



Poetics of Revolution: anti-colonialism in Maruf Al-Rusafi's *Day of Fallujah* and Munir Shikohabad's *The Qasida*

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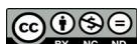
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ABSTRACT

This paper aims at exploring the theme of anti-colonialism in Maruf Al-Rusafi's poem "Day of Fallujah" and Munir Shikohabad's poem "The Qasida". Both of them are undergoing a generating considerable interest in terms of anti-colonialism with their pens and poems that entered the history of struggle against colonialism. This paper also documents the refusal of people of both countries: India and Iraq for the British colonial rule by analyzing two poems of Munir Shikohabadi and Maruf Al-Rusafi. The role of those two poets was to call for the unity of their people and encourage them to rebel against the colonizers and their agents; by condemning the British colonizers and disclosing their bluffing. This study is an attempt to answer the questions: how did Al-Rusafi and Shikohabadi link the bridge of struggle against colonialism through their poems? What were the literary techniques Al-Rusafi and Shikohabadi used to make their poems be argumentative in modern literature?

Keywords: Colonialism, colonizers, Maruf Al-Rusafi, Munir Shikohabadi, poetry.

1. Introduction

Colonialism is recognized as being widely considered to be the most important theme in literature since it had a great impact on the hearts of so many poets of the east. Many campaigns of revolt within the colonized countries have rebelled against the oppressors. Among the colonized countries that were colonized by the British Empire, India and Iraq were the two victimized countries whose people suffered from their oppressors. In those countries, many freedom fighters attempted to agitate the people against the colonizers and called for the independence of their country. Maruf Al Rusafi and Munir Shikohabadi did not forget their people who suffered during the British colonial rule upon Iraq and India as well as the mercenary governments that destroyed both countries at that time. Despite the fact that each one of them belonged to a different culture and country, they have the same patriotic spirit of fighting colonialism and its destructive reality. Being anti-colonialism poets, Al-Rusafi and Shikohabadi were among the fighters of freedom who have entered the battleground against the British colonizers with their enthusiastic poems that unfolded a new era of strife against colonialism. The present paper studies the theme of anti-colonialism in Al Rusafi's poem "Day of Fallujah" and Shikohabadi's poem "The Qasida". The two poets had a lively role in the fight against colonizers who attempted to exploit the sources of India and Iraq. In addition, the British attempted to create a new generation of youth who are Indians and Iraqi in blood but English in taste and be loyal to the thoughts and ideas of the colonizers. This study aims at answering specific questions about the ways in which the two poets used to stand against the colonizers by using their poetry as well as the literary techniques they used in their poems.

Then, the paper also offers a comparative manner of the differences between the styles of writing poetry between the two poets. So, there will be a need to study the life of both poets to estimate the political and social situations in which they lived in and the motivational causes that inspire them to enclose anti-colonialism aspects in their poems. Then the paper analyzes the two poems of Shikohabadi and Al-Rusafi to unveil the literary devices used by the two poets to depict the suffering and resistance of their people against the British colonizers. The objective of this paper is to discuss and analyze Shikohabadi's poem "The Qasida" to placing events in India at the end of the Nineteenth century especially after the revolt of 1857-8 and the role of Shikohabadi within this uprising and how he suffered the woes of prison. Then, there will be an analysis for Al-Rusafi's poem "Day of Fallujah" and offer a deep survey of the political situations in Iraq in 1941 and the reasons behind the war of March 1941 in Iraq and the part of Al-Rusafi in this war. The findings of this paper will enable the reader to be familiar with the same struggles against colonialism in both countries India and Iraq.

The most important merit of this paper besides evincing the facts about the struggle of people of the two countries with colonialism, the paper provides a lens by which the reader could estimate the literary and political interactions between the two poems. This paper is divided into seven sections: The first section gives an introduction to the subject and the second one gives a brief overview of the previous works about the two poets. The third section provides a short biography about Munir Shikohabadi and documents some important facts about his life. In the fourth sections Shikohabadi's poem "The Qasida" is analyzed to show the aspects of anti-colonialism in this poem. A new methodology is outlined in the five section which is about the life of the second poet Al-Rusafi and the situations in Iraq at that time. Section six documents the part of Al-Rusafi in the war of March 1941. Section seven proposes a new procedure in analyzing Al-Rusafi's poem "Day of Fallujah" in terms of anti-colonialism. The conclusion is drawn in the final section to reveal the findings and results of this study.

