

A comparative study of traditional themes And modernism (modern) in short stories Mahmoud Tey mouri And Jamalzadeh

Esmaille Eslamy*

PhD student majoring in Arabic literature, Islamic Azad University central branch of Tehran

Abstract: These two authors have followed the school of realism and have tried to shape it, Jamalzadeh as a father of Persian story writing has always been considered, because he was alone with set he was not alone. He is the one who we can speak of the emergence of realism in Persian literature. On the other hand Mahmud Timor, also known as the pioneer of short stories in Arabic Literature who turned to realism. Teymour and Jamalzadeh Both the known as students and followers of "mousiyan" a famous French author. Each of the have expressed their own deemed as way of reality. Teymouri by the expression of life Collective With the appearance of fact facade. And Jamalzadeh by the tendency to Adventure romantic stories and colorless, and aiming to thriller their own story and have attempted to choose the actual events. Both authors confronted with religion, accepted the Islam as a divine religion, But they believed in this that The religious scholars do not act on their tasks, but sometime they used religion as a means to achieve their goals.

Key words: *Realism; Short stories Mahmoud Teymouri; Jamalzadeh*

1. Introduction

Mahmoud Teymouri and Jamalzadeh are known as realisms Leaders and short stories in Iran and Egypt and these two writer have lived in a period of transition from the traditional themes of modernism, An era which. Eastern societies have shown great chance to learn about Western culture and Eastern writers and their works have been influenced by styles of western stories writers.

1.1. Research history

Although have spoken separately about analysis of short stories of Mahmud Teymouri and Jamalzadeh in Iran and Egypt. But comparative research has not been done about this subject A critics book has written under the title of the fire under ashes on critique of jhmalzadeh works .as well as bring baker also in a work titled as Mahmoud Teymour world of the novel in Egypt » has critized and studied the works of Mahmud Teymourura. In the article we are trying to answers the raised questions.

- a- What are the features of traditional and modern themes in short stories of Jamalzadeh and Teymouri?
- b- What are the most common themes in the works of of authors?
- c- What the difference is there between fictional themes of Teymour and Jamalzadeh?

In this research at beginning of each disruptions, we have brought a short summery of few example of short stories from tempura and Jamalzadeh. So

that the reader to be familiar with story framework. And then analysis of ideas and topics interested for each authors and focused and placed them under review and study.

2. Traditional thoughts on Jamalzadehes works

2.1. Farsi is sugar

On story the Persian is sugar the narrator returns to Iran after years and because of having rotunda is arrested and imprisoned there are another three more persons. In jailed and a cleric, Ramadan, and a western culture imitator.

Swain who is extremely scared approaches to Sheikh and asks him about the reason for his imprisonment, and he speaks with him with mixed Arabic and Persian .but Ramadan do not understand any things from the way he speaks. Goes to person with pergola and he repeats his question. And he speak straight forward with him. And these cusses reduce his fear. After a few hours they are all are free to go (Jamalzadeh and Dehbashi, 1380). sentence structures and a language elements in majority of his stories is very simple except rear in some) But in some cases, subject to appropriate) in the same Farsi story is sugar. A few words of French and Arabic words and expressions) is used in a way to be serve for the message of the story, it should be noted that in story of realism (realistic) once upon a time" shape and content provides a single work like both side of a coin Jamalzadeh prose is generally served topics. Although compared with pure prose a fictional years later for example, in analogy with hedayat fictional prose and Al Ahmad in

* Corresponding Au thor.

Immaturities in prose writer of once upon a time. Can be found such as: the participle of the verb rather than a simple way "May be the way we learned from our pain." (haman 33, Given the social and psychological factors and climate and historical context) once upon a time And Summary of "Farsi is sugar" dedicated to The most prominent themes of critical prose of Jamalzadeh) to criticize bad habits of people. Autocratic order, government official's bribery, flattery subordinates, ambition officials believed superstitious belief populace and disregard to sweet Persian language in time of writing once upon a time. Elongation by west In characterization of the speech was that some Iranians to turn bad morals. Jamalzadeh was understood this dishonest phenomenon and with the own subtle humor Magnificated the issue has taken prominent, a work that a more artistic way in a year later in a play "Jafarkhan comes from abroad. Re-flashed again. Most important motivation of Jamalzadeh for writing Farsi is slugger is to support of the dignity and identity of Persian language. is a Long history after more than a century and a half from the beginning that it is still ongoing "Farsi is sugar. Jamalzadeh from the beginnings of this adventure give A SWEET AND Meaningful REPORT., his story behind its narrative structure WHICH is the essence of the problem of a lingual communication has Reflection of opening the new world OVER FARSI LANGUAGE which From place to place power relations structure does anecdote in it means emerging a new Greco-oriented, against longstanding cultural elite of a scholar and cleric In this story is a Sheikh is a Representative of Traditionalist group. Which applies phrase and Persian language in the form of Arabic words and phrase? And has no attention Whether or not the language is not understandable for people.

