

Intellectual Situations In (Elia Abu Madhi) poetry

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Abstract

This study deals with the most important intellectual situations (positions) of a poet from the North Diaspora, that he is the most prominent poet of (the pen association) who is the famous poet (Elia Abu Madhi)

Keywords: *Intellectual Situation, Poverty*

Introduction (the relationship between intellect and poetry)

Between philosophy and literature (poetry in particular) is a strong relationship, "a close relationship to a deep retreat"² Poetry "can absorb an aspect of intellect"³ If "a poet is represented by ideas, suffers from their details, and endeavors to convey this experience to others in all its dimensions, Not to tell about it, he managed to make the thought a poem"⁴ Therefore, there was a special link between literature and philosophy "⁵(because" kinship has always been close between philosophy and literature "⁶(because the subject of literature is closely related to the subject of philosophy, Matthew Arnold says: The subject of literature is: God, nature and man.)⁷(One of the Western critics says, "The most important difference between a poet and a philosopher is the difference of means that was used for a purpose. Few from the philosophers who wrote great poetry, because the language of philosophical prose is not the language of poetry. As this is all the difference "⁸.

The poet and philosopher both express the common philosophical problems between them, the true poet "is a philosopher by nature"⁹. In our Arab poetic heritage, there are many examples of wise or philosophical poets. (Abu Tammam Al-Taei, 231 AH) "has brought in his poetry with philosophical meanings"¹⁰. So it was said about him "a scientist was overpowered by poetry"¹¹ Likewise (Abu al-Tayib al-Mutanabi, 354 AH), in some of his poems, he devoted himself "from drawing poetry to the path of philosophy"¹² As for (Abu Al-Ala 'Al-Ma'ari, 449 AH), he was famous for his wise and philosophical poems, as he is "one of the few wise men "¹³.

The poet (Elijah Abi Madhi) had "stations of wisdom and philosophy" (14).As In "His poetry is a philosophical soul"¹⁴ and his poetry is stained with "philosophical nature"¹⁵, He is "deeply inundated, immersed in the depths of the human soul"¹⁶. He "stood from the world, the soul and life an intellectual stance"¹⁷(as for (Elia Abu Madhi) a contemplative tendency "in most of his poetry",¹⁸ he is "the most abandoned poet of contemplation"¹⁹ Especially in his poem (Al-Talasim) "which gained the greatest reputation among his poems"²⁰ It revolved around the tongues²¹ and "It has a huge fame that is not equal to other works"²². Its importance does not only lie in its popularity, but rather it attaches the poems to thoughts of²³(Elia Abi Madhi).

In what will come, I will address the most important intellectual issues that the poet Elijah Abi Madhi had an explicit intellectual position on.

1- The Death:

The man was remained and preoccupied by death, as "the problem of life and death occupied an insignificant part of the thinking of philosophers and thinkers"²⁴. Rather, "what constituted a human being and his history, that is, what made him (a human being) is his awareness of death"²⁵ For the human being is "the only one who has a disturbing certainty about the truth of death"²⁶ However, "There is no stranger but death"²⁷ for a human, as "it is difficult for a person to accept his eternal absolute annihilation"²⁸ and the poet (Elia Abi Madhi) expressed this idea with a poem (The Silent Tear) in his saying:

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*She said while the sorrowful is skinning her smile,
Truthfulness who said life is arrogance,
Is this how we die?
How our dreams disappear in an instant,
And to dust we returned?
the dust worms ripple in the livers,
which was rippled by semen and dates
more fortunate than us,
Then, are those who were not born,
and better than men are stones and rocks.)²⁹
And if death is equal to the good and the bad,
then is it evil and punishment ?!*

Some ancient civilizations considered that death is "evil - and he is in his power - evil from every punishment, but rather the greatest punishment"³⁰ (Elia Abu Madhi) discusses this idea in the poem (Talasim) saying:

*If death is a punishment, what sin is it that needs cleansing?
If it is a reward, what favor do the promiscuous deserve?
If ultimately in it, there is no harm or benefit,
Then why the insistence on labels of sin and virtue?)³¹
I do not know*

As the poet does not end up with a solving of a problem or the question: Is death a punishment or a reward?! What he occupied most seriously was the issue of "eternity", to which he devoted intellectual and poetic energy in more than one place in his collection, as it is one of his main ideas, so I will address it in some detail.

2- The Eternity:

The doctrine of the immortality of the soul "is the recognition that the soul is endured indefinitely after death"³² (as the problem of immortality of the soul is the most serious "issue in the history of philosophy" ³³ For this matter or problem "penetrates to our personal life and our inner beliefs to a great extent" ³⁴ . The question about the soul, its nature and immortality is a feature of the poetry of the "Diaspora in general" ³⁵ and of the attributes of (Elia Abu Madhi's poetry) in particular. that one of the researchers went on to say that "all the members of the pen association believe on this philosophical idea" ³⁶, this is not true at all, as the poet (Elia Abu Madhi) did not believe in this philosophical or religious belief as he "believed in annihilation"³⁷and he denied eternity ³⁸.