2. Literature Review

Anti-colonialism is a term used to refer to the politics and ideologies aimed at liberating the colonized countries from the control of the European rule that attempted to exploit the resources of the oppressed countries. This trend started at the end of the nineteenth and the beginning of the twentieth century in Asia and African countries (Raenee& Kumar 2013, 2). So, this subject has been the field of interest of so many writers so that there is a need to mention some previous works that will be a background for the current paper. The researcher has inspected and selectively gathered the following articles in order not to repeat the findings of them. Raenee and Mahesh Kumar's (2013) article *The Treatment of Anti-colonial Nationalism in Indian Fiction in English*, traced the role of some Indian writers in depicting the reaction against colonizers during the colonial era through their fiction written in English language. In his article *The Great Uprising and Civil Rebellion in Shahjahanpur: A Study of Anti-British Resistance in 1857* (2011), Syed Mohd Amir studied the insurrection of 1857 that happened in large part of India and how it shook the British rule in this country who were dislodged permanently from their place in governance. Raisur Rahman's article 'We can leave neither': Mohamed Ali, Islam and Nationalism in Colonial India (2012), highlighted the role of Mohamed Ali in Khilafat movement and how he attempted to express his love for India in the form of anti-colonialism. An article published in the Arabic Language in 2013 by Abdurraheem Hazeen entitled *O Fallujah and Peace be Upon You: The Story of Iraqi Garnica*, in which the author traces the political events of Fallujah in 1940 and the British war and siege against this city and resembles it to the American occupation to Iraq in 2003. Another work by Sameer Al-Saeedi entitled *Al Rusafi between two occupations and One Besieged Fallujah* (2016), in which Al-Saeedi narrated the most important events in the life of Al-Rusafi and how he stood against the British occupation to Iraq. Safa Khulusi's article *Mar'ruf Ar-Rusafi in Jerusalem* (1997), documented the journey of Al-Rusafi in Jerusalem and the period he spent there in teaching Arabic Literature. Kevin M. Jones thesis (2013) entitled "The Poetics of Revolution: Cultures, Practices, and Politics of Anti-Colonialism in Iraq, 1932-1960", studied the themes of anti-colonialism in Iraqi literature and refers to Al-Rusafi's poem "Day of Fallujah" as the commemoration of the British carnage of the innocents in Fallujah.

So, to be familiar with the circumstances that influenced Shikohabad and Al-Rusafi to write their poems and be part of the struggle of their people against the colonizers, there is a need to study the life and circumstances each one of them before starting with the analysis of their poems. The next section will focus on the life of Shikohabadi to take a look at the views of comparative literature and reveal the debate of shifting interest from the western famed authors to the less sponsored and oft-neglected peripheral figures which cannot be neglected any more in our postcolonial world.

3. Munir Shikohabad (1819-1881): A short Biography

Even though that a large part of Shikohabad's life was undocumented but it is necessary to uncover some facts and important events in his life. Sayyid Ismail Husain was an Urdu poet born in 1814 in Shikohabad, a small district in Uttar Pradesh in India. Munir Shikohabad is the pseudonym of Hussain. However, he was taught by several teachers in Akbarabad in which his father serviced as a soldier at that period. His literary education was pruning in a wide range in Lucknow as he studied literature there and later, he was taught by 'Rashak' who is regarded by

Shikohabad as his master. Shikohabad had a good relationship with the politicians at that time especially with the Nawab (parliament men) of Banda (Rekhta 2019, 1). After that, he started to talk about the social conditions of his people in his poems then he called for the dismissal of the British colonizers from his country. The British did not like this and they attempted to arrest him with his colleagues who formulated a group that fought the British with the possible tools. Unfortunately, Shikohabadi and his colleagues were arrested and imprisoned by the British for a period. Ultimately, when he set free from prison, he settled in Rampur and died in 1880.

Shikohabad is regarded to be one of the most famous classical poets of the Nasikh 's school. Many of Shikohabadi's poems contain the influence of this school. He wrote long poems called 'Ghazals' and these poems were marked by its complexity and the difficulty of meters (Rekhta 2019, 2). Shikohabadi wrote about 56 Ghazals, most of these long poems depicted the anguish and physical isolation he suffered during his period in prison (Anderson 2007, 163). Shikohabadi wrote under the penname Muneer or Munir and there are four published books of poetry that consist of his poems and literary works which are: Muntakhab-ul-Aalam (1848), Kulliyat-e-Muneer (1853), Intikhab-e-Kalam (1982) and Jang-e-Azadi 1857: Kamujahid Shayar Meer Mohammad Ismail Husain Muneer Sikohabadi (2006). In addition to a magazine published in 1962 called Tanqeed: Munir Shikohabadi Number (Rekhta 2019, 2). Shikohabadi took an effective role in the Indian uprising in 1857 through his poem "The Qasida" because of which the British colonizers exiled him to Andaman where he settled there and continued to write Ghazals. The next section traces the Indian uprising in 1857 and the role of Shikohabadi in this rebellion.

