses as hotels to eat and sleep in late at night often his mother tried to encourage him to go out, but he did not respond: his father, too often tempted him in vain to go out to the theatre, to a concert or to visit friends. He continued to go to work, to come home promptly. He spent

129 Ibid, p-125
his leisure time with his parents, then to retire to his room to read until some late hour of the night.

He would call Suad to talk a little or listen to her. He would talk sitting at his desk; Suad would speak and listen standing not far from his desk. Sometime he asked to sit down near him. But Suad becomes shy to sit near him and said to him that it does not become a young girl like her to sit down with to someone in his position. As for him he had contained his love for weeks and months, and he had almost deceived her about the true nature of his feeling. But one evening he removed the mask and everything was completely altered. His voice was not troubled, his face showed no signs of agitating passions, no indication of the fire that was burning in his heart.

And Suad said that your voice beloved bird reached her and tore her from this deep silence. She rose frightened and alarmed; he too rose in fright and alarm. They both had a sensation of fair. As soon as, two tears burned her cheras; as for him, he leaned with his hand on the table and said:

"The Call of the Curlew! Do you think that its song echoed like that when Hanadi fell into infinite solitude?

3.3.2. Technique of Taha Husain’s novel *Dua al-Karwan.*

Taha Husain uses different types of his techniques in this novel very clearly. The point I am trying to make it that his interest in both refinement and culture shows in some of his imagined characters, and situations, particularly in *Dua al-Karwan.* The heroine in that novel is a Beduin girl who works for an urban family. She is quick to observe that, unlike her, her sister who works for another urban family, has not benefited from living with townspeople because "she is still half peasant, half-nomadic, unable to read or write as I have learnt to do, and still
ignorant of the life of luxury and refinement which I have acquired."\(^{130}\) She is also quick to perceive the roughness of her bedding when they have
to leave town and put up, on their way home, at the Umdah (Headman)
house in a small village. She too is repelled by the table manners of the
poor people she has to eat with at the Umdah's. Husain describes it very
technically and clearly understanding for the common people like the
following way- "How different these people are from the family I used to
work for! And whose table manners I used to enjoy, when I used to serve
them, even more than I enjoyed the good food I ate with my follow
servants afterwards.\(^{131}\)

Moreover, like Taha Husain's protagonists eg, Adib and Aminah
are passionate pilgrims to one cultural seats or another in pairs or in a
small town where the opportunities for self-cultivation and expansion
look incomparably better than those at home. These are perhaps few
sconces in modern Arabic fiction that Husain show more ardour and
passion "behind the mountains in the West" to the town she liked very
much but was forced to leave: "She went on like an arrow feeling nothing
and thinking of nothing apart from the prison she was leaving and the
freedom she wanted to embrace.\(^{132}\)

This novel has a little significance since the heroine and her
particular situation and the way she is made to tell the story are clearly
the product of contrivance and romantic plot-making. \textit{Dua al-Karwan} is
the authors only largely dramatic novel; perhaps from the autobiography
where the drama is supplied by the conflict between his ambition and his
difficult circumstances. I use the word drama here to indicate both

\(^{130}\) Ibid, p-20

\(^{131}\) Ibid, p-36

\(^{132}\) Ibid, p-79
progressive change and conflict; both the two elements are abundant in *Dua al-Karwan*. The author Husain uses in it the method of narration. Consider the suspense caused by the first few lines of the novel and intensified by the subsequent references to the long history of nightly disturbed sleep and solitary nocturnal comings. It commemorates Hanadi's terrible death between Amina and the Karwan which is only innocent witnesses of it. Then it come a flash-back chronicle of the quick breath-taking development of events. It forced the emigration of the three women; their wonderings from village to village before they finds to settled and secure though separated from each other.

But it is nor merely in the quick, sometimes unexpected and often violent and tense action that we find drama in *Dua al-Karwan*. The greater importance is the deep internal conflict inside the young heroine, between her love for luxury and ease and her loyalty to her mother and sister whom she does not like to leave in the lurch between her love for the murdered sister and her pity for the old mother. Amina decided to out that poor unsuspecting Sakinah, the engineer's servant, from the engineer's house and established herself there instead of Sakinah. Here the novelist turns his back on the external world and fastens his upon the world of private internal experience:

In the same time she would discard such conclusions and review the whole situation from a totally different standpoint: My master is not really interested in my love; not is the even motivated by a desire for a sinful enjoyment of my body; he wants to beat me, to triumph over my will rather than enjoy my body: when she want to leave than his gardener stands in her way and tells her that it is his masters wish that she will not go. Here she thinkers that his apparent giving up of the fight has been merely a tactic. And thus the dramatic and fierce emotional fluctuation goes on. Here lies the author's skill: nothing is revealed too soon to the
reader as he reads about them. There is nothing that resembles such intensification of feelings and heightening of dramatic moments in the early Egyptian novel.

Husain says in this novel some readers seem to have been misled by the narrator's reference at the beginning of the novel to a didactic purpose for the narrator. "I shall relate some of what we talked about to people so that they may find in it a lesson against the murdering of the innocent." But this avowed didacticism comes to little fruition in actual fact of course, we are made to sympathize with Hanadi and abhor her betrayer and murder. But it is not the central interest in the realized novel. There is neither concentration on the issue of false honour nor any echoes of the good poetic justice bringing retribution on the heads of the unjust. Nasir, the uncle, disappears into the wilderness as quickly as he has emerged from it. The engineer wins the love of the murdered girl's sister. It is not a virtuous love lighter, its basis in sheer infatuation. It has not developed from being a morally inspired abandonment of the desire to take vengeance. For the story after Amina's recuperation is merely that of her obsession with the mysterious young man with whom Hanadi seems to have been infatuated so much morality has less to do with it than pure a moral self-interested romantic novel.

3.4. Theme and technique of Taha Husain's novel *Ahlam Shaharzad*.

3.4.1. Theme of Taha Husain's novel *Ahlam Shaharzad*

When the ninth night after one thousand came, Shahrayer got up from sleep frightened because he was disturbed by the unknown sound in

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133 Ibid, p-11
his sleeping. So he tried to hear this voice which is probably awaken him, but he heard nothing. Then he turned his hand from right to left to find out if something is disturbing him in his sleeping. But he could not find anything. After that he sat straight on his bed and turned to move his head from right to left. He also run his eyes around him as like his ear is complete silence, in the complete darkness in his room. But his eye neither set on anything nor his ear heard anything. So, his mind could not reach anything. He was disturbed by supernatural souls which talk in their whispering language in the mind during his sleeping time. A weak compassion followed in his mind but it was very strong. At that time there was no way to return back from disappointment, hopelessness and sorrowfulness. Then he put on his clock and attached his hands with his chest and closed his eyes and called upon sleep with his mind strongly. Though the sleeps was waiting for him but he did not respond his call. At last the king Shahrayer sunk in sweat sleep leading to full comfort. Then the King could not know whether the sleep was a long one or a short. But he came to his sense one’s again in a frightened situation. Like the first time, he spread his hands to his right and left sides. When he did not see anything nor hear anything and nothing disturbed him, then he went against his mind completely and confidently got up from his sleep.

Then he walked inside the room and reached to one of the window of his room and opened it. It was coming or intending the light moon in the room and to see whatever in the room. But he could not find anything in his room. Then he looked from the window to the outside of his room. Then he saw the straight trees which were touching in the sky. These trees warred from the light of moon, a pure and clean shawl and spread its

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134 Taha Husain, Ahlam Shaharzad, Dar al Marif, Cairo, 1943, P - 11

135 Taha Husain, Ahlam Shaharzad, Dar al Marif, Cairo, 1943, P - 12
branches leaning a light leaning in the air, as though it was encouraging this bird to sleep which fame to it. When the day was over, the birds were silent from its usual light movements and slept comfortably and suitably. Shahrayer prolonged his stare before this window spreading his eye in the existing environment. Thus he spread his ear in this complete silence getting interest in his mind from the nice light. When he gets strength and satisfaction, then calmness came to his heart and forgets him. So, he kept distance from his bed and disliked to sleep. But he could not get peace in his seat though sleep was waiting beside this seat. When he buried himself in deep tasty sleeps then the king could not understand whether it was long or short. The king awoke having frightened for the third time. Then he moved round his eye and ear and he turned to stick one of his hands by the other and opened the door. During that time the watchman found him with candles in his hands.

