INTRODUCTION

Arabic literature has been influenced by the Western literature in the Modern period particularly by the influence of French and English literature. This Western influence created a number of Arab critics who became famous as critics in the entire Arab world. The history of the Arabic criticism has been changed after the introduction of the Arab literary figure with the Western literary schools of thought. The change in Arabic literature was big in thought and skill among the new Arab critics who brought about large changes in Arabic criticism who were influenced by the English school of thought in criticism these were Abdur Rahman Shukri, Ibrahim Abd al- Qadir al-Mazini, Abbas Mahmud al-Aqqad and so on. The above mentioned personalities assembled in a literary movement called "Diwan movement."

My research work entitled "Diwan Movement: A critical study" for a better and comprehensive study of the topic of my thesis I have divided my thesis into 5 (five) chapters in addition to introduction and conclusion and each chapter contains some sub-chapters.

The first chapter deals with origin and development of Diwan movement in Arabic literature. It also discusses about the three Egyptian trio-poets of Diwan movement in Arabic literature and main personalities of Diwan movement. Diwan Movement is a movement in Arabic literature by a group of three Egyptian Poets, Abdur Rahman Shukri, Ibrahim Abd al-Qadir al-Mazini and Abbas Mahmud al-Aqqad, these three poets challenged the masters of neo-classicism during the second decade of the 20th century. The key point in their attack were contained in the book which gave them their name as a group Al-Diwan "Kitab fi al Adab wa-al Naqd" (Cairo 1921) the work of the Diwan poets illustrates the extent to which English literature had become one of the major reformative influences on Arab culture. Despite the

fact that several plays by Shakespeare who had been available in Arabic since the late 19th century. The Diwan group were closely acquainted with the English lyrical poetry contained in Francis Palgrave's the Golden Treasury which covered the period from Shakespeare to the mid 19th century. Diwan group derived both their inspiration and their principles and theories of poetry.

One of the distinguished features of Diwan movement was that their foreign culture was English where as even in the Arab countries controlled by Britain. Al- Aqqad led the attack on Ahmad Shawqi, the figure had of the neo-classical movement by reshuffling the lines of Ahmad Shawqis "Elegy on Mustafa Kamil" The three Diwan poets they developed poem, prose, Novel, short story, and Drama in Modern Arabic literature. The Diwan poets were instrumental in changing the test and sensibility of poets who abandoned the neo classical style in increasing number after World War I.

The second chapter deals with the impact of Diwan Movement in modern Arabic literature. In this chapter discussion has been made about the poets of Diwan groups in modern Arabic literature and sources, originality and inspiration of non-Arabs to Diwan group. This chapter also discussed about the revival of modern Arabic literature by Diwan group. The impact of Diwan Movement in Modern Arabic literature by Diwan group, like Abdur Rahman Shukri, Ibrahim Abd al-Qadir al-Mazini and Abbas Mahmud al-Aqqad, they were critics, poets, novelists, journalists, short story writers and prose writer of Diwan Movement. They criticized poetry through Diwan in modern Arabic literature. Although in their writings about poetry they expressed impatience with the restrictions imposed by the classical structure of poetic form, on the whole their voice were balanced and restrained, leaving the credence of certain significant areas of their poetry to the way to future development. A different impact was made by three Egyptians poets of a slightly younger generation, Shukri (1886-1958), al-Mazini (1890-1949), and

al-Aqqad (1889-1964). They rose to literary prominence during the second decade of this 20th century at a time when crucial transitions were taking place in the political and cultural life in Egypt. The impact of Diwan poets, they were typically representatives of the new Egyptians who came into their own after the First World War were as citizens of the new nation state of modern Arabic literature.

The Diwan poets look it upon themselves to inaugurate a new departure, deeply influenced by English lyrical poetry. They became passionate advocates of the romantic imagination in Arabic verse, and attacked loudly and bitterly the type of work written by the neo-classical poets, especially the master practitioners of that style Ahmad Shawqi. The book that gives them their names as a group is Diwan a book on criticism and literature (Al-Diwan kitab fil- Naqd wa'l Adab), published in two volumes in Cairo in 1921, although by that date a bitter quarrel had arisen between Shukri and al-Mazini so the book appeared only under the joint authorship of al-Aqqad and al-Mazini. As an impact of Diwan movement in the criticism of poetry Shukri published his writings on the poetic concept in al-Bayan, al-Jarida, and al-Muqtataf and after words in Apollo. He also wrote a forward to most of his Diwans in which he discussed poetry and poetic standards. Shukri's critical impact as well as his poetic activity was at its strongest in the second decade of 20th century. Al-Mazini had a different nature of poetry in criticism. His poetry as well as his early prose works reflects an erratic and fiery temperament. Gradually, however, this gave way to the sarcastic humorous writings which made him deservedly famous among Arab readers for several generations. His Diwan entitled Diwan al-Mazini was published in two parts. The first part appeared in 1913 with a preface by al-Aqqad. The second part appeared in 1917. It was in 1915; however that he published two critical works. Al-Aqqad was strongest and most versatile literary personality of the three poets, and his interest in poetry remained with him all his life. In

these the impact of poetry and criticism of al-Aqqad introduced the new poetic theories which he was to expound over the years. His other articles on poetry and poetic criticism and theory continued to appeare either as introductions to his own Diwans or as separate articles. The three poets came to be referred to as English school, but the name by which they are now known is the Diwan group. They were well versed in English literature and were acquainted with the literature of other Western countries. However, they might have benefited more from English criticism than from poetry and other genres of literature.