4. Anti-Colonialism in Shikohabadi's "The Qasida"

Shikohabadi's poem The Qasida is about the suffering in prison when he spent a long period after his participation in the uprising of 1857 in India. This poem also documented The Uprising in India which started in the summer of 1857, when the public opinion suddenly rose against the British Empire. This rebellion shook the foundation of the British power and resulted in many significant issues. This rebellion had emotional and materialistic reasons; it started in the form of rebel by the native sepoy's army of the Bengal Presidency in the North of India (Bates 2012, 1). The British power soon spread an immediate rumor that the pretext for this mutiny is that because of the use of "a new rifle, "the Enfield", the cartridges for which were greased with the fat of pigs and cows" (Bates 2012, 1). This was a deliberate pretext to hide the reality behind the scene which is the Christian missionaries encouraged by the East India Company that attempted to convert people into Christianity. Those missionary groups attempted to undermine the Hindu and Muslim religions, but those Hindu and Muslim people revolt to protect their religions and save the country (Bates 2012, 2).

In the same way, the situation became critical when the government declared the General Service Enlistment Act of 1856 which removed the priority of the troop's families who serviced out of the boundaries of the Presidency (Bates 2012, 3). However, many historians regarded this rebellion as a considerable threat against British rule at that time especially in the North and East parts of India in cities like Meerut, Delhi and Lucknow. Unfortunately, this rebellion was defeated by the British leader Sir Thomas Seton at Mauza' Barnai on 20 June 1858 (Amir 2011, 5). According to Syed Moh Amir (2011), the situation became peaceful and settled in October 1858. Amir stated that "by October 1858, complete normalcy and peace was established in the area. After the ghadar (defeat), those who survived and fell into the hands of the British were meted out exemplary punishments" (Amir 2011, 5). Anyway, Shikohabadi indulged in this rebellion and was one of those who were sent to Andaman Islands. Shikohabadi documented this suffering in prison when he described the physical difficulties that men faced in prison as they were enforced to be far removed from their country (Anderson 2007, 163). Shikohabadi attacked the British power and hold them the responsibility of the terror upon Indian Muslims and Hindu. He regarded himself to be a follower of the clergyman Shah Waliullah who asked all Indian Muslims to attack the British and rise "a holy war" (Jalil 2013, 122).

Shikohabadi wrote prolifically in his prison long poems which were called "Ghazals". As a convict, Shikohabadi documented his experience in the Islands of Andaman in the form of narrative when he said:

"I did not commit any crime except this
I did not like them (the British), nor was I friendly with them"
(Bates 2012, 122)

The story of these events returned to the year 1860 after the end of the great uprising when the government charged Shikohabadi with conspiracy to kill a courtesan, but the real reason was his poems that criticized and attacked the colonizer (the British). In addition to this, Shikohabadi "was the poetic master (Ustad) of the rebel Nawab of Banda" (Anderson 2007, p18). The Nawab declared his faithful to "the anti-British leader during the rebellion, Nana Sahib and the Mughal Emperor" (Anderson, 2007:18). Shikohabadi was released when Yusef Ali Khan (the Nawab of Rampur) heard one of Shikohabadi's ghazal and he (Khan) beseeched the British to release Shikohabadi in 1804 (Anderson 2007, 168).

Moreover, Shikohabadi's poem "The Qasida" can be read in terms of anti-colonialism because it served as a landscape to the reason and trajectory of the rebellion of 1857-8 as the result of the agony and suffering under the

colonial rule in Andaman (Anderson 2007, 19). Shikohabadi's poem also described "the experiences of the penal colony in the Andaman Islands in which he captured the essence of the relationship between its spatial and social dynamics" (Anderson 2007, 155).