Then the king said to them “Did you disturb anything?” Then the leader of the watchman replied “we did not disturb anything O our lord.” The King said again with broken sounds:” “It is strange! That I am being in trouble since night.” Then he got up and came out from his room and the watchmen were walking with him. He was running fast fearfully saying nothing and looking to nothing. And Shahrayer to the apartment of the queen and at that time the watchman returned to their places. Thus the King Shahrayer entered into the Queen’s room. The watchmen were very afraid for the arrival of the King at the last hour of the night. But they did not say anything and went to their places.

Then the King opened the door of the room from his behind in the extreme sincerity. He ran to the dreadfulness to the bed of the Queen

\[\text{\textsuperscript{136}ibid,p- 14}\]
stepping on the sides of his foot. When the King reached, he long glances at the Queen. Then the King found that she was buried in sleep. Then the King tried to observe the breathing of the queen with very sincere. At that moment, the Queen felt nothing and did not understand about the arrival of the person who enters into the room with sincerity like animal.

This sweet sound was used in prevailing music of the songs attractive to the heart. Shaharzad was narrating all the songs of awakeness. Shaharzad was the beautiful daughter of the King of Jinn, Tahman Ibn Zahman. She was very meritorious of heart and smart eyes. She studied the earlier books and knew the intelligence of the moderns, matter could obtain from her. No governor could remain rigid during her talk and vision.

The reputation of Shaharzad, and beauty, her intelligence, her wonderfulness and fair look is popular to all. The people run to her for marriage proposals. But the father of Shaharzad replied to those Kings, who wanted to take Shaharzad as his wife and he must go to her and propose her. And which person makes agree with her, and then I will pay Mohar for herself only.

But the beautiful girl was away from styles and desire with sound greediness. She got aloofness (distance) from the whole kingdom of Jinn and became hopeless the whole life of Jinn. So she denied all the proposals with reject and disappointment. No one could ever get her smile. Moreover she never looked at anyone with love. Her voice was hateful, mixture of anger and neglect. She was expressing all the views with extreme proud ness. She did not believe and satisfied by anyone and never gave comfort to anyone. Only her father who could get her with laughing, smiling, shining and an entity with agree mind. He wanted his daughter to remain in his mansion and impressed his daughter with love which could not be rendered by any father. Here the father of Shaharzad
helped his daughter to void those proposals. By the passage of time her beauty and glamour was increasing day by day. One day or one century her father came to her and said: “Oh my daughter, you know of course no father could provide the love of his daughter which I rendered to you. As like I know that no daughter other than you could love her father better than you. And keep in mind that I am very happy with your void to the proposals of the Kings of Jinns. I opine that it is the reason of my greatness and pride.” The father of Shaharzad said to his daughter that he did not like to live Shaharzad alone. So he advised her to select one for her from those Kings. But beautiful girl replied that she loves none of them nor she hates anyone of them. But she kept herself in distance from all of them. So, she cannot select anyone of them. Tahman Ibn Zahman said: I do not dislike O my daughter that you reject them and live alone.

One day morning the King Shahrayer entered into the room of Shaharzad. The King Shahrayer desired to speak with Shaharzad when she was in sleeping. But he mentioned one thing at the last moment and escaped from the room with tragedy as like he entered into it.

Perhaps Shahrayer could not reach his room; he could not find his room. Then he called the commander of the watchmen who were standing around him and Shaharzad’s room. Then, they immediately came near to him. Then Shahrayer said to them in a fearful and terrible voice- “of course I should not know that anyone has known my exit from this room. By God if anything spread it or indicate to it. Then I shall strike all of your necks”\(^{138}\). I promise what I can execute really. All of them replied: “We do not know that our lord has come out from his room and returned

\(^{137}\)Ibid, PP-16-17

\(^{138}\) Ibid, p-21
to that. Perhaps we know nothing about the matter of our lord. The King said: “I think that you understood what I want to get lost them directly.”

Then he returned to his bed and sleep a sweet asleep, while no dream came nor awoke him the story of those souls which are in atmosphere whispering of the words, from which human being can understand sometimes. When this soul felt he got up from sleep in complete dreadfulness and open his eyes and saw Shaharzad standing beside him. She was putting her hand of bid on his face while she was moving around her setting glance. Then Shaharzad said that she was agreeing with Shahrayer.

Actually, the mind of Shahrayer did not disconnect with the stories of Shaharzad from the end of the first night after one thousand. His passion was burning him before the arrival of scheduled time table of night. He was also burning from passion when the night came.

In this way the King was successful in his intention and deceived his sides like as he deceived the wealthy people as a whole. So the people came to him one away from him thought that he is most happy in life and most personated with the life. But he could not either deceived or misguide. Shaharzad glances at him by time to time with a vision as though it was an arrow, full of compassion, full of cruelty, full of desire which provokes greatness and full of father. But besides all the things she did not exchange anything with the King from what he knew. She certainly lived with him, with love and affection with a strong bond.\(^{139}\)

He opined himself to expose Shaharzad which relates to her in sound hate and to kiss her with burning inflamed kisses. When the love and passion reached its extreme position, he opened out his sharp sword from her beautiful and lovely chest. In this way perhaps he was troubled

\(^{139}\) Ibid. p-34
by this red danger. Perhaps the mind of Shaharzad blossomed for the King Shahrayer, when he came to his bed from that night. He was awaked by this dangerous thing, but sleep came to him first. Then he heard what the sleepers hear. They are troubled by the group of dreams.\footnote{Ibid. p-27}

When it was tenth night after one thousand, the King spent one part of the night with his ministers and critics performing with them different talks and encourages them to different types of entertainment. Then usual he left them when the night arrived. After that he personally went to the room of Queen and spent the remaining part of the night. He got the taste of fortunes whatever his love to Shaharzad desired and whatever the strength of Shaharzad could bear from the beauty of lovers and their benefit from the providence of love and from the sorrow together.

Then the lovers separated after about two-third (2/3) of the night. The King went to his room but he did not go to his bed. He stopped for a while hesitate whether to reject. Whatever was in the comfortable night? He enters to the room of Shaharzad, but he could not saw anything accept the murmuring sound at that time.

At that time Shahrayer awoke frightened and tired. He was thinking nothing, not asking his mind and not saying anything to his watchmen, rather he ran fast and enters to the room of Queen and went to the close of the sleeping Princess.

Shaharzad did not feel anything but father thinking of daughter exclusively. So, Shaharzad said that: "I like your mind and you’re taking care of me; your daughter has understood from you, how to manage the proposals and to execute the problems. The beautiful girl said: "Know from me before everything. It the information I provided you is correct
then it may return to you the satisfaction in your mind and peace in your heart. If it is not correct, then I am liable of the consequence and you will there with me as you want. So, I shall not responsible for any of your matter. I shall not repeat any speak before you.”

For that reason, they were preparing a battle which is not done by anyone before. Because war can not be controlled without a war, betray can not be tackled without another betray, iron cannot be broken without iron. She replied again that she will not fight with anyone of them at their native. But she will fight with them within this city. Shaharzad encouraged them, when they will come out with all of their equipments and battalion. Then Shaharzad thought how to destroy their strength and how is the hold of the enemies.

Then an astonishing turn came to the Princess life as she called the ministers and other people of the mansion in front of her father. She announced before them that she has changed her motive and moderated her way of life. The main thing is that she declared that she want a husband for her. The husband would not be an old one or the ruler of a weak country. Rather she wants to marry with the most powerful King of the Jinns. This news reached to Shahrayer and made him very happy with suspense and apprehension.

