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## A REFLECTION OF THE OTTOMAN EMPIRE IN THE POETRY OF AHMAD SHAWKI

Egypt is the most important region of the east-west route, the Mediterranean basin, which opens to the west. Because of its location as a gate, it has drawn the interest of major states in every century and has been the center of attention. Because of Egypt's strategic importance in the 19<sup>th</sup> century, France and England pursued colonial interests in the nation. In this country, both European governments' colonial actions in Egypt, as well as Egypt's isolation from the Ottoman Empire, have an impact. It also influenced the creation of diverse thinking currents. Among them were Egyptian intellectuals and their views on the caliphate, as well as the formation of distinct understandings of nationality.

The influence of Islamism and nationalism was deeply felt on Egypt and the intellectuals living in this country. We picked Ahmad Shawki, one of Egypt's thinkers, since he is an Arab of Turkish descent who dedicated himself to the Ottoman empire during the time of Abdul-Hamid II. The notion of nationalism was seen in Egypt in a variety of ways throughout this time. "Egyptian Nationalism Related to the Ottoman Caliphate" was Ahmad Shawki's definition of nationalism. Because he is devoted to the caliphate, he has the notion of Islamic Union; Ahmad Shawki is a nationalist thinker who loves Egypt, and the idea of Islamic unity and nationalist element is the major focus of this research.

**Key words:** Ahmad Shawki, Egypt, Ottoman Empire, Caliphate, Nationalism.

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### Осман империясының Ахмед Шауқи поэзиясындағы көрінісі

Египет шығыс-батыс жолының ең маңызды аймағы әрі батысқа қарай ашылатын Жерорта теңізі бассейні. Қақпа ретінде орналасқандықтан, ол әр ғасырда ірі мемлекеттердің қызығушылығын тудырып, оның назарында болды. 19 ғасырда Мысырдың стратегиялық маңыздылығына байланысты Франция мен Англия елдегі отаршылдық мүдделерін көздеді. Бұл елде еуропалық биліктердің Египеттегі отаршылдық әрекеттері Мысырдың Осман империясынан оқшаулануына, сондай-ақ әртүрлі ойлау ағымдарының қалыптасуына да әсер етті. Олардың арасында Мысыр зиялылары мен олардың халифат туралы көзқарастары, сонымен қатар ұлт туралы нақты түсініктердің қалыптасуы болды.

Исламшылдық пен ұлтшылдықтың әсері Мысыр және осы елде тұратын зиялы қауымнан көрініс тапты. Біз Мысыр ойшылдарының бірі ақын Ахмед Шауқиді таңдадық, өйткені ол Әбдел-Хамид II кезінде өзін Осман империясына арнаған түрік текті араб. Осы уақыт ішінде Мысырда ұлтшылдық ұғымы әртүрлі жолдармен көрінді. «Османлы халифатына қатысты египет ұлтшылдығы» Ахмед Шауқидің ұлтшылдыққа берген анықтамасы болды. Халифатқа берілгендіктен, оның исламдық одақ деген ұғымы бар; Ахмед Шауқи – Мысырды жақсы көретін ұлтшыл әрі ойшыл. Ал ислам бірлігі мен ұлтшылдық элементі бұл зерттеудің негізгі бағыты болып табылады.

**Түйін сөздер:** Ахмед Шауқи, Мысыр, Осман империясы, халифат, ұлтшылдық.

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### Отражение Османской империи в поэзии Ахмада Шауки

Египет является важнейшим регионом пути восток-запад, Средиземноморского бассейна, который выходит на запад. Из-за своего расположения в качестве ворот он в каждом столетии привлекал внимание крупных государств и был в центре внимания. Из-за стратегического значения Египта в 19 веке Франция и Англия преследовали колониальные интересы в стране. В этой стране сказываются как колониальные действия европейских правительств в Египте, так и изоляция Египта от Османской империи. Это также повлияло на создание разнообразных мыслительных течений. Среди них были египетские интеллектуалы и их взгляды на халифат, а также формирование отчетливых представлений о национальности.