However, Shikohabadi started the poem by narrating the story of his prison and the hardships he faced in Banda jail where he was jailed before he was transformed to Andaman Island with his fellows in 1860. He said:

"The story of my prison term
Will cause my lips to drip with blood.
So many hardships I endured
Through fate's decree in Banda jail"
(Riaz Ud Din, 1982, p407)

Shikohabadi here alluded to the harsh treatment he received in prison in the Andaman Islands. He described the cell he was jailed in to be "dark" and dirty as well as the pigpen next to his bed where he used it as a toilet. He said:

" My cell was dark and like a grave
Still tighter than a fetter link
For urine and for excrement
I had a pigsty by my bed.....
...I lacked all means to cleanse myself
So how could I perform my prayers?"
(Riaz Ud Din 1982, 407)

The jail where Shikohabadi was imprisoned was chosen by the British to execute many mutineers, the jailor was "David Barry" and "Major James Pattison Walker" (Weber X). The place of the jail was far away from the mainland and the way to the jail was dangerous because it is regarded to be a "Kala Pani" or the black water (Bashford & Strange 2012, 37). The crossing of the ocean toward the island was forbidden socially because according to Hindu culture, the crossing of the ocean toward new land means the loss of social status and the corruption of the human soul and progeny (Bass 2012, 27). So, the prison site was the best place to punish activists like Shikohabadi and his fellows who were enforced to work in constructing new cells and buildings as port facilities (Bashford & Strange 2012, 37). After the Independence of India, the prison changed to be a national monument for the souls of the Independence activists. Shikohabadi as a human being, and as an educated man, was denied the simplest right of performing his prayer. While the British pretend that they provide the jail with all means of rest for the prisoners. Shikohabadi depicted this miserable state when he said:

"My pain from lack of opium
Surpass all my powers to tell.
The harshness of my fate was worse
Than even a non-Muslim's death.
We lived on curses or on wounds
For that was all fate's kitchen stocked".
(Anderson 2007, 99)

Nevertheless, he performed his prayer and daily activities although he lacked all means of living. The above lines depicted acute sense of suffering that Shikohabadi and other prisoners faced. The use of the word "opium" indicates that prisoners hoped to use drugs to overcome their miserable circumstances and the harsh conditions of jail. Besides, Shikohabadi described the forms of torture he faced in jail, because he was an educated man, like the hottest cell in summer and the cold one in winter. He uses the name "Kashmir" –a province in the North of India- as a metaphor for the cold weather during winter (Anderson 2007, 100). The poem continues:

"Far worse than feed for buffaloes
The dhal was hard as beads on chains,
Bad-smelling, gritty, tasteless, foul
And colder than an old man's heart,
The cell was hotter still than hell
And made my limbs burn up like fire,
We shivered in the winters' cold
Just like Kashmiris with no clothes.
The toil, suffering and pain
Were greater than can be described".
(Riaz ud Din 1982, 408)

Shikohabadi described the food in prison to be "gritty, tasteless and foul" as well as the cold water in the bathroom that made the poet's limbs cracked like a fire. "Dhal" was the Indian traditional food to be served in jail, this type of food is like the lentil soup, but it was not cooked very well that the lentils were still hard and impossible for human to eat because it will cause indigestion and only the animal can afford it. Shikohabadi's poetry raised the

question about the reality of Andaman's jail and the corruption of the jail guards who were fraud and cruel with the prisoners. In the same context, Clare Anderson (2007) claimed that the British administrators were always complained continuously about the corruption of the guards. Anderson said:

"Munir's verses raise the specter of the effect of the social inversion such prisoners faced in jail; prison guards.....were deliberately cruel to high-born or educated men. His perspective mirrored that of colonial administrators at the time who complained unrelentingly about the problems of managing unreliable and corrupt jail guards".

(Anderson 2007, p100)

Thus, Shikohabadi attacked the agents of the British colonizers who were hostile with their brothers especially those who are educated and have noble ancestry. He said:

"No fault was needed to arouse
The hostile guard who staffed that hell
The learned and nobly born
Were picked for special cruelty".

(Riaz ud Din 1982, 408)

These lines affirmed the classism in Indian society that made the jail guards "sadistic and false". Also, it is obvious for the reader to see the tension within the text of the poem that could be the outcome of the cruelty that Shikohabadi and his mates encountered in prison. Christopher Shackle (2007) regarded this tension to be the most important part of the poem (Shackle 2007, 408). Shikohabadi closed the poem by indicating that Andaman Island was the worst place in the world that convicts afraid of because it was the "sack of illness". He said:

"You may see more diseases here than in all the rest of the world
It is as if the human body had become a sack of illnesses.

.....

On this island there is not even a report of medicine
Perhaps the Christians who follow Jesus have imprisoned it!
On the day that death dived into the sea and reached this island
It does not emerge, being so frightened when it sees the water".