Then the King continued to think over his dreams in relation with the Princess an over the reality that could occur. Thus the King spent remaining part of the night in unrest ness. This way the King was very much thoughtful for some days for which the ministers were thinking about the King, about his sorrowfulness.

Then a practical scene occurs where Shahrayer and Shaharzad come close to each other. Shaharzad was looking at the King with love and affection at that time she was laughing and shrinking her body, though covering her beauty during her interaction. On the other hand, the
King Shahrayer was staring at (Queen) Shaharzad in a magical and astonishing way. In the next scene, Shaharzad putting her hand on the head of Shahrayer pretending to love him. She proceeded up to giving a kiss in the face of the King Shahrayer. In between these happenings Shahrayer heard the saying of Shaharzad: "Is it possible that we get down to the Earth and live with human being? But Shahrayer did not reply to her question. Shaharzad illustrated elaborately in a rhetoric manner that she loves him to extend a mother love her son, a sister loves her brother, a lover loves her beloved. As per her intention concerned she told that, I want whatever a mother wants for her sons, whatever a sister wants for her brothers and whatever a lover wants for her beloved." On this condition, the King replied in a negative way but Shaharzad was laughing at that moment. After that Shaharzad asked Shahrayer on the different topics related to them where Shahrayer was replying to her at a possible extend.

After a long discussion and conversation among them, the two lovers got sleep. But Shahrayer directed his ear to Shaharzad’s bed to hear anything more. But he could not hear anything from Shaharzad. Then the novel goes to another chapter in accordance with the story and a new dimension starts from this chapter four of the novel *Ahlam Shaharzad*.

The King was waiting when he heard to so me one to say: after the 11th night Shaharzad said: After that the King directly heard the soft and delicate sound of the Queen where she was narrating the apprehension of the ministers of Tahman Ibn Zahman. After that, Tahman Ibn Zahman made her daughter and discussed with her, about the state and masses,
where he added the suppression on youth, children, old man, women the property. He advised his daughter to be merciful and kind upon the victims, caused by the war. The daughter desired to reply to her father, but he was making his talk soft. Thus the kind reminded his daughter about the possible existence of harms and destruction as a result of her in justification war. The daughter assured her father that she is thinking about the matter in the same angle, as her father and she are trying to escape from war as to avoid the possible consequences. The King was always seeking reformative and measure and implementation for the Enlistment of the society. While she revealed her attitude towards the society, then she established schools to decentralize education. For the cause she engaged some of the scholars to do whatever is necessary.

The King was very happy with the decision of his daughter. The daughter was willing to wage the war at any cost and assured not to cause harm to the weaker sections, Shahrayer might not heard of this, because he was sleeping at that time. When Shahrayer opened his eyes, then he found that the room was full of the sun light. At that time Shaharzad was also close at hand on his bed. All these events occurred during this dream.

After some time Shahrayer awoke from his sleep. Then he found that Shaharzad was quite silent. The Prince asked to the Princess about the happening. Then Princess replied: “I can comfort you with lie which you do not like and with truth which you would not dare upon. Moreover, she said that, Shahrayer was most similar to the kids who give troubles to their mother and teachers.

Here in this chapter the story moves forward with a connotation, the Kings of Jinn are not similar to the King of human being. The Jinn can explore a long distance in a short while; human being can only sent letters. In such a way a contradictory comparison held between human being and Jinn community. Then on the issue of war a discussion
continues between the minister of the King Tahman Ibn Zahman and the Princess. Here the King asked his daughter about her opinion on the ensuing war. The daughter replies that, her discussion on war does not mean the wage of war in the near future. It will benefit of the community rather than loss\textsuperscript{143}. Then she summoned the minister and ordered him to arrange a meeting of war, and then the commanders, advisors and regulators gathered before the King who was more concern on internal security rather than external security. Thus a long discussion was held between the King, his daughter, his ministers and the commanders where the execution of war fare discussed thoroughly. The present masses started to discuss about the merits and demerits on the occurrence of the war when they came out from the meeting. The daughter of the King called upon her father\textsuperscript{144} and all the administrative concern whom she assured about the technique she wants to use.

Then a quake felt around the meeting which was shacked all the parts of the mansion. The King was stable in his passion, grasping all the abnormal events, natural calamities. At the same time the daughter of the King was smiling, not saying anything as though she was not experiencing anything as like his father did. In that time she did not look feared or depressed. In the mean while she told her father in a low voice: “What a wonderful seen, my father!”

The King intending to tell her something, but he was puzzled. This is the wonderful seen, the dreadful dangerous which probably bring dissatisfaction and revenge to the masses. Here on explanation appears on the natural elements, causing threats. In that situation the battalion and the commanders came forward who were looked puzzled. These peoples

\textsuperscript{143} Ibid, P- 87
\textsuperscript{144} Ibid, P- 94
said to the King that it is the magic which none could experience among Jinn or human being.

Next morning, Shaharzad did not speak anything, while Shahrayer endeavored to think over the strange story. But he could not reach, he intended to her because he could found his mind heavy loaded, not ready to think or move. His body was exhausted not able to be active. He felt that his mind became stable and his body was stagnant in his bed, where he could not move. He was trying to move like the small kids but could not move. In this situation he was apprehending on the reasons there in, when he searched Shaharzed, he found her sleeping close at him, in water, light, magic and songs all together.\cite{145}

In this chapter of this novel we find that the King is thinking over the richness which is the sorting of the Angles. The King had a long thinking over the relationship between human being and richness. He called human being to get benefited from wealth. He asked man King to seek benefit during non-sleep moments as he gets benefit in sleep moment. It is happens to a few numbers of people to be happy in their short life span, so, gather wealth with all the efforts before you loss the change.\cite{146}

Then the King found that Shaharzad sitting beside him, staring to him as he started to her earlier.

After a long while they stared, both the King and Princess started to kiss each of them for a long while. As though the two lovers reached to a pleasurable island and they continued loving each other while they could not say anything to each other unusually. If the conversation in code of body language is translated into general language, then it would

\cite{145}Ibid, P- 98

\cite{146}Ibid, P- 99
be come out that, Shaharzad is saying to the King with all the praise and happiness, the interaction between them, while Shahrayer would be saying the same thing facing and describing the aspects of his good fortunes with her interaction. Then a conversation occurred between the King and the Princess over the sound of some imaginary themselves, who had a good relationship with the King. But as for the statement of the King he left all of them and now he wants the Princess only.

Shaharzad and Shahrayer were extreme position of love. They can not miss each other. Thus Shaharzad said that: “She combined the death and the King together. Shaharzad said that she can not live without Shahrayer. She would be dying, without him. Then the King heard the speech of the Princess”. The King said that a delegation of the King Tahman Ibn Zahman came to him and said that it is a magic which has not had any solution so far in relation to human being or Jinn.

The King said: “Yes, of course, it is a magic which has neither beginning nor any end. The King desire to get an answer from his daughter but she was silent. Then she said in confidence that of course, it was a magic which was unclear.

The King said: “when the magic will be clear and precise!! The daughter replied: There is an intention between us and the magic O my father. It is mandatory to disclose the fact. The daughter put forward the statement that they must have to do, other than the acts desired by their enemies and their enemies would not do what they dislike.

Then we find one of the commanders asked to the Princess about what to do from that day, in relation to the need of the country and what would be done with the arms and ammunition? Then princess replied: "The soldiers are means of escaping from war not to compromise it. The

\[147\text{Ibid, P- 114}\]
commander asked again to the Princess: "will we understand that the Princess is exempting us from the troubles of war and battles?"

Then the Princess replied that you should never understand this, because I shall not exempt anyone of you from battle and war. I do not invite you towards decrease in the states of soldiers, arms and ammunition. But you go to your respective duties and obligations and thus the commander did accordingly. Then the Kings asked to his daughter, "would you expose before me, the intention and secret behind all this things, O my daughter?!" I do not think about the matter which will remain confined to us and vague to our enemies. This evaluation made by King was evaluation and suitable.

