



## Recalling Mythological Narrations from the Perspective of Resurrection and Revival in FayeZ Khaddour' Poems



Doi:10.22067/jallv14.i1.2012-1007

Farzaneh Zarei<sup>1</sup> PhD Candidate in Arabic Language and Literature, Ferdowsi University of Mashhad,  
Mashhad, Iran

Received: 3 October 2021 | Received in revised form: 6 December 2021 | Accepted: 8 March 2022

### Abstract

A legend is a story that narrates the life and culture of people and its origin is usually unknown. Myths denote the unconscious needs of human beings' mind and speak to man and the world around him. Man is indebted to his past and his ancestors in all periods. That is why myths have been a source of inspiration for poets and writers and are frequently repeated in contemporary literature of various peoples because of the strength of their influence on souls. Contemporary Arab poetry is intertwined with myth in a way that can be considered employing the myth as one of its artistic phenomena. Contemporary Arab poets not only use myths and the quotation of the mythical times, but also they make changes in narrations and transform them into various forms to adapt them to the current conditions of their time. Teleological thinking has been employed in FayeZ Khaddour's poems differently. The motivation behind doing this research is the invocation of the legendary pair Baal and Anat - Inanna and Dumuzid- Shamash and Jadelá in his poems. At first, the mythological narratives and the elements associated with them were studied and then the mythical elements were explored in FayeZ Khaddour's poems. Since FayeZ is a painful poet and a scholar of the tragedy of Arabs, presenting himself as the poet of death and exerting his utmost intellectual efforts in reviving the eastern civilization, he tries to recreate his poetic experience using symbols associated with death and life. The results indicate a deep connection between the poet's thought and the mythical elements of death and resurrection, but he uses them differently. He changes its narrative to show us the darkness in its effects on the social conditions in the Arab countries, including destruction and darkness. One of the poet's most important goals for this mythological use can be referred to the transformation of semantic myths and their more application with the prevailing situation of Syrian society and other Arab countries.

**Keywords:** FayeZ Khaddour, Myth, Legendary Criticism, Death, Resurrection.

<sup>1</sup>. Corresponding author. Email: farzaneh.zarei@mail.um.ac.ir



## References

- Abbas, E. (1978). *Trends of Contemporary Arabic Poetry*. Kuwait: The Science of Knowledge.[In Arabic].
- Al-Hawi, K. (1993). *The Diwan of Khalil Hawi*. Beirut: Dar Al-Awdah. [In Arabic].
- Al-Khalili, A. (1979). *al-Batl al-Falistini In the popular story*, Vol. 2, Beirut: Dar Ibn Khaldoun. [In Arabic].
- Alsakot, H (2015). *Dictionary of Al-Arabic Al-Hadith*, Egypt: Al-Masriyyah General Committee for Books. [In Arabic].
- Al-Saleh, N. (2000). *Mythical tendency in the contemporary Arab novel*, Ph.D. thesis, University of Aleppo. [In Arabic].
- Al-Sawah, F (2001). *Al-Asturah and Meaning Studies in Mythology and Eastern Religions*, second edition, Damascus: Dar Aladdin. [In Arabic].
- .(1981). *The Adventure of the First Mind*, Beirut[In Arabic].
- .(2002).*Ishtar Puzzle*, Eighth Edition, Damascus: Aladdin House. [In Arabic].
- Ashry Z, Ali (1997). *Recalling traditional personalities in Arabic poetry*, Cairo: Dar al-Fikr al-Arabi. [In Arabic].
- Awad, A. (1983). *Studies in Palestinian Folklore*, Damascus: Department of Information and Culture in the Palestine Liberation Organization. [In Arabic].
- Awad, R. (1974). *The Myth of Death and Rebirth in Arabic Poetry*, Beirut.[In Arabic].
- Bastide, R. (1991). *Danesh Asatir*, translated by Jalal Sattari, Tehran: Soroush.[In Persian].
- Fry, N. (1995). *Literature and legend*, translated by Jalal Satari, Tehran: Soroush.[In Persian].
- Iliad, M.(1983). *Visions of myth*, translated by Jalal Sattari, Tehran: Toos.[In Persian].
- Kamal Zaki, A. (n.d.). *Al-Asatir*, Beirut: Dar Al-Awda. [In Arabic].
- Khazour, F. (2003). *Divan Faez Khazour*, Damascus: Ministry of Culture Charters.[In Arabic].
- Nahas, G. (2006). *The myths of plant fertility in the civilizations of the Near East*, Damascus: House of Culture. [In Arabic].
- Shahin, M (1996). *Literature and Mythology*, Beirut The Arab Institute for Studies and Publishing. [In Arabic].
- Zaitouni, L. (2009). *The concept of myth and literary symbolism*, Beirut: Dar al-Fakr for research and publishing. [In Arabic].
- Heidaryan Shahri, A .R.(2012). Study of the symbols of the Baath in the poems of Khalil Hawi. *Quarterly Lisan Mobin Scientific*, 14(9): 83-104.[In Persian].
- Goodarzi Limraski, H.& el (2021). The Prominent Role of Female Element in the Poems of Nizar Tawfiq Qabbani and Nader Naderpour, *Arabic language and literature*, 13(1): 37-50. (doi:10.22067/jallv13.i1.88883). [In Arabic].