Влияние исламизма и национализма глубоко ощущалось в Египте и среди интеллигенции, проживающей в этой стране. Мы выбрали поэта Ахмада Шауки, одного из египетских мыслителей, поскольку он араб турецкого происхождения, посвятивший себя Османской империи во времена Абдул-Хамида II. Понятие национализма воспринималось в Египте по-разному на протяжении всего этого времени. «Египетский национализм, связанный с Османским халифатом» — таково определение национализма, данное Ахмадом Шауки. Поскольку он предан халифату, у него есть понятие исламского союза; Ахмад Шауки — мыслитель-националист, который любит Египет, и идея исламского единства и националистического элемента находится в центре внимания этого исследования.

**Ключевые слова:** Ахмад Шауки, Египет, Османская империя, халифат, национализм.

#### Introduction

Ahmad Shawki was a prominent 19th-century Egyptian poet and thinker (Shawqi, A., 2003: 3). He is notable for his Turkish ancestry and his cordial connections with the Ottoman Empire throughout his lifetime. With his poetry about Ottoman-Egyptian ties and social events in Egypt at this time, he formed a new perspective. Our research focuses on social events in Egypt throughout the nineteenth century, as well as certain theories concerning Ahmad Shawki's impact on them. Shawki, on the other hand, is passionate about both his views and his job. When we examine it, we can see that, despite the fact that Shawki is a historical figure deserving of study, historians have yet to investigate him. Especially the concept of colonialism, which is the root of the events that occurred in Egypt at this time; the impact of notions like pan-Islamism and nationalism movements on Shawki, as well as other intellectuals, is undeniable. Shawki's life, works, and concepts world have been examined in terms of historical science in this study.

As Kazim Urun explains, Ahmad Shawki claims that the source of poetry is "history". He considered himself "the speaker of an Egyptian nationalism inspired and hopeful by the monuments of Egypt's eternal past" since he was so affected by historical factors. It's even been mentioned in other publications (Urun, K., 2002: 37).

While writing his works, his passion to history lead him to be influenced by the poets of the Abbasid period (Abdalla, Kh., 2004: 69). As a result, his poetry contain several representations of dance and wine. In addition, he was greatly influenced by the historical poetry of European poets. In fact, one of his works in this subject is a eulogy titled "Kibaru -l-Hawadis fi Wadi-n-Nil".

#### Materials and methods

The bibliography of this article is works written in Arabic, Turkish, English. The research, was written as a result of the analysis of these works. The available literature has been scientifically researched and written as a result of analysis and synthesis. Numerous studies have been conducted in the Arab world. All of them, however, are connected to Shawki's poetic universe and literary feature. Shawqi Daif, a well-known literary critic and historian, provided significant details about Egypt's connection with the Ottoman Empire and British occupation. Ahmad Shawki's reaction for political changes in his country were analysed in his study (Daif, Sh., 2010: 116 ). Taha Wadi, Abbas Hasan, Maher Hasan Fahmi, and Omar Faruq Al-Tabba' are well-known Arabic literature researchers in the Arab world also explained in their researches about the biography, poetry, ideas of poet Ahmad Shawki. There are some researchers that have studied Ah-

mad Shawki in Turkey, such as Yusuf Uralgiray, Huseyin Yazicy, Ahmet Savran, and Ahmet Kazm Urun, have typically explained in detail Shawki and his works from the standpoint of a literary man. Esat Ayyildyz analyzed widely the nationalism ideas of Ahmed Shawki.

The following methods were used in the study: thematic and content analysis through historical research.

## Results and discussion

Egypt, which has been a part of the Ottoman Empire since the Middle Ages, has long yearned for independence (Hourani, A., 2013: 269). The British, on the other hand, progressively conquered Egypt by establishing political dominance over the Ottoman Empire.

Shawki draws our attention with her devotion to the caliphate and his faith for Abdul-Hamid II. He frequently emphasizes this commitment in his works. Because of this confidence, he stood against the Ottoman opposition ideas that emerged in Egypt in the 19<sup>th</sup> century, the most difficult period of the Ottoman Empire, and became one of the strongest defenders of the Ottoman caliphate in Egypt. He also openly defended Abdul-Hamid's policy of the Islamic Union.

Some Egyptian intellectuals supported the British and harshly condemned the Ottomans throughout Ahmad Shawki's lifetime, but others accepted the Turkish' possession because the caliphate was represented by the Ottomans. Another faction, led by Mustafa Kemal, advocated for Egypt's full independence and was fighting for it.

