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## **The social trend in the poetry of Muhammad Hussein Al-Saghir: Analytical study**

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**Abstract**--- Social issues are addressed in literature because the writer's literature is based on social reality. In literature, reality is a perspective influenced by social reality. Moreover, it has served as literature's social mirror, reflecting the social realities around the author through interpretation and response. The researcher recognised the significance of this topic because literature and society have a profoundly intertwined relationship that does not produce any art in general or literature, particularly in the group, and because it is unclear whether a person is born with the ability to create art for personal enjoyment or to hear poetry alone. He was looking for social literature analysis. In poetry, Muhammad Hussain al-Saghir (Analytical Study of Social Literature). The researcher employed the library's approach for data collection, which includes reading and recording books and references and doing work connected to gathering, reading, recording, and evaluating library-based data. The researcher employed descriptive-qualitative methodologies for the data analysis. For this investigation, the researcher was going to look at more than one thing, so comparison methods were also used. After doing this study, the researcher concluded that Muhammad Hussain al-Poetry Saghir's significantly influenced his cultural and literary output. His poetry stands out for the originality of the issues and the age of praise, satire, and lamentation, but instead focuses on life, the cosmos, reasonable, and evil. Sense objects serve as symbols for moral concepts, and internal components such as emotion, imagination, meaning, style, and weight in the poem aid the reader in comprehending it.

**Keyword**---social trend, poetry, imagination.

## **Introduction**

The first topic is the poet Muhammad Hussein Al-Saghir, his life and the sources of his poetic culture.

### **Its name**

Muhammad Hussein bin Sheikh Ali bin Sheikh Hussein bin Shabeer bin Diab.

### **His surname**

The Al-Saghir family are from the Arab scientific and literary houses; they are from the Al-Juwair tribe; they are from the clans of Banu Khaqan. The family was known as Sheikh Dhiab once and Sheikh Shabeer once. Those who belonged to Sheikh Ali Al-Saghir were known as Al-Saghir, and the name is that Sheikh Ali Al-Saghir was a visitor to one of the leaders of Al-Abu Muhammad in Al-Amirah in southern Iraq, Sheikh Sayhud. Sheikh Faleh's father and Sheikh Ali were short in stature, so they gave him the nickname Al-Saghir (The Younger). As for what the researcher Rashid Saeed Al-Qassam mentioned in his book Al-Asr Al-Najafi and the reason for naming the handles, the leader of Al-Abu Muhammad had a great man of scientific standing. Moreover, he said, "This man is not asked about such simple issues." Ask him about important issues, and ask me and my friends about these common issues, for I will answer them. He answered his question with the exact answer. "And the families knew it (a small bale).

### **His birth**

The poet Muhammad Hussain al-Saghir was born in the holy city of Najaf on Sunday 1 Ramadan 1358 AH, corresponding to 10/14/1939, and grew up with his father, the virtuous scholar, as the confirmed Iraqi nationality 1/7/1940 AD. And Sayyad Muhammad Ali al-Hakim with jurisprudence, Sayyid Ali al-Sistani with jurisprudence outside, and Sayyid Abu al-Qasim al-Khoei with origins outside.

### **His family**

Our poet's grandfather, Dr Muhammad Husayn al-Sagheer, stayed in Najaf after he frequented it to seek knowledge. He worked hard and got what he wanted, and he followed his two sons, Shuber and Shubeer, who were among the people of merit and perfection. Among his publications, he published a poetic novel called Marjaliath in 1948 AD. The Literary Series is a collection of articles published in the Al-Ghari Al-Zahira magazine in 1949 AD and lectures on Jaafari jurisprudence and he has manuscripts: Ali and Ahl al-Bayt in the Qur'an, Comparative Islamic Jurisprudence, and Investigations in Fundamentals, and lessons in logic, and the memory of Sheikh Jawad Al-Shabibi and his poetry collection in several parts. He died in 1395 AH (1975 AD) and was inherited by many poets.

### **Its environment**

Al-Najaf, linguistically an Arabic name, refers to Al-Manjif, the rectangular place above the water at the back of Kufa as a boundary between it and the desert. He has the effects mentioned by various poets in the early days of Islam.