One day the King confronted to the soldiers and commander and said, I gave all the responsibility of the state to my daughter from today and she will guide and order you as her desire not as I desire. Then the King got up from his seat and made his daughter seat on his chair and the news was spread in the country. After that, it was observed that the Princess ruled the nation more officially and more perfectly.

In the next morning, the King met Shaharzad, but she was not willing to talk unnecessary speak. There was long discussion between Shaharzad and her father. Shaharzad had a lot of fear and a little hope. Then the King exposed all that happen between him and her in many a night.

After that the Princess herself felt in her mind, about the reality of what happen between her and the King. She could not come to a decision weather she was sleeping or without sleep. On the other hand Shahrayer was also in confusion about the existence what he observes throughout the night.
The King spent a lot of time disappearing from the world and being present before her where he enjoyed all he possible love and affection from the Queen and the Queen also gave him all the refreshment.

Shaharzad got up and caught the hand of the King and made the King sit on his seat and she also sat beside him with every love and affection. She was asking the King in most submissive way: "Do you think, my lord that Shaharzad performed her promise fully?"

Then the King looked at to her but could not reply anything: "What is that? Where am I?" But the prime official came to him and saluted him and said: "I think our lord has spent pleasurable time."

Thus we find in this chapter that the King went to his bed. And he got sleep without getting disturbed by anyone because the mind of human being is multidimensional and its capacity to hold the astonishing thing is limited. That night the mind of Shahrayer grasped more astonishing things. Then he could able and intended to live a life of an intellectual, submissive and peaceful man. Though he was sunk in sleep, forgetting his mind and his mind forgot him, but he could not get relief of the thinking about Shaharzad and soon he started to thing about the Queen. So, the King got up and went to the room of the Queen and entered into the room with silent and soft mood and sat on his seat as though his relation was not disconnected. And he heard the calla in a sound after one thousand on the 14th night Shaharzad said.

After sometime the sound was cut off by the speech of Shaharzad when she told that the beautiful Princess denied all the proposals of the Kings of Jinn. The ministers and the neighbors of the Queen tried to make her alert of the Kings and their secretaries, but they were unable to convince her. She said to them that her father did not allow her to accept

\[148\text{ibid, P-134}\]
the son of the Kings. Thus she reminded the saying of her father, which is relative to this matter.

Then the daughter of Tahman Ibn Zahman (Shaharzad) displayed her submissiveness before her father and showed her agreement with all the proposals and advices given by her father. Then Tahman Ibn Zahman again says to his daughter being astonished that how she would maintain these things. The daughter replied I shall do it as I done earlier. The King Tahman Ibn Zahman could not get the theme of his daughter and said that your matter is not clear. Then the Princess (daughter) gave the clarification to her father that “my father, you know whatever I am doing and you advised me of all the things to get aloof from all those Kings. Even if they wage a dark war was occurred against me”.

The Kings loved her and proposed for marriage, but she was not agreeing. By reminding all the things, Shaharzad assured her father that she is following her father in all steps. Moreover Shaharzad discussed in detail about all the intensions, targets and results would be made from the interaction with those Kings to her father. Thus she demoralized and criticized the correspondence of the Kings and said that they are not performing the duties levied upon them by the Kings in a proper matter. She also assured her father that she can understand more, what her father make her understand. And in this context the daughter of the King expresses here sincere affords about the duties of the country and the masses. And she will be performing her due mandatory accordingly, in terms of managing, regulating, and running the government and the ministers. During their conversation, the minister entered into the room and heard all those things. He said that her enemies are more concerned about their groups and delegation to you and how to receive you. Then the ministers replied that it is easy my lord, the King will receive (welcome) you as they do in the cases of the other Kings and it is
customary and tradition. The Princess could not do anything but laughed and said Mr. these rascals and frauds, they would be treated as they deserve and you should do accordingly.

Then the ministers replied to the King that as per the intention of the Queen, the prohibited rights of the nation is returned to them as well as their liberty. Because the Princess issued the order to her nation and to the other nations regarding to the matter of the Kings and commanders who desire her with some confinements, she desires. She also declares that she would be angry with the violators of rules.

Moreover the minister spoke that the Jinn nation on that behalf celebrated wonderful festivals. Thus an interaction started between Jinn and human being where human being commits mistakes at times in judging them (Jinn). It is the source of disputes in structuring the administration and the bad relationship between rulers and rules and between nations and states. In this way, the minister had a long conversation on the relationship between Jinn and human being.

Then we find that Shaharzad could understand this in the morning and abstained from more talks. The King could do out what he promised to do moreover he went to the garden as usual without looking into the windows of the room or looking into any part of the mention pretending to think over what he heard, witnessed and informed. By the time Shaharzad met him and could grasp all that they talked on.

The King spoke in a fearful sound as though he was coming from distant: “What a surprise! I am hearing the voice of Princess. On the reply Shaharzad said her, beautiful name is not a new name and it will have term shortly.”

\(^{149}\text{ibid, PP- 141,142} \)
3.4.2. Technique of Taha Husain’s novel *Ahlam Shaharzad*.

Taha Husain used a good technique in the novel *Ahlam Shaharzad*. Writing style of Taha Husain is an involuntary one which he sets up as the model of all literary creation-like as short stories, novels, drama etc. He wrote many novels. Among them *Ahlam Shaharzad* is a famous novel which he wrote in a good style way. The writing style of the writer in this novel is a fantastic one. We have found that Taha Husain who exerted his mental ideology and thinking in the writings of the novel *Ahlam Shaharzad*. Writing style of Taha Husain in this novel is most appropriately entitled as “the method of picturisation”. Because, Husain mainly used its writing style about the picturisation by simple words and sentences. Taha Husain representing the successive of the novel in an easy manner. These are sometimes took the shape of an external sensible concept of the novel where as some of them got internal as well as mental atmosphere. Some of them are used the pasteurizing meaning of its idea clearly. Dr. Taha Husain gives a clear Pen-picture of the symbol of love of a father rendered to his daughter which has been seen of his novel *Ahlam Shaharzad*.

Taha Husain wrote his novel *Ahlam Shaharzad* in a dramatic style. Taha Husain started and completed this novel in a dramatic way. In this novel *Ahlam Shaharzad* he took the help of a story revolving around the dreams, which a Jinn King saw for a long nights.

The dream continues for a long years. This novel is completely fictions, dealing with the disputable matter between the human being and Jinn community in a dramatic style. The main characters of this novel are- Shaharzad, Shahrayer and the King Tahman Ibn Zahman. The writer Husain portrayed their picturisation in this novel in a dramatic manner. The writer described their conversation in the form of narrative and
dialogue system. These makes this novel of Taha Husain is an excellent one. These styles which are used by Husain are increasing the beauty of the novel. His novel is composed in an appropriate and suitable language. It can be said that the novel Ahlam Shaharzad is an appropriate example of the writing style of Taha Husain.

The novel Ahlam Shaharzad of Taha Husain is an excellent works. By this novel Taha Husain spread out the ancient culture and tried to develop the people in every spare of life. He eradicated of dis-similarity among the nation by his writing style in this novel. Moreover it is a natural result in this context which we confront in our life. There were many nations which preceded us in the modern period in relation to development. Those nations put forward in line which we cannot disconnect it. The writer Husain, helping these things with practical sing, he wrote this novel.