Ahmad Shawki was one of those who accepted the Ottomans' possession and vigorously supported it (Abdel-Fattah, M., 1968: 52). One of the reasons why Ahmad Shawki was so interested in Abdul-Hamid II, the most controversial of the Ottoman sultans, and thus to the Ottomans, in the face of political and social events, is that the caliphate was in Ottoman hands, and he believed that if the Ottomans were strong, the British would leave Egypt. In addition, the factor that prompted Ahmet Shawki to write many odes about Sultan Abdul-Hamid II, perhaps, which many Arab writers refrain from saying, is that the Ottomans tried to protect the Arab countries and therefore the Islamic countries as a whole, preserved the Arab culture for years, and the rapid spread of Islam. It spreads, to put it that way. As Yazicy remarked, an intelligent poet like Ahmad Shawki could not have been unaware that if the Ot-

toman Empire crumbled, they would be able to simply settle in numerous Arab nations that European countries had been unable to access for years owing to the Ottoman Empire's strength. (Yazicy, H., 1997: 181)

Ahmad Shawki is an Egyptian poet who writes mostly on the Ottoman Empire in his poetry. In practically all of his political poetry, he regarded the Ottoman Empire's favorable side (Badawi, M., 1975: 91). The most fundamental reason for his perspective is that the caliphate benefits greatly from the Muslim identity. Furthermore, one of the factors influencing his commitment to the caliphate is his pride in the faith of Islam, of which he is a devout follower. The caliphate was the emblem of religion at the time, and he praised it for that reason.

Ahmad Shawki is an Ottoman nationalist who views nationalism in terms of the caliphate. He wants to remain loyal to the Ottoman Empire as the only way to save Egypt from the British occupation, and he tries to achieve this. He displays his affection and loyalty to Abdul-Hamid II in the following way: *"In terms of justice and piety, you are like mer. You refused to accept the caliphate's crown until the hopeless and homeless were made happy"*.

Shawki's devotion to the caliphate and Abdul-Hamid II also led him to endorse his Islamic Union policy (Fahmi, M., 1993: 69). Sultan Abdul-Hamid II, according to Ahmad Shawki, was a person who kept Muslims together and stopped them from dispersing and disintegrating. *"Without you, the sultanate of the Muslims would vanish"*, he memorialized this concept.

According to Yazicy, the Ottoman Empire's battle for the Islamic world also had a role in Ahmad Shawki's enthusiasm for the Ottoman Empire. On the occasion of the caliphate festival in 1898, Ahmad Shawki wrote a couplet ode to convey his affection for Abdul-Hamid II ascension to the throne. *"Live for the caliphate!"* he said to Sultan in 1903, at the caliphate feast. *"You are deserving of it, and you are doing everything you can to earn it. You defend the country while also providing protection to city inhabitants and Bedouins"*. *"O Abdul-Hamid!"* Shawki writes in another couplet, expressing his admiration for Abdul-Hamid II. Allow yourself to be glorified as the caliph and leader.

When Abdul-Hamid II was ousted in 1909, Ahmad Shawki was furious, and he conveyed his thoughts in his *qasida* of 80 couplets. Unlike many Arab poets, Ahmad Shawki, who fought alongside the Ottomans in the Ottoman wars, articulated his feelings and thoughts in odes. He produced the *"Sada'l-Harb"* *qasida* of 260 couplets for the Turk-

ish-Greek conflict of 1897, for example. *"Truth rises and always triumphs with your sword". Whenever you struggle, Allah's faith wins. The sword is the sultanate's symbol among the people. Only successful warriors are entitled to the sultanate"*.

Shawki, an Ottoman enthusiast, uses the words Osman's sons for the Turkish in his ode on Turkey's defeat over Greece in 1922, and also defends the Ottoman legacy.

*"O sons of Osman, we praised and thanked you for your tremendous conquests, and we prayed to Allah for assistance for you. And we succeeded in achieving our objective. Allah, without a doubt, is the finest Helper"*.

At the same time, he talks about the Turkish army's victories and wants that the Turkish people's victories in conflicts be shared with the Arabs (Abdul-Ghani, M., 1996: 118). As a result, he composed an ode of 88 couplets in praise of the Turkish army and Mustafa Kemal's struggle. He expresses his admiration and praise for it. The source of this love and praise is again his love for the Ottoman Empire.