(Riaz ud Din 1982, 409)

At this point, it is obvious that the poet was hopeless because even Jesus Christ who is regarded as the savior for the hopeless people is not able to save the poet's soul because he was (metaphorically) imprisoned by those who lived on the aches of others. However, Shikohabadi was released on the request of Yusuf Ali Khan (the Nawab of Rampur) who heard one of Shikohabadi's Ghazals and he beseeched the British to release Shikohabadi in 1864 (Anderson 2007, 168). Shikohabadi documented this event in his poetry when he said:

"Today, Munir, I have been granted release from captivity
By the grace of God I have been blessed with this happy noon.

.....

My prayers have been granted
And happy fate smiles upon me".

(Riaz ud Din 1982, 89)

From these lines, it is obvious that Shikohabadi suffered many traumas in prison, but he made his prison as an outlet through which he produced many poems that depicted the miserable state of his people. His poetry revealed the awareness and nimbleness of the society around him and he is regarded as the most readership poet among other poets. His style of writing poetry was different from his fellows and his chosen of quintessence of words that made him the pioneer of Urdu poets. Shikohabadi is like Ma'ruf Al-Rusafi who called for his people to stand against the cruelty of the British colonizers and their agents who attempted to silence all the resistant mouths but finally they failed to do so. The next section discusses the role of Ma'ruf Al-Rusafi in fighting the British colonizers and gives some facts about his life.

5.Ma'ruf Al Rusafi's Biography

The Iraqi poet Ma'ruf bin Abdul Ghani al Rusafi was born in 1875 in Baghdad and died in 1945 also in Baghdad (Al-Jibouri 2013, 22). He belonged to a Kurdite family of Jabarah tribe. His father, Abdolghani Afandi, was an officer in the Ottoman army who participated in the Russian war in 1877 (Al-Utabi 2009, 76). Al-Rusafi was brought up by his mother Fatima Al Qaraghuli who taught him the good virtues. As a child, he faced many difficulties because of poverty even he would not find anything to eat except bread and cucumber (Al-Jaderji 1988, 25). Then, he entered Al Rusafa elementary school in which he memorized the Holy Quran and received his education from Sheik Mahmoud Shukri Al Alussi who taught him for twelve years (Al-Badri 1951, 46). Later, Al-Rusafi became an instructor of Arabic language at Maliki High School and taught Arabic language there for years, in

addition to his career as an editor for *Irshad* magazine (Al-Badri 1951, 47). Al-Rusafi married a Turkish woman named 'Balqees' but because of poverty he left for Palestine and stayed there for a period. He left his wife for a long time which made his wife blame him and told him not to leave her alone. Then he answered her in one of his poems:

The daughter of the people says, blaming me, with
tears glistening in her eyes;
How long will you find separation from me in
travelling? do you not enjoy life without travelling?
I told her that I am a man who has an object whose
limit is suspended with the shining stars.
I have become accustomed to not yielding to
destiny, and to appearing only as a rebel.
To dispelling the sorrow that disturbs me by
crossing deserts or rushing into obscurities.
(Al-Rusafi 1957, 394)

After that, his wife asked for divorce because of these tours and finally they were separated (Al-Badrii 1951, 47).

When Al-Rusafi returned to Iraq, he assumed many official positions in his life such as: he was a member of Nawab Parliament in Iraq, a member of Ottoman Representative Assembly and a member of the Arab Scientific Society (Al-Khafaji 1992, 142). Al-Rusafi visited Fallujah city in the west of Baghdad and remained there until 1941 when he delivered his poem "Day of Fallujah". When the English army entered this city after the failure of the Iraqi revolution of 1941 against them, he returned to Baghdad and lived in the suburb of Adamiyah. Al-Rusafi's House in Fallujah and Baghdad was a literary forum where young people talked about politics, science and literature. After that, he had a life of solitude out of the limelight and died in 1945 in Baghdad.

Al-Rusafi has an effective place in the modern Arabic Poetry. He belongs to the classical school that decorated his style of writing poetry. Many poets of his school influenced him like "Al-Buhturi, Abu-Nawas, Abu-Tammam and Al-Mutanabbi" (Al-Khafaji 1992, 143). Al-Rusafi composed many books of poetry but the most famous one is entitled "Diwan" which is a collection of poems that discussed several issues like political, social, philosophical and war issues. The language of these poems flows the same as the water of the stream. These poems also documented two political periods in the history of Iraq; the first period is the Ottoman reign and the second period is the rebellion of Al Sharif Hussein against the tyrannical rule of Ottomans (Qadurah 1985, 129-30).