We have found that the novel Ahlam Shaharzad of Taha Husain is a historical novel. In this novel he wrote some nature of human being with the fantastic art and technique. He took the help of some earlier natures of the people, but he picturising it by modern style. Taha Husain has some extra ordinary writing styles which he creates this novel in an artistic narrative and dialogue styles.
3.5 Theme and technique of Taha Husain’s novel *Al-Adib*

3.5.1. Theme of Taha Husain’s novel *Al-Adib.*

*Adib* (A Literary Man) is another novel written by Taha Husain. This novel was published in 1935 A.D. This novel deals with an unstable personality whose mental health deteriorates until he becomes totally mad, showing severe symptoms of mania-depression and paranoid schizophrenia. But Adib’s mental history is not the main interest in the book, at least not in the first half (Chapter 1-10, roughly speaking). In fact this half can be regarded as the supplement of the author’s autobiography *Al-Ayyam.* Though it is known as *Adib* rather than his friends, the narrator, Taha Husain was the central importance in the book. It chronologically which follows the first part of *Al-Ayyam*150. Since Husain refers to his days at al-Azhar and the Egyptian University. According to the Egyptian writer Abd al-Muhsin Taha Badr, this book would be gratuitous to consider as the part of *Al-Ayyam.* Furthermore, Husain’s primary intention in writing *Adib* was not to relate the rise and fall of one of his colleagues. Jalal Shuayb was a close friend of Taha Husain whom he knew from at the Egyptian University and late at the Sorbonne.151 Jalal Shuayb lives in a village which was not far from Taha Husain’s house. Both of them were attended or read in the same *Kuttab.*

After finishing high school, Shuayb worked as a clerk at the ministry of works. Then he entered the Egyptian University to further his studies. There Taha Husain and Shuayb became very close friends. There Taha Husain learned the French language and literature from his friend

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150 See Badr, P-315.

Shuayb. Husain called him *Adib*. *Adib* is an old acquaintance of the narrator’s elder brothers and used to live in a village on the outskirts of their home town and is also a fellow student of the narrators at the old Egyptian University which as we have seen. At the University, Taha Husain is being friend by Adib, an ugly, valuable loud voiced young man who shows no respect for anything, except literature. Though Shuayb had an ugly face and a distinctive raspy voice, he was an industrious student and a voracious reader, distinguished by a keen and inquisitive mind. Because he wrote much but did not try to publish his writings. Taha Husain called him an Adib. Moreover Adib’s views on literature and education, on Azhar as a centre of learning and on religious Sheikhs are more or less similar to views Taha Husain holds in *Al-Ayyam* on such things and persons. Further more the book includes longish reminiscences (mostly by Adib) on life in Taha Husain’s home town and fresh impressions of it gained through an up-to-date visit (paid by Adib). There is also a fair amount about Taha Husain’s difficulties with Al-Azhar, his early days at the Egyptian University and his mission to France.

*Adib* is presented to us as someone who is possessed with literature and is constantly exposed to thoughts and impressions that press on his over active mind, in wakefulness and in sleep. He has a strong personality, despite his sensitivity. He is prude to self-absorption and Obliviousness of the rights and needs of others. When Shuayb won a scholarship for study in Paris, then he returned to his village to prepare for the journey. From that point of view, Husain relates a story supposedly based on Shuayb’s correspondence with him. At the end, he says a French female friend of Shuayb handed him a bag containing letters and other written materials. Taha Husain claims he tried

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152 Taha Husain, Al-Adib, Cairo, 1935, PP-9-10
unsuccessfully to publish the letters. Then incorporated the information gleaned from them into the information gleaned from them into the book. Then Taha Husain gathered all of them and published it in a book form which is known as Adib. When the Egyptian writer Fuad Dawwara asked about the papers mentioned at the end of Adib, Husain answered that the whole episode was fictious. There was some information (about Shuayb) which I preferred to write and publish myself and attribute it to this noble friend.

The novel Adib describes some experiences of Taha Husain and Shuayb. They shared and compare academic life at the University and al-Azhar. It was very difficult for a young Egyptian man to adjust with the European culture and way of life. European culture and way of life was totally different from the Egyptian life styles. This novel is the only story of a confrontation between East and West. Shuayb was unable to adjust to life in France, fell as its victim. Taha Husain, he himself also studied in France. But as Taha Husain has firm moral standards, he was adjusting with them. He was able to overcome the harmful temptations of life.

When the University announces that a number of students are sent to France at its expense. Then Shuayb spares no effort to ensure that he is included in the first mission, and he succeeds.

But unfortunately one of the University’s rules is that only single man should be sent to France. Adib or Shuayb could keep his marriage secret, but he prefers to repudiate his wife partly. He does not wish to be untruthful to the University authorities. Because he coolly anticipates that he will succumb to temptations while in France, and would rather his wife was not involved in his sins. Although he feels kindly towards her and he must send her away without a word of explanation. She was very simple, illiterate, provincial woman who could not understand his complex motives.
When Shuayb came to know that the scholarship will give only for unmarried students, then Shuayb takes his decision to divorce his wife to qualify for a scholarship (open to non-married students only) for a higher degree in France. For the sake of self-cultivation he sacrifices her. Shuayb sacrifices his life for a beautiful woman with a rare capacity for altruism, which he says he loves and who has accepted him as husband, though his own cousin refused to marry him because of his ugliness. And he gives suitable reasons for this which is hardly satisfactory. He says he does it because he is not sure that he can remain faithful to her when he goes to France.

The novel Adib examines Shuayb's moral conduct and his sense of morality. There was a conflict between good and evil, faithfulness and hypocrisy, altruism and selfishness is depicted in his endeavor to gain the scholarship to study in France. Because one condition which I have earlier mentioned that the applicant should be unmarried. Shuayb told the Ministry of Education that he was single, though he was married to Hamida, an affable, attractive country woman of strong character. He shamelessly divorced his wife and sent her back to her family. She was an impediment to his success and he intended to sacrifice her for the scholarship. Worse yet, Shuayb told to his wife Hamida that his decision to divorce her was evidence of his love for her, for in France. Shuayb was so weak, so that he would be unable to resist sexual temptations. His aim is going to France which was not to continue his study, but to gain a higher position on returning home. He did not show any remorse and admitted no wrong in discarding or reject his wife. Taha Husain believed that his friend's action was unethical and there was no need for deception. But Husain further believes that Shuayb never change his mind. He merely said that as an Azharite he thought indulging in the immoral ways of European life was sinful and, cutioned Shuayb of its tragic
consequences. Jokingly, one day Husain cited the words of a strict Azharite: "He who goes to France is either a Kafir (Unbeliever) or at the least a Zindig (Free thinker, atheist)."  

In this novel, Shuayb lied to himself when he said he loved his wife Hamida so much that her shadow would never leave his memory, even when he was aboard the ship bound for France. But when Shuayb lived in Marseilles then he forgot the broke hearted Hamida. There he faced a new life of pleasure with young French women. He had his first adventure there with a maid servant at the Hotel in Marseilles. In Paris, he met Hellene and was drowned in pleasure. During the First World War the French government asked the residents of the city to decide whether to stay or leave. Then Shuayb chose to stay because he loved the city as well as Hellene who lived in that city. From this point we can understand that Shuayb showed signs of mental instability and was nearly insane. He even blamed Hellene of reporting him to the Allies as an enemy and later lamented that she had left him. At that time he was engaged in love to the daughter of Sorbonne professor. Though he loved Paris, he identified with the Germens and felt persecuted. Because he believed that everyone in the city was intriguing against him. He even violated or rejected the Egyptian governments order to return home. He strongly said that it was his destiny to remain in France. At last Shuayb became hopelessly insane. Taha Husain was also in Sorbonne. Hellene handed him Shuayb's bag of papers, with the hope that some day Husain would publish them. Years later, when Fuad Dawwara asked him about his friend Shuayb at the end of their friendship and then Husain responded that Shuayb indulged in drinking became insane and eventually died of paralysis.

\[153\text{Ibid, P-85}\]
Shuayb has qualms about his treatment of her while he is on his way to France. But he no sooner lands at Marseilles than he finds the temptation he expected in Fernando, a chamber-maid in his hotel. He takes her to Cannes on a round of pleasure, but the affair ends unhappily. Disillusioned and ill Adib goes to Paris.

His correspondence even with his family becomes irregular. But he informed to his family that he is working uncommonly hard and doing uncommonly well at his studies. When War breaks out and the Paris is threatened then all the Egyptian people were transfer their living into their homeland. But Adib chooses to remain in the city and share its dangers even as he has shared its delights. Besides, he does not want to be separated from Hellene.