### **His studies and scientific career**

The young doctor grew up in the arms of the noble city of Najaf, the city of science and scholars. This city and its surroundings had the most crucial effect on his decision to study religion. His father and family's reputation as scientists and writers in the Najafi community also helped. He grew up with his father, the virtuous scholar, the prolific writer, and the aspiring poet, Sheikh Ali Al-Saghir, who was very affectionate and involved with him with great interest and care, so he learned from his knowledge and virtue. He learned Arabic rhetoric from the great master, Sheikh Hadi al-Qurashi. He studied Imami jurisprudence at the hands of the late Sayyid Hussein al-Hamami; he studied the principles in comparison in the research that came out with Ayatollah Sayyid Ismail al-Sadr, the elder brother of Ayatollah Martyr Muhammad Baqir al-Sadr. Moreover, he completed his studies in the higher external analysis of the seminary leader, Imam Sayyid Abu al-Qasim al-Khoei. He spent a short time in Sayyid Ali al-Sistani's class on comparative law and research from outside the school. He studied Arabic literature and poetry collections with his father, Sheikh Ali Al-Saghir, Sayyid Muhammad Jamal Al-Hashemi, and Sayyid Mahmoud Al-Haboubi. He was promoted to assistant professor on 10/28/1983 and was promoted to professor on 10/28/1988. His evaluation was as the first professor at the University of Kufa in 1993 AD. He was awarded the rank of experienced first professor at the University of Kufa in 2002 AD, the highest degree granted by universities in the Sober world.

### **His educational role and his students**

The poet, Professor Muhammad Husayn Ghaybi, says in his book, *Poets of Ahl al-Bayt* (peace be upon him), which reads: "Since my first appointment, this self-made man lived in my mind and took a luxurious residence for him in my heart, where the teaching profession brought me together in Al-Sudair Intermediate School for Boys, so we were (I and the martyr). We take advantage of opportunities and lessons to sit down with him and learn poetry and critical and rhetorical topics. Contemporary opinions in the Holy Qur'an and the sayings of orientalist in Qur'anic studies until we are surrounded by the feeling that this man cannot take place for him. In such a school, what we expected happened. He supervised and discussed more than (300) master's and doctoral theses in Qur'anic studies, modern fundamentalism, rhetoric and criticism, Arabic literature, language, and grammar.

### **Among his works and writings**

His disciple Qaisar Kazem al-Asadi says of him: Our professor, Dr Al-Sagheer, was a polymath in his writing. He is a historian of a unique style, an outstanding translator, an investigator of heritage, and a checker of dates. His writing style

was dominated by consistency in phrases, robust preamble, good statements, and accuracy of words. He was a Qur'an with a single school. Describe Farad. The writings of the poet Dr Al-Saghir are divided into five areas:

- First, the field of Quranic studies
- Second: biography, history, and translations.
- Third: the field of linguistic and literary studies
- Fourth, the field of thought and belief studies
- Fifth: The area of jurisprudence and fundamental studies

### **Cultural and literary associations**

Cultural and intellectual associations are among the essential phenomena and prominent features that characterise Najaf and are among its most famous landmarks. The educated Najafi elites were constantly receiving all of the world's new and happening developments, including civilisation, and their acceptance of new ideas was one of the things that distinguished them from the rest of the cities:

- Literary and Scientific Association
- Forum Publishing Association
- Cultural Liberation Association
- Faculty of Jurisprudence

### **Literary councils in Najaf**

Among the social manifestations in which Najaf is specialised are literary councils, which had an intellectual and political impact on the Najafi personality due to the treatments and arguments that took place in these councils, in which most groups of Najaf society participated. These councils are scientific, and this kind of council helps the poet's intellectual awareness by exposing him or her to different ideas, including political ones.

## **The second topic is religious and social influences in Najafi poetry**

### **First: Religious influences in Najafi poetry**

Many influencing factors contributed to Najaf's literary and poetic flourishing. It became a distinguished place in Arab literature in general. Iraqi literature, especially in religious rites in Najaf for the months of Ramadan, Hajj, and Muharram, and the performance of these ceremonies by the Najaf community made the city a literary centre of radiation and culture in these months, not to mention the rest of the year, in which the councils are held with poetry, not with regular educational, staking, and debating sessions, thus enhancing talents and opening capabilities. Religious factors affecting Najafi poetry are:

- In Najafi poetry, Hajj
- Funerals for Hussainiya in Najaf
- Religious services
- The Wall Etiquette

## **Second: Social Influences in Najafi Poetry**

The social and political conditions in Iraq in the nineteenth century were terrible, and the Ottoman administration was feeble, so a great deal of injustice, persecution, deviation, espionage, robbery, bribery, and other forms of corruption spread (). Expressing the concerns of society became a manifestation of renewal in the Najafi poem during that period, and the Najafi poet became a poet of a cause and bearer of a national message. Conditions in public life must have a substantial effect on poets' hearts, which can be seen in their poems that deal with social issues, such as:

- Criticism of corruption, bribery, and rulers
- Social and literary events

### **The manifestations of the social trend in the poetry of Muhammad Hussain al-Saghir**

#### **Social Poetry in Najaf**

During the period extending from the beginning of the twentieth century until the middle of the twentieth century, Iraqi society was exposed to many events and social changes that left their effects on the construction, structure, and functions of its institutions, including the movement of literature and art for their direct relationship to the process of social change and its connection with human activity, interests, thought; because social change is no longer dependent on industrially advanced societies, and even extended to the second societies, including our Najafi society, where change, even in its limited form, developed in all its sectors; and social change in the individual, especially in the poet, sensitive and aware of his message, meaning his liberation from the traditional personality, and the fact that it dealt with issues and topics affecting the heart of the society in which the poet lives.