Al-Rusafi's poems have revolutionized the minds of people when he published his poetic volume "Diwan", many journalists and social reformers welcomed him as a new inventor poet in the Arabic poetry who has the remarkable power of narrative. His poem "Day of Fallujah" was composed in 1933 when Al-Rusafi visited the city of Fallujah to witness the encouragement of people of this city, their revolution and fight against the British colonizers (Al-Saeedi 2016, 8). Because he was frank, ambitious and dignified, he was subjected to continual attack by rulers and conservatives. Thus, he lived a troubled and changeable life. So, before starting with this poem and the salient features behind its words, there is a need to have a look on the political situations in Iraq in general and in Fallujah in particular, in order to understand the part of Al-Rusafi in this revolution.

6. Al-Rusafi's part in The War of March 1941

At the end of the British mandate upon Iraq in 1920-1922, the treaty of 1930 was signed to regulate the political situations between the two countries unequally. When World War II broke out in 1939, the British government asked Iraq to sever diplomatic relations with Germany and declared war on it. But the Iraqi government did not agree for this and concluded that there is no justification for entering a war that has no interest in it (Al-Hussani 1982, 19). After that, the situation in Iraq and especially in Fallujah became miserable due to the differences in the points of view of the politicians who divided into two groups concerning the agreement on the war against Germany. Many of the war-profiteers especially the Jews traders in the city of Fallujah attempted to increase prices obscenely. As a response, many actions were taken by the government of Rasheed Ali Al-Gaylani to calm the public opinion in Fallujah such as the declaration of martial laws and determining prices (Al-Khafaji 1992, 66).

Then, the situation between the Iraqi government and the British reached an inevitable end so that the cabinet decided to send the military forces to Habbaniyah (a city in the west of Fallujah) as a precaution procedure. When the forces reached Fallujah, the people there welcomed them and the Iraqi poet Mar'uf Al-Rusafi wrote his poem "Day of Fallujah" that was published in the formal magazine of the government (Al-Rusafi 1957, 66). Then the Iraqi army deployed at the neighborhoods of Fallujah promoting most of the people of this city to leave their homes for fear of a clash between the British and the Iraqi government.

After a short period, the fight started between the British troops and the people of Fallujah and the shelling intensified on the second of May 1941, many of the residents of Fallujah and its suburbs fled out from bombing, but they did not forget the Jewish people who were lived there. Those Jewish people went with people of Fallujah according to their destination until the end of the battles (Al-Hitti 1999, 132).

The British troops faced fierce resistance from the people of Fallujah who came to aid the Iraqi army but they were bombed by the British planes. The British air force started to bomb the Iraqi troops on the route between Fallujah and Baghdad so that the Iraqi troops retreated to Fallujah to prevent the British troops and their agents from moving toward Baghdad. The British troops with the assistance of the Assyrians attacked the city from several sides and after a fierce battle between the two sides they entered the city and set up checkpoints to eliminate the pockets of resistance (AL-Hitti 1999, 133).

The confrontations between the British troops and the resistance broke out from time to time when the resistance attacked at night the gatherings of the Assyrian soldiers, killing what they could then withdraw before the night cleared. But the end of the war does not mean the end of the moral, psychological and physical effects of the people of Fallujah who suffered the aggression and oppression that affected their dignity and possessions. They have carried in their souls the feelings of hostility to the British army, which destroyed their city and killed many of its people. Those people were sometimes provoked the British troops when they passed from Baghdad to their camp in Habbaniyah. Those soldiers believed that they should gain the satisfaction of the citizens and children so they even began to appease the children and earn them food and sweets so that those children would not do anything to the British army (Guedalla 1944, 32).

The role of the Iraqi poet Maruf AL-Rusafi in this war was to encourage the Iraqi army and especially the people of Fallujah through his famous poem "Day of Fallujah" in which he portrayed the suffering of people of this city because of the British and their agents. The liberal spirit of AL-Rusafi inspired him to attack colonialism and the authoritarian regime of the colonizers so vehemently in order to display and discover the ploys of those regimes for the public. The British have recourse to malicious tricks to intensify their existence in their colonies. According to Abbas Ganjali et al (2015):

"The colonizers resorted to incite discord among people, make false promises and stage deceitful agreements, suppress public education and awareness, attempt to obliterate the indigenous identity and national pride and history of the colonized nations, establish dummy parliaments, and appoint puppet politicians as members of the parliament and as ministers". (Ganjali et al 2015, 3)

Thus, AL-Rusafi constantly attested the miserable situation of his people and attempted to portray this reality in his poems. He encouraged the Iraqi people to revolt against colonialism and not to be subdued to this selfish regime in Iraq. The next section thoroughly discussed AL-Rusafi's poem "Day of Fallujah" to display the salient features of this poem and analyze this poem from both literary and political points of view. Through this analysis, the reader could understand how AL-Rusafi presented the patriotic spirit of the people of Fallujah and their heroic fight against the British and how he dauntlessly warned the Iraqi people not to be subdued to the British as well.