Alternating between extremes of cheerfulness and depression, at times giving complete satisfaction to his professors and at others abandoning all study for Hellene’s sake, he becomes increasingly unbalanced. Identifying himself with Germany, he finds himself mercilessly persecuted by the French press. In his last letter to Taha Husain, Adib says that it is Hellene who has turned the Allies against him, because she has discovered that he has become engaged to the daughter of one of his professors.

A year later, having despaired of Adib’s recovery, Hellene sends Taha Husain voluminous papers which her lover left in her keeping. Now he has been banished from the University. Taha Husain has found time to go through these papers and he has discovered in them literary pieces unequalled by any contemporary writer.

In the first half of the book there is very little understanding of Adib’s mental health, no real anticipation of his eventual mental breakdown. In this novel Adib is introduced merely as someone with an overactive mind, general ebullience and promising literary powers. He is
like an eccentric of resonant guffaws and unceremonious manners who wishes to be the different from ordinary people. He has made the anti-social choice of a remote hill-top domicile (and nocturnal literary temple) to which he escapes from the hubbub of Cairo where he has to work as a clerk by day. Incidentally, there seems to be a trace of the Maqamah in the first half of the book. It shows us an amazing and roguish character who is possessed of a great literary skill through the eyes of an admiring narrator who is somewhat overcome by his greater personality and astonished by his eccentricities. Their relationship is one of a mocking and irresistible master and a dazed discipline trying. But it was unable to resist the master's away over him.

In the second half of this book we see some concentration on Adib's mental health. Earlier Adib divorce his wife giving by suitable reasons. It is true that he strikes us as very old indeed. But at least at the time, it seems to bear more on his moral than his psychological make up. But even here the novel is rather lacking in psychological analysis. It is true that the author narrator makes Adib who give us good descriptions of his (Adib's) states of mind, eg his sense of guilt for divorcing his wife, his memory of her which starts to haunt him immediately after she leaves his house, during his voyage and for the first few weeks. After his arrival in France, his profound self-contempt and his conviction that is doomed to be a life of sin and degradation.

3.5.2. Technique of Taha Husain's novel Al-Adib.

Taha Husain uses various types of techniques in his novel Al-Adib. This book is connected with his autobiography of Al-Ayyam.

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154 Ibid, PP-11, 13

155 Ibid, pp-139-142,166
Chronologically the novel *Adib* follows the first part of *Al-Ayyam*. In fact *Adib* is not an autobiography, not even in the rather indirect form Taha Husain used for *Al-Ayyam*. It is a novel in the form of letters, about an Egyptian student in Paris who has to repudiate his wife in order to qualify for a scholarship abroad. He corresponds with a student at the Azhar who is going to attend lectures at the new Egyptian University. The protagonist has little success in his studies, gets himself involved in all kinds of love affairs and finally becomes so deranged that he has to be admitted to the mental asylum. The book is one of the many variations on the theme of the Eastern Youth in Europe. The autobiographical element is only indirectly present: the Azhar student to whom the letters are directed and who letters becomes a student in Paris himself, without perishing, is obviously Taha Husain himself. The book suffers from certain long windedness and the story is a bit tearful.

But the book or novel does not offer a close analysis of the circumstances that lead to Adib’s mental breakdown. If we analyze the novel then we found that the each circumstance is related to another as links in a chain system. For Adib, he gets over his feelings of guilt and his presentiments about the future. He extended to manages his work hard and achieve a great deal during his first two years of study in France. Then the Great War breaks out and war conditions seem to bring out a latent tendency in him to fluctuate between extremes of self-indulgence and self-regimentation. But we are not shown how this happens or why this self-destructive tendency in him remained dormant during his first two years in France. And why it erupts when it does and in what way and to what extend the outbreak of the war plays a role in its eruption. Adib himself refers to the fact that his chaotic Egyptian upbringing (Nashati fi Misr Nashah Ghayr Munazzamal) rendered him unsuitable to live in a
society like Franch Society.\textsuperscript{156} But, again this factor becomes apparent in him after he has actually succeeded in going through two fruitful years in France. A crucial event must have happened or a crucial point must have arrived causing a change in him. But we are told nothing about such an event or such a moment either by Adib himself or by the narrator. It is the oversight that one impression of the book does not do enough as regards the analysis of Adib's mental breakdown.

The author narrator has been on the whole content with passing Adib's own description of his feelings and refrained from commentary and analysis. It is mentionable that Adib's direct impressions, thoughts and reminiscences, spoken to his friend, the narrator, or contained in letters to him, make two-thirds of the book in its entirety. In the second half of the book which covers Adib's crucial experiences. The narrator contributes mere 5 or 6 scattered pages (nearly wholly of information not analysis) out of nearly 100 pages. It is relevant also to raise the question "why is the letter writing one-sided in the novel?" whether or not the narrator was concerned enough to answer his friends letters. As far as the novel we read is concerned the "Correspondence is really unilateral. Thus, the author has, by default, caused Adib's to be his own and only potential self analyst. But self-analysis is an extreme difficult task which any mind, let alone an agitated one, can perform only to a very limited extent. I have said 'potential' because even though the author-narrator denies himself any opportunity to analyse Adib's condition, he does not offer us much analysis through Adib either.

Like \textit{Al-Ayyam}, the novel \textit{Adib} lacks developing characters; Husain sets forth the whole story of Shuayb in a technical way Shuayb had planned differently in the novel which Husain portrays in a good style.

\textsuperscript{156} Ibid., p. 69
Shuayb's downfall could have been the subject of a powerful novel in our current understanding of the genre. Actually Taha Husain he himself is played the main role in the whole story of the novel Adib in case of Shuayb. So, it is a party autobiographical and partly analytical novel. Husain's excellence lies in his poetic style and his elegant words, which make the novel as expressive as a well-crafted novel.

3.6. Theme and technique of Taha Husain's novel *Shajarat al-Bu’s*.

3.6.1. Theme of Taha Husain’s novel *Shajarat al-Bu’s*.

Taha Husain’s novel *Shajarat al-Bu’s* (The Tree of Misery) is a fantastic one. This novel was published in 1944 A.D. The writer Husain describes in this novel about the detailing life and misfortunes of an Egyptian family in the late nineteenth and carries twentieth centuries. Some critics say that Husain’s this work falls short of the standards of generation’s novels. He compressed time and the rapid in this novel which almost perfunctory treatment of the vicissitudes of the third generation. The intention of Taha Husain was clear, whether the reader believes him or not-Husain says that, “I have followed the life and misfortunes of this family closely, with utmost care and precision and thought it work recording”. According to Kamal Qultah, Husain’s son Munis told him that *Shajarat al-Bu’s* is based on Husain’s own family.

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157 Taha Husain, *Shajarat al-Bu’s*, Dar al Marif bi Misr, Cairo, 1944, P-12
The story starts towards the end of the nineteenth century. The main theme of this novel is Bu’s which permeates the whole novel and affects the lives of the character. Abdur Rahman and Ali were two traders. They were very close friends. Both of them are devout followers of a Sufi Sheikh who lives in Ali’s town. Khalid was the son of a rich merchant Ali who was very pious Muslim person. Khalid was studying about the religion under the Sheikh of a Sufi brotherhood. The Sheikh commands that Ali’s son Khalid be married to Abdur Rahman’s daughter, Nafisah. Following the Sheikh’s advice, Khalid marries, Nafisah, the daughter of Abdur Rahman, a rich merchant and a close friend of his father. The girl Nafisah was exceedingly very ugly to look at. But the Sheikh’s wisdom is unquestioned except by Khalid’s mother, who predicts that the marriage will “plant a tree of misery” in the family of Ali. Abdur Rahman and Ali were two merchants and close friends. Lastly they arrange the marriage of Ali’s son ‘Khalid with Nafisah. Nafisah was Rahman’s ugly daughter. Only Khalid’s mother objects for the purpose of this marriage. But she does so in vain. Through she tells her husband that if he lets the marriage take place, the husband will be a planting a tree of Misery in his household. After some days the marriage was take place between Khalid and Nafisah. But unfortunately after the wedding Umm Khalid or Khalid’s mother was died, perhaps out of frustration.