Shawki, who openly espoused siding with the Turkish in the face of all the events of his day, was very disturbed by the caliphate's destruction in 1924 (Savran, A., 1991: 82), and penned a 45-couplet eulogy in 1924, followed by a 63-couplet eulogy in 1926:

*"The minarets and the minbars shouted for you, Homelands and all sides cried for you"*

Ahmad Shawki traveled to Istanbul from time to time, and on this occasion, he reflected his love and admiration for the Ottoman Empire in some of his descriptions of places. In 1899, he wrote an ode of 35 couplets about Hagia Sophia.

Also, his description of his throat, Goksu, is a continuation of the Ottoman admiration he tried to express (Fazliogly, Sh., 2006: 147).

He responded to the declaration of the Constitutional Monarchy in 1908, the Ottoman Empire II, with 52 couplets.

As a consequence, Ahmad Shawki lauded one of the Ottoman Empire's most divisive characters for his actions. His respect for the caliphate and the Ottoman Empire is the root of his current predicament.

Necati Avci collected Shawki's eulogies about Ottomans and Turkish in his work *"Diwan Al-Sahwqiya"*. However, minimal information concerning eulogies is provided in this article by Avci. We shall attempt to provide thorough information on select eulogies in our research.

Echo of War: 260 couplets. This poem describes the Ottoman-Greek war in 1897. Shawki, in this

long poem; Since the Ottomans are the caliphs of the Muslims, their thrones are blessed, their armies are great, and their soldiers are brave; The situation in the Aegean Sea, the strong Ottoman sea shores, the fact that the Ottoman women are warriors, the situation of the strait, the defeat of the Greek commander, the encounter of the two armies, the dream of the Greeks, the Ottoman Empire. He mentions that his caliph is forgiving in character.

In this poem, Ahmad Shawki also addresses Abdul-Hamid II, saying that the Greeks were terrified and submitted as a consequence of the caliphate's victory.

*"O commander of the believers! You frightened and subdued them, With your sword rising, a true morning was born. The enemy respected your caliphate because they succumbed to it"*.

Greetings to the Turkish people: 19 couplets. In this poem, Shawki praises the warrior side of the Turkish by stating that the Turkish are a nation that never sleeps, and that if there is a sign of tiredness on them, this fatigue can only be war fatigue.

*"Youth is waking up, time is waking up, have you ever slept, O most honorable of nations? I think the laziness of the lions on the beds is due to the tiredness of the war. You stood up to and conquered the enemy tirelessly, this conquest prevented the attacks of the neighboring states. O Turkish youth! You are the faithful servants of Allah, may Allah protect you, You were also the protector of Islam yesterday; the same honor is with you today"*.

Greetings to the Turks II: 80 couplets. It is a poem that the poet performed in 1897 during the Turkish-Greek conflict. This poem was greeted with considerable excitement across the Arab world at the time. Shawki thanks Allah and Abdul-Hamid II as he begins his poem:

*"I praise Allah, the Lord of the worlds, and I praise the Command of the Believers. We have never encountered your hostility, we have encountered your blessed help and conquests. While you were famous with the torment and wars of your enemies, you ended it, you took their borders from the east and the west, you cleared their castles and places"*.

In the last line of the poem, Shawki expresses his love to the caliphate by thanking Osman's sons and emphasizing that God's aid would only come through the Ottoman State:

*"There is no doubt that the sons of Osman became our destiny with their great conquests, we thanked Allah for your help, we asked Allah for help, Allah is the best of those who help"*.

Gazi Osman Pasha: It is 32 couplets. He is a Turkish commander who distinguished himself throughout the Ottoman-Greek wars. The poet wrote this elegy when the pasha died.

As can be seen, the total of Ahmad Shawki's poems in which he included the Ottoman Empire and the Turkish in his divan almost constitutes a divan in itself.

Mehmet Mehdi Bayat has clearly expressed the subject in his article reflecting Shawki's views on the Ottomans and Turkish. He stated that Ahmad Shawki, whose mother is Turkish, who accepts himself as Turkish and who loves and speaks Turkish very well, wrote 18 long odes about Turkish people in the first volume of his divan (Mehmet, M., 2009: 116). According to Bayat, Shawki wrote these poems with an exuberant emotion and a beautiful harmony and a style that impresses people.