The third chapter have discussed in details about Abdur Rahman Shukri as a Diwan poet and his life and works and to his poetic vision. It has also given a clear idea on Shukri and specially the Romantic poetry in Arabic literature. It deals with Shukri's romantic imagination on socio-political aspects and Shukri's imagination on love poetry. It assessed the works of Shukri, with special emphasis on the aspect of romance in his poetry. It brought about some verses of his poetry consisting of factors of romance and analytically proved him as a romantic poet. Abdur Rahman Shukri was a Romantic poet; his main concern was in poetry than criticism. He was an innovative critic of 20th century in Arabic poetry. He was born in Egypt (1886-1958) in Alexandria. He was a member of light of the Diwan movement that heralded Romanticism in Arabic. The main exponents of pre-Romanticism were Al-Mazini, Al-Aqqad and Shukri all from Egypt. They called the Diwan poets after the appearance of their combined book on criticism called the Diwan of poetry and criticism. Shukri's first two collections of poetry (1909 and 1913) are the most traditional in style and theme and contain a number of elegies in honour of famous personalities and poems written for social and political occasions. His collection of works Diwan Abdur Rahman Shukri, were published in Alexandria in 1960. Shukri is one of the vigorous literatures when Alexandria born. He was one among the eternal personalities in Arabic literature, for his new and relevant

contribution to Arabic language and literature. He is more prominent and memorable for his poetry.

The fourth chapter deals with early life and works of Ibrahim Abdul Qadir al-Mazini and his contribution to Diwan movement. Thereafter it deals with the teaching life of al-Mazini and important themes of al- Mazini's poetry in Arabic literature. Al-Mazini was famous Egyptian poet, critic, novelist and translator of modern Arabic literature. He was born in (1890-1949) in Egypt. He was famous contributor of modern Arabic language and literature; he developed a significant feature of modern Egyptian fiction. He was Diwan poet and novelist in the modern Arabic literature. During his career as a teacher, al-Mazini and Shukri joined al-Aqqad to share interest in poetry and its criticism. Al-Mazini published an important work of criticism is called al-Diwan. By this time al-Mazini had abandoned a teaching career in favour of journalism and translation. He began also to write short articles vignettes and stories, in which his genius for character and humour were given free rein. Al-Mazini's works were gathered into several collection of which the most famous are 'Sanduq al-Dunya (1929), Khuyut al Ankabut (1931) and another is Ibrahim al-Katib (1935) a novel that al-Mazini began to serialize in 1925 than last in part and reconstructed, this work which won a prize for novel writings. Al-Mazini's two novel Ibrahim al-Thani (1943) is an important novel more significant as contribution to the development of fictional genres are shorter work which shows al-Mazini's humorous talents to the fall, Thalathat rijal wa Mana (1943) Midu wa Shurakauhu (1943) Awd ala bad (1943). He contributed too many newspapers, including Al-Dostur, al-Akhbar and al-Balagh. He wrote essays, short stories and reviews in modern Arabic literature.

The last chapter discussed about contribution of Abbas Mahmud al-Aqqad to the development of Diwan movement. This chapter also discussed

life and works of al-Aqqad and socio-political aspects of Abbas Mahmud al-Aqqad. Al-Aqqad was famous Egyptian critic of 20th century. He was born in (1889-1964) in Aswan. He developed various types of poems, prose, short story, novel and articles to the development of Diwan movement. When al-Aqqad gave up School teaching to devote his time to journalism he wrote many political articles for Wafdist Al-Balagh and later he wrote much of his literary criticism for its weekly literary supplement. Al-Aqqad developed different views on the importance of feeling in poetry in 1923, he wrote that intellect, imagination and feeling (Al-Fikhar wa al-Khayal wa al-Atifah) were indispensable to poetry feeling taking up the final position.

Abbas Mahmud al-Aqqad was famous contributor of Diwan Movement in modern Arabic literature. He began his writing career in 1907 as a journalist initially for Al-liwa but rather than for al-Dostur a mouth piece for Mustafa Kamil and his national party. In the 1920's he wrote for several other newspapers including Al-Ahram and in 1925 he became a member of the Egyptian senate. Al-Aqqad was the chief guiding light of the Diwan Movement that heralded romanticism in Arabic literature. Al-Aqqad was a prolific poet, producing collection throughout his career title including Yaqzat al-Sabah (1916), Hadiyat al-Karwan (1933) and Asir Magrib (1942). He wrote an interesting critical study 1931 on Ibn al-Rumi. Aqqad also wrote a novel 'Sara' in 1939. Al-Aqqad's contribution now mostly of historical interest, his three parts of his Diwan appeared in 1916, 1917 and 1921 respectively and were printed together with the fourth part in 1928 as Diwan al-Aqqad to the development of Arabic literature.

Besides, I have undertaken field works to many institutions and collected data for my research work. I have visited libraries of many Universities and Islamic centers. The librarian of respective library helped me

much that I cannot explain here. It is to mention that the teachers and students of each University and Islamic centers also helped me and amongst them.

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I conclude here by praising the Almighty Allah. I pray to Him for success in life forever. May Allah bless and long live all the learners and learned personalities.