7. Anti-colonialism in AL-Rusafi's poem 'Day of Fallujah'

AL-Rusafi is determined as the defender of the sovereignty and independence of his country. He fought the colonizers with his pen for the welfare and peaceful life of his people. The colonizers exploit the exchequer of the colonized countries through signing pacts with them in order to be subdued to the colonizers. The only consequence of these pacts for the colonized nations is that their sufferance and anguish are aggravated. However, AL-Rusafi tried to deliver his message freely despite the consequences and disclosed great bravery for the sake of the public good. In many of his poems, AL-Rusafi rebuked those people who remain silent and subjugated in their ignorance, while the oppression of the British colonizers still pervades (Ganjali et al 2015, 4). He displayed his love and gratitude to Iraq in most of his poems. In one of his poems, he said:

"I am imbued with the love of a country in which
I have grown up only in order to defend it from
every enemy,
I have loved it sincerely, so that because of this
love I forgot my family, my loved ones, and my friends,
O country, in which I do not live at ease, live
after my death meekly and happily.
I swore, when I first reached puberty in my country,
that I would not requite its favors with ingratitude.
And that I would be the first to help and support
it in gaining victory."
(AL-Rusafi 1957, 479-480)

However, AL-Rusafi is regarded as a controversial poet because he criticized the Iraqi politicians and the highest executive authority and accused them to do the project of the colonizers against their people. In his poem "Day of Fallujah", he revealed the valiant resistance of its people against the British colonizers. The British occupation forces tried to enter the city to stop the resistance against them in this city, but they fail to do so. Then they resorted to the minorities of Assyrians and Jews to harm the people of Fallujah (Jones 2013, 111). AL-Rusafi as

an Iraqi poet who loved his country and refused the policy of the colonizers, recorded these events and illustrating the pride and glory of the people of Fallujah through his poem "Day of Fallujah".

This poem was published in Diwan Al-Rusafi in 1958 besides other poems and later it appeared in Diwan Al-Rusafi in 1999. The poems in this collection were divided into groups in politics, War, Social issues, philosophies, description, Elegies, Women, History and cosmic poems (Jones 2013, 112). This poem is regarded as a paean and eulogy for the national intrepidity of the people of Fallujah. Al-Rusafi started the poem:

"O England, we will not pretend to forget
Your injustices in the homes of Fallujah
Such atrocity God will not avenge except
With the swords of the wounded and broken
This hurt made Iraq and Levant, the restrained corner."
(Al-Rusafi 1999, 3:343)

These lines expose the promise of the poet to the colonizers that the people of Fallujah will not forget their injustices, prostitution and aggression (Ibrahim 2012, 1). According to Kevin Jones (2013), Fallujah city marked the zenith of the war because the British warplanes bombard the city and many innocent civilians were killed by this bombardment during the war of March 1941, while others were raped and displaced by the British agents: the Assyrians and Jews (Jones 2013, 111). Al-Rusafi used the word "swords" to refer to the revenge of people of Fallujah from those mercenaries. This aggression, according to Al-Rusafi, will unify the two Iraqs (Basrah and Kufa) -as they were known by this name- with the city of Fallujah to repeat the patriotic rounds of the twentieth revolution against the British colonizers. Then, Al-Rusafi employed the noun "Levant" to refer to the Arabic unified struggle against colonizers by indicating that Levant will respond to the wounds of the people of Fallujah. This reference affirms the Arabic and Islamic dimensions of this struggle (Ibrahim 2012, 2). Accordingly, the phrase "restrained corner" refers to Mecca- the Islamic holiest place- where Muslims around the world come to do a pilgrimage. This indication is an attempt to turn the struggle against colonialism into a religious one by agitating the feelings of the Muslims around the world. Consequently, in the next part of the poem Al-Rusafi condemned the colonizer's policies that separated the people of the one country into sects depends on religion and ethnicity and this is the target behind their divide-and-rule policy (Jones 2013, 119). Al-Rusafi said:

"Your army encamped in pursuit of vengeance
The infidels seduced by pursuit of the inhabitants
That day the Assyrian wolves came to ravage
The harem enduring a most monstrous disgrace
You derided and scorned the Muslims as fools
While making of the Jews advisors and confidants"
(Al-Rusafi 1999, 3:344)