After the marriage between Nafisah and Khalid, Nafisah gives a very beautiful daughter, Samihah. After the new born child, Khalid now starts to see how ugly his wife is and wonders how she could give him such a beautiful daughter. The new born child makes him cruel comparisons between mother and the daughter. When he points out the strange contrast to his wife, she is deeply hurt. Then Nafisah gives Khalid another daughter, Jallanar who is as ugly as the mother, is, and so Khalid is even more aware of his wife’s ugliness. Nafisah senses this and again it
hurts her so much that she becomes insane. Nafisah was unable endure feeling alienated from her husband. Khalid begins acting as if possessed by a demon.

The Sheikh arranges that Nafisah’s father should look after Nafisah and her two daughters as long as the father of Nafisah lives. After the deaths of Nafisah’s father, his fortune comes to Khalid that he might provide for them. According to the Sheikh’s counsel, Nafisah’s father decides to take his daughter Nafisah and her two little childrens under his own care. Nafisah’s father also declared that he will leave his fortune to Khalid, husband of Nafisah to look after them when he dies. Their Sheikh sanctions this plan and Khalid accepts it. Nafisah and her two small daughters were living in the house of Nafisah’s father, Abdur Rahman. But unfortunately, Nafisah’s father, Abdur Rahman died in the next year.

Just after the death of Abdur Rahman, his friend Ali suffered at the hands of foreign traders. These foreign traders were very much clever that the local merchants can not compete with them. Nafisah and her daughters come back to live again in Ali’s household. The Sheikh asked Khalid to divorce Nafisah and marry Muna, the beautiful daughter of the wealthy and pious Masud. According to their Sheikh’s advice Khalid divorce Nafisah and marries Muna, the daughter of wealthy and pious Masud. At the time of weeding Muna has several children along with her and marries Khalid. Salim was the cousin of Khalid. Zubaidah was the wife of Salim. Zubaidah the witty and kind hearted wife of Salim has a good relation with Nafisah the wife Khalid. Lets it be known that when the time comes her son Salim will marry Jallanar, Nafisah’s ill-favored daughter. Jubaidah loves Salim very much from her childhood.

The beautiful daughter of wealthy Haji Masud, Samiha marries a rich old man but is quite miserable. Meanwhile Jallanar becomes the family’s maid, looking after her father his new wife and their children.
Jallanar was betrothed as a child to her cousin, Salim but repulsed by her appearance; he married her half-sister Tafida instead. Muna learns that her own children must also one day taste the bitter fruit of the tree of the misery. Tafida similarly is miserable in her marriage.

Both Khalid and his cousin and close friend Salim then become clerks in a government service, at a salary of four pounds a month each. Salim is married to a sensible and witty woman called Zubaydah, who has always been kind hearted to Nafisah. Nafisah promised that her son Salim will one day marry Jallanar.

When Abdur Rahman dies, it is found that he has left little money, for of late the market. He has been invades by foreign traders who make their shops very attractive and use methods that the old fashioned traders do not comprehend. Ali’s business has also suffered. And in his old age he has taken to marrying repudiating as many women as he can. At last he is finding it difficult to provide for his many children. Therefore the Sheikh commands that Khalid should provide for Nafisah. But Khalid also should repudiate her and marry Muna, daughter of the wealthiest trader in the region.

That same year the old Sufi Sheikh dies and is succeeded by his young son Ibrahim who is very ambitious and rather worldly. Eager to extend his influence, the young Sheikh secures for Khalid a better position in a different region. The young Sheikh finds a better job for Khalid in a neighboring town and sends him there to secure a foothold for himself in that town. For a while, Nafisah and her daughters remain with Salim. But when her madness becomes suicidal and uncontrollable, she is returned to Khalid’s house. Nafisah and her daughters say behind in Zubaidah’s care. But under Zubaidah’s care she gets worse and so she along with her daughters has joined in the house of Khalid.
Years pass unlike Salim; Khalid sends his sons to Modern Schools and follows modern trends himself. Khalid has taken to “European” ways, strains his resources to send his sons by Muna to new-fangled schools. And he has the satisfaction of seeing most of them rise above his own beginnings. But of course he neither educates his daughters nor makes provision for any that might remain unmarried. Jallanar works very hard looking after her half sisters and brothers. While secretly she looks forward to morning Salim as arranged. But Salim is not interested to marry Jallanur. He tells his taken that he does not consider himself obliged to marry her. His attitudes here marks one of the differences between his generation and that of Khalid, who has agreed to marry a girl chosen for him by his father and his father’s Sheikh. (Incidentally, in terms of its being a novel about several generation. The Tree of Misery is obviously a precedent of Mahfouz’s Trilogy) But neither the girls nor her father are told anything about this development. The once considerate and kind hearted Muna, now mother to four daughters of her own. She changes her attitudes towards Jallanar and treats her as if she was a servant. But Jallanar’s own mother, Nafisah was living a distracted life. She is shocked out of her distraction by Jallanar’s persistent and sometimes almost violent appeals for sympathy. Eventually Salim decided to marry Tafidah, Muna’s eldest daughter. Muna have a little consideration for the poor girl’s feelings. Even she decides that Salim’s original finance, Jallanar, should look after the young couple, Tafidah and Salim. But Nafisah was unable to see her daughter suffering all this humiliation. She requests that she and Jullanar be allowed to go and live with her other daughter, Samihah who had married some time previously. Muna allows her to go but keeps Jallanar whose services she says she cannot dispense with.
Year passes, and Muna finds herself a widow and her daughter’s miserable divorced, widowed and unmarried women. She blames it on what she calls Jallanar’s evil eye. But her own daughter, Tufidah, once puts it to her that perhaps her own injustice to Jallanar is to blame. Jallanar herself hears this but says nothing. In a few days she dies.

Nafisah leads a negative and marginal life in his household. Samihah is happy enough until she is married fifteen years to an aged widower. And she proves unfortunate in her children. Because most of them/children die young, and others are unkind to her. But Jallanar she is only hardworking and uncomplaining. Unfortunate her step mother, who now has six sons and four daughters of her own, drives her increasingly hard, especially after the birth of her first daughter. Jallanar has only one thing to look forward to: her marriage to Salim, whom she loves.

But there have been changes in Salim’s household. Zubaidah has died and Salim has taken the view that schooling is not meant for children of present stock. Therefore, he has apprenticed his son Salim to Cobbler. Salim envies the education given to Khalid’s sons and rebels against the way his father ordered his life. He decided to marry not Jallanor but Muna’s eldest daughter Tafidah.

Jallanar receives little sympathy from Muna in her sorrow. But the tree of misery soon extends over Muna and her own daughters as well. The day comes when Muna finds herself surrounded with sobbing women, all unmarried or divorced. Muna hints that their misfortunes are due to Jallanar’s envy. Jallanar thereupon retires to her room for a number of days. She comes out of it only on her way to rejoin her father “where there is no envy or hatred or enmity.”

The novel ends with the women, ‘now old widowed or divorced lamenting their fates Muna tells Tafidah the cause of her misfortunes is envy. Because Tafidah married the man Jallanar was supposed to marry.
When Tafidah admits that she has taken what does not belong to her. Jallanar retires to her room for several dares, leaving it only to rejoin her father “where there is no envy, hatred, gossip or condemnation.” The novel’s pallid ending implies that Jallanar has resigned her to the fact that, being ugly like her mother. She is destined for a miserable life. With marriage out of the question, she has no alternative but to accept her lowly station in life. Simultaneously, she represents the bitter fruit of the true of misery, as her mother was the cause of its planting. The novel is marked by emotional and psychological insight of deep familiar misery.

