



A STUDY ON ARABIC DRAMA ‘THE MAN WHO ABANDON’ الرجل الذي صمد

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Tawfeeq al Hakeem is one of the famous Egyptian dramatists. He has written dramas and short stories in which he highlighted social issues in a new and romantic form. He has written many dramas among them one of the most famous dramas is الرجل الذي صمد about which I would like to review in an analytical way. (1)¹

In this drama he highlights the issue of corruption, main causes of corruption and how people compel each other to do such heinous acts. He tries his level best to highlight the root cause of such evils and why such acts spread in society so rapidly. Keeping in view the issues which he raised along with the sensitiveness of such issues and need to curb corruption in the contemporary era and the problems which society faces due to such issues and relevance of such issues with the contemporary society, I decided to summarize it in English so that people from multi disciplinary streams and disciplines may get aware, know about the new trends and forms of Arabic literature after the invasion of Napoleon Bonaparte in 1798 who established encyclopedia in Egypt on the pattern of French encyclopedia or المجمع العلمي الفرنسي. The translation was started by this academy in Egypt and later on scholars of al azhar were sent to Europe to expertise them in the field of translation. The well known and famous translator among them is raffa al tahtavi who translated most of the books from French to Arabic, in 1848 maroon naqash a lebnani writer had translated first literary drama in Arabic entitled البخيل.²

Coming back to the drama it starts with conversation between two main characters, the one among them is Abdul bair basha and another one is Salieh bak. Salieh bak was former colleague of Abdul bair bashah when both of them were lawyers of Egyptian high court. Abdul Bar Bashah left the job and his own business while Salih bak got promoted as high court judge. Whenever Abdul bar bashah sought any illegal help from his former colleague for resolving any issue in his favor, his former colleague Salih bak refused to do so and solved the case honestly without taking any suggestion or side of his friend. One day Abdul bar Bashah visited to a foreign country for some business related issue like import export or exchange of goods. He returned back after some time and during his travel he came to know that the finance officer has been transferred and the new one who joined the office is having the same name as old one and he is close friend of his former colleague Salih bak. He went directly to his home and the conversation which took place between these two former colleagues is as under:

Abdul bar bashah: We met after a long time. I decided to visit to your home to know about your health condition. In addition to that I am in need of your help as I would like to meet your friend who has been recently appointed as finance office. Actually I have bought a gift from Italy for ex budget officer but he has been replaced with your friend and I am rather fortunate that the first word of new officer's name is same as that of previous one had. So I would like to present this gift now to your new friend who is currently the officer of the state but that is only possible by your help and assistance. For this help you would be given a good and sufficient amount as commission which will be five thousand as advance payment and this amount will be considered first installment and

¹.AL ADAB ALARABI AL MUAASIR BY SHAAUQI ZAIF
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².TAREEKH AL ADAB AL ARABI BY HANA FAKHOURI
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second installment will be double of it. He refused to take such commission while saying I wouldn't like to indulge in such activities but Abdul Bar Bashah couldn't understand his intention and he replied to him: I know the value and status of your highness and I know how much precious is your time so I request you not to pay any heed to what I offered to you but I will give you ten thousand rupees as first installment and double of it as second installment.

There was conversation between these two colleagues on one side and on the other side there was conversation between Salih Bak and his wife regarding the dowry of their daughter who was their only daughter. The mother and her daughter's demands were to build one house as dowry and to prepare clothes and other items related to his daughter's marriage as dowry.

But even though Salih Bak has not taken such things in consideration and refused his friend to accept such money to help or assist for some illegal activities. He remembered and repeated the words of their ex and late senior colleague and friend about such heinous crimes when they were discussing the social evils in staff room. His words were as under: the time will come when peon will ride in luxury cars and lawyers and judges and officers will walk by their feet on roads. Then he asked us a question what should we do at that time whether we should be proud or we should get ashamed as our colleagues who will be lower than us will be in cars and we will be walking on roads by feet.

Then he himself replied, we should be proud because that means we had not indulged ourselves in any wrong or illegal activity. He repeatedly advised us not to try to swim in river which has a fast flow due to flood and that flood is carrying everything without recognizing good and bad. So before such time will come we should be cautious that we should not indulge in such activities.

He tried his level best not to indulge in such heinous crimes and on the other hand his family members were pressing him hard to get the money by using his influence, as he was finance minister of the country at that time. They wanted to arrange dowry for their daughter to get married but he refused. As a result his family compelled him to leave the house as he wouldn't like to live with such people around who are corrupted and while leaving his house, he was saying his last words that 'I will now live without any one who will involve me in wrong deeds.'³

It is pertinent to mention here that Al Hakim founder of contemporary Egyptian drama and a leading figure in modern Arabic literature won fame as a dramatist with *Ahl al kahf* (the people of the cave) in

1933. His output of more than 50 plays includes many on Egyptian social themes. He wrote high quality prose often interspersed with colloquial Arabic as mentioned in *Encyclopedia Britannica* with these words:

"Al Hakim made a respected Arabic literary genre, prior to him prose plays had been primarily lightweight comedy or farce, while verse had been used by such noted poets as Ahmad Shawqi for heroic drama. Al Hakim, however wrote only in prose."⁴

In this drama he used mostly Arabic literary and *fasih* language but also used some colloquial words as well. He used to advise his colleagues to take right path and not to indulge in bad manners and wrong activities. These traits are very appreciable qualities in this drama to draw the picture of true human being and build a good and civilized society. We saw in this drama his protagonist left his home and couldn't motivate his family members about the real value of life in this world and failed to transmit his emotions in his family members. This failure of convincing his family seems negative aspect of this drama and shows the intolerance by his side as he left his home when his family members ignored his advice. So I would like to conclude it with the words that a person should start bringing change in his society by starting from his family with mutual understanding, tolerance, peace, love and good behavior one should not reflect in rage, anger and rash behavior. One needs to be more inclusive and tolerant to bring a change in society.

³. al rajul alazi samad by tawfiq al hakim 1-110

⁴. [www.britannica.com>art.tawfiq al hakim](http://www.britannica.com>art.tawfiq%20al%20hakim)