Jamalzadeh like other intellectuals of the time has much attention to communicate with the masses. And select the language that is understandable for the masses. Because this is the only language the populace can be brought together to achieve goals. Voice of the Greco-oriented is the Symbol of humans apparently modern which are located in currents of the West Events. has no right understanding from the west and western culture And in the words of Jalal Al-e Ahmad, Without any kind of ideology with unfounded religion which are going here and there Based on the opinions of other groups, (Persian nejad, 1381) an story narrator men's Jamalzadeh Which is a symbol of group that To properly either recognizes the way and or have maintained its relationship with past traditions. And hence their word for people, it is understandable from Jamalzadeh opinion, more than anything we have to pay attention to the middle class who Ramadan is their representative (haman).

3. Religion scholars

Screeds of Mulla ghorbanali, Mullaqor banli ,s story is a person's story who goes to Mashhad to

take his father's corpse and on the way back home Due to not having money, would have to stay in Tehran In Tehran, he worked as a servant and . In Tehran he stated to work for a Thy reader as a servant and learn they reading from him .house owner died. Shortly after homeowner dies. And Ghorbanali is selected as they reader in town. One day a Bazzazi comes to his home and wanted him to go to bazzaz home, Shrine reading for healing his ill daughter. gharbanali, goes to their house, and after reading Shrine, Daughter of homeowner, comes into the yard to wage, as she wants to give money to Mullah, Money falls on the ground, she runs to take money, suddenly her chador caught in tree branch, And her veil falls .from her head, Mullah by seeing this scene, Hardly become in love with a girl. And rapidly goes back home and says nothing to his wife about this, But Mullah becomes depressed from the day he saw the girl and adopted Hermitage. And do not go to thy reader anymore and becomes poor gradually. And his wife dies few months after. Mullah who doesn't tolerate on this love, Decided to commit suicide, and at the moment he wanted to commit suicide, house door is knocked. And Mercer reports that his daughter has died due to illness. And wants him to go to mosque stand on top of the girl, coffin to read the Koran at night time. Sheikh goes to the mosque, but not tolerates, and would somehow see her again Puts aside the Shroud and what should not be occurs, it happens. One of the Town, officers sees him in this state and then is arrested. (Jamalzadeh, 1389) Jamalzadeh In this story strongly criticized the pseudo clergy's like and Mulla qhorbanali virtue to thy reading himself must be a symbol of Honest Humans; he loses his faith by being in an accidental event. Jamalzadeh in

Contradiction between mullahs' commits to a nice paradox. The story a contradiction between the mullahs' job and the sensuality of mullah shoran ali. At the beginning of the story strongly criticize Alienation by west and fans of freedom and says. The disbelief world has learned. And he himself doesn't consider this point that he is part of this Heresy. Jamalzadeh on this story does not criticize Islam and Islamic teachings no way at all. but points out to this issue that religion scholars do not fulfill their duties towards the society. This is equally gloomy. Jamalzadeh on another stories like sar ro tah yeh karbas, also has considered the Clergymen particularly mulla abel hady, in series of the sar o tah yeh karbas he is an extremely lovely character. And does well enough his duties for the society and people. And there is kind of trend to mysticism and gnosis seen in his character or personality. And this is very harmonious with Gnostic mood of Jamalzadeh. Critics are insisted that Jamalzadeh has borrowed the theme of mullagholis story from Sheikh Snan story in mantegh ol teyr. And according To this issue we can said that has placed traditional theme in modern form (Jamalzadeh, 1389). This kind of deem from Iranian society may be steams from too extreme traditionalists in the category of the veil (hejabb) and perhaps that is why when tact of veil

ban is issued, Jamalzadeh welcomes it. The tragic irony of the story this adds to its impact. Despite waves of cynicism and nihilism within the stories of Jamalzadeh, Makes the reader of all his works, sometimes suffer from depression, it's should be noted, Jamalzadeh was Understood he is as a social reformer, away from home, was affecting his mental and psychological moods. For this reason he was always trying to inform Iranians. Desire to freedom of Iran. And achieving social justice made Jamalzadeh to adopt such style (Balaei, 1387).