The subjects that Shawki deals with in his poems constitute almost every aspect of life in Egypt and a large part of what was going on in the Arab and Ottoman worlds. The elegies written to popularly loved ones, and the fourth volume, published after the author's death, includes the social and political issues of the day. He wrote poems celebrating Cromer's departure from Egypt, praising the military success of the Ottomans, celebrating the nationalist struggles, supporting Syria's nationalist struggle against French imperialism, and commemorating the martyrs given for this cause. He also has poems about the opening of institutions such as the Teachers' School, Egypt University, Egypt Bank, Red Crescent. He addressed the workers of his country and the education commissions that were about to go to Europe with poetry, saluted journalism, and spoke for social welfare. Supported the fundraising efforts, welcomed al-Azhar's reforms, advocated the education of women and freedom for them.

In his poems, Shawki clearly expresses his devotion to the Ottoman Empire and his dislike for the British. It was his ideas that caused him to be exiled to Spain during World War I and to stay away from his homeland until 1919. Among these are his poems such as "Reflections on the Council of State", written for the village, "On (Lord) Cromer", "Nil", "For Homeland", "Mustafa Kemal" written for the Turkish War of Independence, etc.) For this reason, the British, who seized the Egyptian administration in December 1914 They also expelled Ahmet Şevki from Egypt. The poet, who had to live in exile for six years, turned to social issues more consciously during these years and after he returned to Egypt, and continued his struggle against imperialism with

his poems "Song on the Beret", "The Power belongs to the People", "I call to the youth", "Homeland", "The Nile Valley is a Whole", etc.

It was written during the period. In these poems, Ahmad Shawki invites the Egyptian and the Arab peoples to come together and take a stand against the imperialist policies of Western countries.

One of his sentences, in which he expresses his anger to the British occupation, has an intriguing backstory. Shawki attacked Egyptian Prime Minister Riyad Pasha's statement at the inaugural ceremony of the Mehmet Ali Art School in Alexandria (Mehmet Ali Art School) in June 1904 (Mehmet, M., 2009: 149), which was intended to irritate British Trustee Cromer:

He showed his reaction to the British occupation, which was one of the reasons for exile, by saying, "*You gave a speech, not an orator, but a calamity added to our great disasters/ If you feel it, you praised the invasion even though your wound was bleeding, you praised what you brought*".

### Conclusion

Ahmad Shawki, besides being an important man of letters and poet who has full knowledge of the official language of Egypt, Arabic; He is an important intellectual who clearly reveals his sensitivity to the social events that emerged during his lifetime and focuses on his thoughts about these events in his works. Ahmad Shawki was one of the greatest defenders of the Ottoman Empire during this period. Although both the Turkish people, Abdul-Hamid II and Mustafa Kemal did not know Arabic, he wrote poems in Arabic language that praised them. Shawki, who stood against the anti-caliphate ideas that emerged in Egypt during this period. He has also become one of the rare intellectuals.

The 19th century was a difficult period for the Ottoman Empire. Especially in the period of Abdul-Hamid II, important problems emerged. Some of these are the thought of Western states to enter Islamic lands for colonial purposes and the emergence of nationalist movements in some regions. One of the most problematic areas for the Ottoman Empire was particularly Egypt. Because the Ottomans could never fully dominate Egypt. The colonial activities of England and France against Egypt, different perceptions of the idea of the caliphate in Egypt, and some movements such as Arab nationalism were among the most important reasons for not being able to dominate this region in the 19th century. Abdul-Hamid II activated the caliphate institution for

the solution of these problems; He also used the policy of Islamic unity to the end.

Through the caliphate, the Ottoman Empire succeeded in influencing Egypt culturally despite the French and British occupation. Although there were anti-caliphate ideas, the Egyptian people showed their reactions in every event that concerned the Ottoman Empire. Poets such as Ahmad Shawki, Hafiz Ibrahim, Mahmud Sami Al-Barudi contributed to the Ottoman Empire. Among all poets, Shawki has been the poet who most talked about the Ottoman Empire, Abdul-Hamid II, his devotion to the caliphate, and his love for the Turkish people.

Intellectuals living in Egypt during this period had intense nationalism (Smart, J., 1996: 287). However, the understanding of nationalism in Egypt was perceived in several different ways. These perceptions were Arab Nationalism and Egyptian Nationalism, which was attached to the caliphate, which also affected Ahmad Shawki. Ahmad Shawki's loyalty to Abdul-Hamid II, and therefore to the caliphate, did not destroy his love for his homeland, Egypt. On the contrary, he advocated remaining loyal to the Ottoman Caliphate for the liberation of Egypt. In light of this, Shawki's conception of nationalism is Egyptian nationalism associated with the caliphate.

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