#### **The Social Doctrine of the Younger**

Dr Al-Saghir was affected by social life. He was provoked by problems of injustice and tyranny and the incoming sectarian, regional, and racist principles in particular, and he called for unity and fraternity. Our poet, Dr Al-Saghir, says: "Ignorance was rampant, illiteracy was widespread, and public life was different during the various Ottoman eras. It was new to it, so it goes against analogies and could be seen as a rebellion against its culture.

#### **Al-Saghir's political doctrine**

The Najafi poet was not isolated from the events of the world around him, as he was able to follow them with the emotions of a person aware of the effects of political transformations in the world on the life and destiny of the Arab nation. The Najafi poet was not isolated from the events around him, as he was able to follow them with the emotions of a human being aware of the effects of political transformations in the world on the life and destiny of the Arab nation. Our poet, Dr Al-Saghir: Najafi poetry has immortalised the struggle of the Arab people in

various parts of it, so the jihad of the Arab Maghreb and the Algerian revolution have their clear presence among the poets of Najaf, including his saying:

The neighbourhood of heroism in Algeria  
The homeland of feats and exploits  
Salute it... and sprinkle it with your enchanting charms.

**The first topic is the subjective trend in the poetry of Muhammad Hussain al-Saghir**

**First: The impact of society on the poetry of the young self (the poet and the self)**

Social poetry is purposeful poetry that aims to fix bad social conditions by diagnosing the disease, determining its cause, and describing its medicine, in which poets resort to the method of encouragement and theorising. For social issues motivated by educational reform, they desire virtues and repel vices, including our poet, Dr Al-Saghir, whose poetry was associated with the poetry of the occasions (religious or national) that the city (the governorate) celebrated. He used the experience to address the nation's issues without relying on the limited time and place associated with the event; he dealt in his poetry with various topics and took multiple directions, such as political, social, national, humanitarian, religious, and emotional poetry. The poetic achievement of the poet Dr Al-Saghir is linked to social reality, as he is part of society with his artistic ability and literary capabilities. In his poem The Pilgrimage Procession, he said, "The recipient must know the meanings that the poet touched on, away from the multiple interpretations and interpretations." He also agreed with what we said before about using the poetry of the occasion for other things.

Now shorten a saying and a statement	Guidance shines, and faith shines.
From the horizon of Mecca appeared a Kaaba	God shining with the universes.
Majesty overwhelmed her rehab and rippled	by the light; they are stars
and grace.	

**Second: public (religious) occasions**

Arabic poetry has been associated with events for a long time; as long as the experience was a take on this poetry or flaw, it counted. Still, poets considered the event the sole publishing house, and it was an opportunity for the poet to talk about various personal and public matters. The transparent characteristics of Najafi poetry The predominance of occasional poetry, as Najaf is the famous market for this poetry, has a significant impact on the movement of Najafi poetry because, for decades, they were the only outlet for the nation in Najaf and all of Iraq. These occasions radiate joy and happiness and compete with them. By reciting their poems or creating speeches, writers and poets deserve their attention and preference in the poetry niches. The occasion inspires them to sing its inspirational hymns and does not lack a reason to address political matters and their existing problems. Hence, they express the nation's conscience and reveal its views and positions on the state, the ruling regime, Arab issues, and even the issues of the Arabs. The scientist

### **The second topic is the objective trend in the poetry of Muhammad Hussain al-Saghir**

In the words of Dr Ihsan Abbas (d. 2003 AD), in his book *The Art of Poetry*, "The relationship of poetry with society is divided in three directions":

- The poet's social position in the relationship between economic factors, social environment, and social values extend or represent his poetry.
- The poet is trying to achieve the social content or the social goal.
- The social impact of poetry is due to the dependence of poetry on the audience, whether that audience is small or large, so our analysis and study of Dr Al-Saghir's poetry were based on these axes or trends:
  - First, the spread of injustice
  - Secondly, the manifestations of poverty
  - Third, Ignorance and backwardness
  - Fourth, sectarianism (racism)

### **Conclusion**

Poetry is one of the genres most receptive to transformation, as well as the formation performed by language transformations and inflexions through eloquence that opens up to the modern one of those constructive approaches to the literature of poetic writing. Poetry was at the core of rhetoric and formed the basis of aesthetic formation. It does not submit to the strictness of grammar, as it does not accept to be a witness to the strictness of the rule, the definitiveness of renewal, and the formality of identification, and it does not submit to the standardisation laboratory. Moreover, since that poem that rhetoric envisaged for the poetic heritage, the poem took a hidden outlet through the use of language and metaphor, leaping into the unusual from the figurative formation, from language and rhetorical variants, desirous of the various events of the followers transcending the line of consensus in weaving poetic discourse to the various singularity.

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