4. Being Update the features works of Jamalzadeh

4.1. Statesman

Statesman is about a hallaj man who reaches to parliament senate miraculously he steps in the direction of policy, because of his wife complain, he easily unimaginable became a senate, and at first refuses to take bribes, But later accepts. Time of story is the years after the mashrouteh. Years in which the opportunists occupied the places of constitutionalists, it must be said that Parliament as a modern phenomenon in our own day is important. Because traditional human has not been able to elect his senate or couldn't be able to participate in power process. it had been difficult to form a parliament in Iran. Because we are faced with some sort of thought on this issue. On one hand western mashrouteh lovers, and secular advocates. And on the other hand fundamentalists, Pro legitimacy and ardent opponent of assembly establishment, on the other hand Seekers for freedom revolution in Iran believed that policy should be based on religious teachings, Finally, Parliament was established by the Mozaffaroddin Shahs order and the community was faced with new concepts such as speech freedom, legislations, an new schools (Jamalzadeh, 1389) Jamalzadeh the other hand fights with Unfounded prejudices, ethnic, he fights with traditions That is in contrast with progress and development, corning, prejudice and ,superstition comes is , he believe

From the opportunism. Who are fishing in muddy watering this time period .by valuation to national traditions and customs, religious rituals and culture of an ancient nation has a significant difference. He believes that superstition has penetrated into the community and do not removes easily. In fact, his confrontation with traditionalism is not ignoring Verdict of the cultural values of a people. Or a tribe, But also throwing away their prejudice and superstitions. (Katoozian, 1382). In this story, the Jamalzadeh Stimulates Iranian nation for revolution. Rahmat Ullah is a young educated fellow which come returns from abroad to Iran. And establishes a factory, But competitors caused plot he becomes bankrupt loses all his assets property. Then turns to outies of Iran and employed as a translator for a military group. Rahmat finds them to bribery. And they kicked him out. He returns to Iran goes to his uncle's home barely His cousins sacked from the job

at the same conditions and each of the joins to a party or a group. One day a rural come to their house and request them help to treatment his ill child. But the child eventually dies due to medical and doctors negligence. Jamalzadeh in story to express his views from his uncle tongue, and sys. O my sons, and you, have nothing to do with archaism or democracy of America and with Russian Revolution. The women and children are your world who you are in front of you. If you say there is not a choice but a revolution. So make a revolution as soon as possible And save these people. Jamalzadeh in this story has predicted the revolution of Iran.

Jamalzadeh,s intellectuals like rahe abnameh. All are defeated; hence they approach to a simple life. And away from People. They are not only accepted, from the community. But also their family will abandon them (Jamalzadeh).

5. Traditional thoughts of Teymour

Sheikh joma is an old Religious man who Teymour Has past his childhood with him. One day He asks Teymours opinion about the electricity. And Pointes out to the answer which is far-fetched. And says electricity is mad by strangers'. Which are connected with devil and goblins, the world is for them. And everlasting life is for us. This simplistic philosophy belongs to this religious old man. His is a person who Enjoys life and is lucky as teymoer quoted in his later stories like al haj shalbi and sheikh naeim al imam. Teymour depicting Believers. Teymour has served the Religion as a means to teach his objectives. And in the story of "public trustee" we see sheikh's religiosity. As his illusion he suffers from grandiosity. He imagines that he is the same Promised mahdi. This issue points out to the lack of understanding from religion believers. Whose lives have been mixed with laced of superstition. (Teymour, 1937). Teymour is interested in religion much more.hisself. And is Muslim. And in his stories he never criticism does not notice Islam. But he knew that there are many differences. Between religion and religiosity. In the story of (mabrouk afandy ruler) he pointed out to the grim reality of social backwardness of Egypt. And displays images from Egyptian schools for us. A boy after buying a pen goes to school. He has forgotten who he must memorized one of the verses of Quran. The teacher asks question from children at class room and each and every one who unable to respond would be severally punished. The teacher asks the boy to read the verse Alhaqhe, but he has forgotten to tread it. Teacher comes to the boys furiously and wants to beat him severely, suddenly looked at the Pen and takes it. Change his mind to beat the boy. Teymour depicts the teacher as a scary monster for children. And severally criticize the bad condition or situation. (Haman 73).

5.1. Zoj zartan

It is the story of two rivals, who one is not able to stand other one and finally burns the own rivals husband. Latent anger aflame in woman. And she is unable to stand on this current situation. Teymour in this story, strongly attacked the problem of polygamy, believes it is causing such incidents. (Teymour, 1926). Issue of polygamy as a religious and traditional issue.