In these lines, the poet depicts the condition of the arrogant English army and their wreaking havoc in the city and they began to entice minorities from Jews and Assyrians to hurt the people of Fallujah (Ibrahim 2012, 2-3). The words "derided" and "scorned" are used to contradict the difference between Muslims and non-Muslims according to the British view. Such words are used to describe Muslims while Jews and Assyrians were chosen to be "advisors" and "confidants". The poet also reproaches those people who assist the British to kill their Iraqi brothers. The poet described them to be "wolves" that lived on the aches of others because what they did make them the people of shame and disgrace. Their blood is full of treachery and betrayal against the people of Fallujah because the latest refused to be tools in the hands of the British. Then the poet refutes the claims of the colonizers who came to Iraq to fulfill their dream which is to occupy this country and make its people subdued for their policy. Luckily, their policies of barbarism and brutality, under the cover of urbanization, were uncovered through the pens of the honorable writers and poets like Al-Rusafi. The poet said:

"Is this the civilization and loftiness?
That your people profess to aspire?
Or were you drunk when you went to war
Leaping headstrong before conditions were ripe?
.....
Have you forgotten your scattered army?
Its cowardice witnessed on the coast of Aegean
He will be dissociated and disgraced
From a country you hope to leave"
(Al-Rusafi 1999, 3:344).

The poet here wonders and condemns what the colonizers claim and do, and he asks whether it is because the drunkenness and euphoria that the British and their army struck after winning World War I with their allies over the Axis powers or it is because the jealousy of Britain to control the world and exploited its resources (Ibrahim 2012, 3). Therefore, Al-Rusafi reminded the British forces of their defeat when their army was scattered and fell in

front of the Ottoman fleet in the Cretan War (1645-1669) through the use of the phrase "the coast of Aegean". Then, Al-Rusafi promised the British that they will face strict resistance from the people of Iraq who will not tolerate the occupation forces and their agents.

Al-Rusafi also reveals his wishes and hopes for his country and he is praying to God for development and prosperity of Iraq. According to Al-Rusafi, living with dignity and pride is better than living with subdued and humiliation and which is an unacceptable way of living for every honorable and nobleman. The poet said:

"A country in which I lived unhappy
Free living who refuses the croaked eon
I wish him happiness, however,
I have not in it a mommy camel"
(Al-Rusafi 1999, 344)

Thus, Al-Rusafi celebrated Iraq even though if there is a national sacrifice with money, human and property. He addressed the city of Fallujah as a symbol of "national pride" and dignity. Then he closed the poem by offering praise for Tigris and Euphrates the main two rivers in Iraq because they pass near the city of Fallujah as well as he hopes peace and tranquility for his country and Fallujah (Jones 2013, 112-13). Al-Rusafi said:

"What is human life in humiliation except
Bitterness to spit out upon the first taste
So praise and honor to the Tigris and Euphrates
And thanks and peace be upon you, O Fallujah"
(Al-Rusafi 1999, 344)

As a result, the foremost technique of Al-Rusafi in fighting colonialism is to utilize his pen to depict and describe the miserable circumstances of his country under the occupation of The British rule. He employed several figures of speech like similes and metaphors to warn and encourage his people to stand against colonizers and their agents by portraying the encouragement of people of Fallujah who have sacrificed everything to defeat colonizers as well as to liberate themselves from subdued and slavery that the British colonizers attempt to establish in Fallujah.

Conclusion

The evidence from this study intimates that both poets Munir Shikohabdi and Ma'ruf Al-Rusafi used their ideologies of writing poetry against colonialism and how to fight the colonialism through all comprising struggle against colonizers and their agents. The British policy of divide-and-rule is the same policy that had been used both in India and Iraq. The upshot of this is the possibility that Shikohabadi and Al-Rusafi called through their poems to repair the whole political process in their countries as well as to dismiss the British colonizers who divided people of the one country into sects. Both poets provided a historic lens through their poems to have a look at the situations in both countries at that time. Shikohabadi suffered several woes because he used his pen to criticize the British and their agents from Indians. He was punished because of this to spend many years in prison without his rights as a human being. While Al-Rusafi witnessed and engaged in the war of 1941 in which the British attacked the city of Fallujah and killed many innocent people. Besides, Al-Rusafi criticized the British in many of his poems that he was chased for his anti-colonialism policy that he was depicted in his poem "Day of Fallujah". This paper has confirmed that both poets included the aspects of anti-colonialism in their poetry to refuse the policy of the colonizer in looting the riches of the colonized countries. The paper also recommends certain issue for future studies, is that the role of religious tensions in the poetry of both poets.

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