It is not always easy in The Trees of Misery to know who is in actual fact speaking, whether we are dealing with the author’s own voice or with a given character’s thoughts that are being conveyed to us the author. This is made more difficult to judge because the author’s tone itself varies from the ironic to the lightly humorous, to the distinctly critical, to the sympathetic, to the neutral. I shall give here some examples. Here the text begins in a neutral vein (in the sense that the author is merely passing on to us the way the character feels) or slightly ironically and then it passes on to the mere statement of the factual:

Khalid’s mother did not attempt to set her son against this arranged marriage: it wasn’t for her to do anything like that. A wife was thought always duty-bound to obey her husband. However she did not deceive her son. She never commended to his intended’s beauty, but
rather she told him young men should not look for beauty as the most important thing in their wives.\textsuperscript{160}

But although the atmosphere is rather tense (they are faced with the matter of Nafisah’s insanity) and although the author is generally respectful to the old Sheikh, he is quite prepared to present him in a comic light. The Sheikh bent his head reflectively and started to mutter and the huge beads of his rosary started to pass between his thumbs and forefinger and to drop one by one, each on the other. But soon the author Taha Husain resumes his serious vein and continues the same passage:

\begin{quote}
When the Sheikh finished study he raised his head and said to Ali, ‘The Lord is my only guide. Go, my son, to Abd ar-Rahman and tell him about his daughter’s illness, for ought not to be kept in ignorance of what has happened.’\textsuperscript{161}
\end{quote}

But such criticisms and ironies apart, the author Husain seems quite sympathetic also. He frequently shows the Sheikh in a favorable light. Husain also indicates his sincere, piety and his deep concern with his followers’ spiritual welfare\textsuperscript{162} and his hospitality especially to the poor.\textsuperscript{163}

This two-sided approach to the community on the part of the author, in conjunction with the omniscient author’s method makes his tone as regards particular scenes and situations of the novel sound rather ambiguous. We see in Husain’s novel \textit{Shajarat al-Bu’s} that- “No

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\textsuperscript{160} Taha Husain, \textit{Shajarat al-Bu’s}, Dar al-Marif bi Misr, Cairo, 1944, P-22
\textsuperscript{161} Ibid, P-44
\textsuperscript{162} Ibid, PP-34-35 also 119
\textsuperscript{163} Ibid, PP-72-73 and 78
sooner had Khalid reached his home town than he hurried to visit the Sheikh. He then would visit the Sheikh frequently seeking his blessings and the tranquility that God grants to His creatures, which fills their hearts with mercy and compassion and security and steadfastness and the author uses his technique to understand us by the following passage—

Whenever Masud heard a tradition of the prophet from the Sheikh, he would wait for a chance to see him in private where, with a smile on his face that would reveal his pearly teeth and with tears that would bathe his eyes but not actually fall, he would repeat to the Sheikh the tradition he had heard from him and learnt by heart.

3.6.2. Technique of Taha Husain’s novel *Shajarat al-Bu’s.*

Taha Husain uses various kinds of techniques in his novel *Shajarat al-Bu’s* to understand for the common reader. We can understand this novel as a humorous or even slightly ironical presentation of the mystical aspect of the community’s life. Husain uses some stylistic techniques in this novel. The author portrays a clear pen picture of an Egyptian miserable family. The main theme of this novel is Bu’s (misery) which permeates the whole novel and affects the lives of the different characters. Husain describes in this novel that Abdur Rahman and Ali, were two close traders. They followed one Sheikh who is religious leader. The author uses a good technique which is done by the character of Sheikh. The religious Sheikh took part a good character.

^[164] Ibid, P-92
We may take it as a sympathetic portrayal of Masud’s own piety. He is presented in this novel as a very good, kind hearted and fair person. We may take it as a neutral statement of the factual on the part of the author. But all these interpretations are equally possible. And the authors own stylized writing does not help matters at all.

The author’s attitudes to the Sheikh’s divinely-imparted about the knowledge. So far as Nafisah’s marriage is concerned, the author reports to us that the Sheikh sees the Prophet (S.A.S.) in his sleep in circumstances from which the Sheikh predicts that he will die soon. He does in fact die soon afterwards.

In Taha Husain’s Shajarat al-Bu’s, it is not hard to find out that he sympathizes very much with Zubaidah (Salim’s wife) in her scathing outburst against the majority of men in her community. Husain also mentioned about their make-believe world, their hypocrisy and their inhumanity to their women bulk. One can even safely say that these are the authors words put in the mouth of his character. He can hardly be credited with such an outburst that shows not only wit and insight, but also articulateness and an analytical bent of mind:

“I have little doubt (that the majority of women will go to hell for their ingratitude towards their men); as for you, men, few of you will go to hell… for you are pure goodness. Well, this should salutary to them and it is all within your rights...Don’t you see that you overdo it when you do not only arrange this world according to your wishes, but also attempt to suit the next to your purposes.”

Moreover, it is not a really surprising novel. The Tree of Misery dictated by the author over two months of holiday, “While I was resting in Lebanon.” Because the author says in the Dedication, it is not only a mere sense of the author’s firm belief in the freedom of art and technique.
In this reference one gets from his following remarks, but also an impression of self-indulgence:

A work of art is to me what a writer or a poet produces in the manner he could and for which I recognize no norms or limits apart from those imposed on the artist by his own temperament and his own art and by these special circumstances which surround of him."

*Shajarat al-Bu’s* is a case of point for the author in where he uses some techniques. Although the book is entitled The Tree of Misery and although the histories of Nafisah and her daughters represents a considerable part of it’s interest. The Tree of Misery is not exclusively about “the tree of misery’ planted by Ali in his own household only to come very soon to sad fruition. For Nafisah and her daughters are sometimes intensely there but sometimes they are unobtrusive and sometimes we even lose sight of them altogether. The novel is, fact, an ambitious enterprise, a vast canvas showing a scene that is fairly detailed at the centre and for ground but revealing areas in the background. The author shows some hurried touches here and there until we come to parts in the far background where there is hardly a trace of the artist’s brush. Here we begin to wonder why the author has not either chosen a smaller canvas for his subject or done more work on the vast canvas he has in fact chosen. The author Husain himself seems to be uneasy about the unmanageability of his subject and tries to find excuses for his hurried pace in the last parts of this novel:

“IT is the worst of follies to try to trace exhaustively events that take place over many years. For it is impossible to deal exhaustively with events that occur in the life of one single individual, let alone those which happen to a small or a large family and let alone those that may take place

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165 In a preview of Muhammad Farid Abu Hadid, Zanubia ath-Thaqafah, No 55 (March 3rd 1942), PP-25-28
in a town, a region or a generation. One should have thought that this is obvious enough. But it is no excuse for a writer to attempt in a short novel a treatment of a subject which requires a novel the size of a Victorian "double Decker" at least.

The author Husain says in this novel that Khalid comes under the influence of the Sheikhs, whom he obeys with the utmost difference although they are not always scrupulous. Khalid shows more interest in the brotherhood than in business. His wife's ugliness at first does not concern him. Because he thinks a beautiful face might distract him from piety and the pursuit of Divine knowledge. When his father-in-law, Abd al-Rahman, wants to take Nafisah and her daughters with him to Cairo, he first seeks the advice of the Sheikh.

Hasain says that, the devil plays a big role in the novel as the source of the family's misery. Khalid tries to embraces Nafisah, but finds to his sorrow that she is only an illusion. The devil constantly reminds Nafisah of her ugliness, whispering to her that one day her husband will divorce her for another woman. She becomes so observed with the devil that she sees him in everything around her, especially her husband. She begins to hallucinate, imagining that a genie lives in the house and tells her she will soon be divorced, whereupon she scratches her face and chest, sobbing and sighing.

Husain also portrays the practice of polygamy in the behavior of Khalid's father Ali. After his wife died, he took many wives, keeping some and divorcing others, always with the support of the Sheikh. He justified his action by observing that Allah permits Muslim men to marry up to four wives. But following this structures of the Quran, he was careful to treat them justly, by providing for them equally spending a

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166 Taha Husain, Shajarat al-Bu's, Dar al-Marif bi Misr, Cairo, 1944, P-168.
novel tries to capture is described in report like statements rather than through images or events. It seems that the plot was beyond Taha Husain’s technical capacity as a novelist. The third generation hardly appears at all and the book makes the impression of having been concluded hastily because the author had lost interest.