Accepted by many jurists and Muslims. Although many intellectuals they have to confront with this issue. According to Islam, every man can have four wives, provided that justice to be between them. Motahari martyr in his book in this regard considers to the rights of women in Islam" And for raises reason for it. However the main reason he pointed out, We can point out to increase the number of women than men's, He believes that this is cause the creation of polygamy in the world. Now the question arises who has the ability to establish justice, who is the first woman in the matter and whether case no one is seen in this from the female perspective, (Teymour, 1983). Teymour in the story refers to the issue of jealousy and considering the issues blindly. A Jealousy which man knows his wife is a slave. And toward s his internal deficiencies puts the blam on the others. Teymour in his stories. Knows this issue who many western and Islamic traditions and superstitions that have Suffered loss or misunderstanding Suffered people, He also believes that there are differences between our perceptions and life realities. He is not opposed to the traditions but he is opposed with tradition which is a barrier to progress and development (Alibi ary, 1995).

6. Updated the works of Mahmud Teymour

6.1. Shmroukh

The story is about the black gold Madeh alarz chife of zisetan cooperate with foreign companies for petroleum extraction. He is a lackey of the West and on the other hand Sheikh Nasan is a Salafi man, and is opposed to symbols of civilization. And believe the use of oil to the detriment people. And hamam the protagonist forms Intermediate between these two. He believes the oil used for community development .on the other hand mess flour in daughter of English company boss, is willing to marry with human. And tries make hama together with him for exploiting the people. And on the other hand Eshragh is the daughter of Sheikh Nasan. Is seeking recruit human. When he sees that Hammam enjoys fluorine hairs, she tries to shorten her hairs. Like fluorine. To attract hamams attention. Haman, he becomes aware of the story of fluorine and her plots. He disagrees with from going to the uk. Head Island issues detention order for hamam. he imprisoned but people rebellion for his release. And he released and assumes leadership of the insurrection. Forced the Ruler of island to leave the island. (khbbaz, 1994). Teymour in this story. Points out to the Radical Encounters and new issues. On the one hand, the Sheikh Nasan As if is asleep like his name. And to

oppose to any kind of Modernization deals. The other side Madeh alarz knows himself as a lackey of the West in this story Teymour wants to tell that We have to use the sciences and knowledge's of the west to develop our own communities, As we must preserved our culture and originality, And on the other hand he is aware of the risk of isolation and being far from international changes and developments in global community. And invites to effective interaction and learning the new science from strangers (haman).

6.2. Bint Alyum

This story is discussed about the age of Modernism and violation of the traditions and its outcomes. Noseh is a girl of modern age, and is acquainted with a boy in a cinema, where he decides for a marriage. Without his parents being informed. His parents are waiting for him, in front of the hotel door. Night time he comes and tells him that the marriage would be within another moments. And will go with her husband to another city because her husband is a footballer, and frequently in travel. This is surprising news for parent and this is enough to mother which is my daughter is kidnaped. (Alabyary, 1994). This is a typical story created in the in speed age. Age of Emotions, the age of violating the age of vanishing traditions. Teymour criticizes the current situation. And believes it is very harmful and emphasize on commitment to traditions. Another story means aljazeera also includes somewhat this issue. In the story of «bye, bye Dear Love ».

Teymour pay attention to the human harmonization with the current situation, titi the protagonist seeks to understand the status quo in order to adapt his self with to new condition. He would face many problems in this areas, many currents have pointed to the issue of women's liberation in western societies. Which is sometimes also been associated with extremists Theses events have entered a new phase with Qasim Amin which emphasizes on women education and treating & her unveiled issue. Contemporary Women stories, yet couldn't to achieve what they want despite Teymour, stories having some of these indicators. And have incurred in the limbo between Modernizations and traditions (zgholval, 1987)

7. Conclusion

In the end we can be claimed that Jamalzadeh has been the first person who has entered the short story in Persian literature. And if we believe originality in author's use of ancients legacy of indigenous stories and point out to this point that Jamalzadeh was still trying to create strong relationship between past story heritage and Iran ancient literature wit European modern literature as many of his stories using Quran verses and ancient Persian poetry. Other is that characters, stories Space of Jamalzadeh all are indigenous and recognizable to the reader. Jamalzade in particular

shows much attention to maintain Parisian language. Believes As a means to preserve its national values on the other hand it should also be consider Teymour is founder of the short stories in the literary in Egypt. Because his one who his short stories finds its rightful place in the literature of Egypt he innovation in his stories, and pays more consideration into personalities .and adopts psychological realism. Teymour like Jamalzadeh pikes up his characters among the contemporary people. Though some of This characters are Suffered a mental disorder ,Somewhat far of reality and In terms of style and narrative structure of the stories uses solid stream of consciousness technique, With descriptions Inner aspect of the persons. In the stories come with creativity and innovation But the while enjoying stories of Jamalzadeh.by using western techniques considers the conventional practices past stories Other remarkable point is that Using uniform narrative styles Repetitive themes is somewhat damaged.

His stories language is a simple And the unpretentious language full of slang words.

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