He devoted to this philosophical doctrine a complete poem entitled (Eternity), which he said at the beginning of it:

The one mistake who said we are immortal,
all of us after the bad are alive ³⁹

And in that poem he brings together logical, mental and psychological evidence of the mortality of the soul, as he said:

*It is to say that we are for eternity
an idea that is created by the love of survival
We adore the survival because we are mortal
And the aspirations are alive in every living human ⁴⁰*

The poet, here, holds that "it is not harder on a person soul to feel that the mortality will withdraw on him, so there is nothing left of him except a rotten carcass that is worn out by worms!". It did not appear in humans that the idea of eternity "except because they could not be satisfied with such a painful and dramatic fate"⁴¹, also he says in that poem, too:

*After death I am something I am not
Since I was not anything before ⁴²*

It holds that humans oscillate their existence "between two faults: nothing before birth and no thing after death" ⁴³.

After this, we do not attach great importance to his question in his famous poem (Talasim):

*After the grave, after death, will there be any resurrection?
Life? Eternity? Or only complete oblivion?
Is what people say true or false?
Is it true that some people know?*

*I do not know*⁴⁴

The poet, in the poem "The Talasim", asks, "His questions came in it in the context of what is called (ignoring knowledge) .. But its organization in this way deluded the reader that he knew nothing" ⁴⁵, but he had "ended up with everything he was asking about to an opinion that satisfies him and brings happiness to himself" ⁴⁶ but he "will present to the people those many questions that he overcame, as he demonstrating in their display of great confusion, so that all people will be guided to solve it themselves as he was guided." ⁴⁷ As he affirmed his unbelief in immortality in saying in the poem (**Be Balsam**):

*How do they horrified and horror our souls
they suffered before they was in pain*

*They claimed that God prepared them for our torture
God forbid, your Lord is mercy, to be wronged*

*The command was not to show mercy
their enemies are only thinner and more merciful*

*Hell is nothing but a merchant's idea
God did not create for us anything but the heavens*

The Obligation (Jabriya)

"In verbal artistic terminology, it is the negation of the act in fact from man, and his addition to God" ⁴⁸ (among them is Jahamiyah as they are the companions of (Jaham ibn Safwan) " that his saying was that the servant (of God) is not capable at all " ⁴⁹ they opposite the Qadriyans or the doctrine of fatalism (Qadriya)" which is the doctrine of one who sees that one has freedom in what he wants or does and is "able" and "can" to do it " ⁵⁰, Qadriyans are people "from the "Isolated people" who call themselves the owners of justice and monotheism, because they claim that they deny injustice from God and say that man is free in what he does from good and evil, because God does not oblige him to do evil, then he punishes him for wrongdoing and rewards him for not doing his work" ⁵¹ This belief is similar of Imamate Shi'ite doctrine that God is just or (justice and monotheism) ⁵² as the idea of (divine justice) can be found even in other religions, like Christianity - the religion of our poet Elia Abu Madhi – as some of its doctrines went on to believe that "when God created man he impel the laws, but he nevertheless left him free to impose on himself own laws in the sense that the divine law is not a subjugation to the human will nor the abolition of this will" ⁵³

Modern researchers have confirmed that the idea of (obligation) is an Umayyad idea which was promoted by rulers of Umayyad people, as they "ruled on the basis of it, supported their property and governed by his will, that they acted according to his will" ⁵⁴ As it is the "divine destiny that imposed their presence on the necks of Muslims and their money house" ⁵⁵.

In any case, whatever the matter, the poet (Elia Abi Madhi) discussed the problem of freedom, which is "The problem of the human existence as a whole, as this is a problem of the problems" ⁵⁶ Perhaps that is why the poet begins by discussing this problem in the second part of his poem (Al-Talasim) by saying:

*Am I new or am I old in this existence?
Am I free or am I a captive in confinement?
Do I lead myself or I am being lead?
I wish I knew, but
I don't know!*⁵⁷

He wonders whether he is free or captive, but in another passage of the "Talasim" he says to the sea:

*You the sea, a captive, what a great caption you are in
"O omnipotent, you, like me, can't make a decision"*⁵⁸

He describes himself, here, as a prisoner, as - then - he admits that he is a prisoner and he does not see himself as a propulsive walking person only, but rather he sees all aspects of nature as a prisoner "propulsive walking without its will, that it was obliged by its nature"⁵⁹(, that the sea is a prisoner who does not have his choices and decisions, as well as other elements of nature in his saying in (Talasim):

*This rain comes down where it get rid of deceiving
And flowers of the earth are spreading obliging its perfume
the earth cannot afford to hide thorns or flowers*⁶⁰(

The "Jabriya of Elia Abi Madhi" is clear in his poem "Itha" (if), as he says:

*If you blasphemed Josette on blasphemy with fire
And if you love, you were disgraced by the neighbor
And if you gambled or bet at the club or home
You are the guilty man of the people and the righteous*

And if you get drunk, to forget the worries of honor

You will lose the debt, the world and won nothing but shame

And if you said: So; living will be strains by strians

And death is better for me if I do not spend my time

I hurried to the sword, poison or fire

In order to get out of this world with its unfree people

This is the greatest evil in secrecy

Then the poet concludes with a result and resolves the conclusion of the poem by saying:

*So she was alive and died like people as unselected slave*⁶¹(

The poet sees that a person is not only a prisoner of his destiny, but rather a prisoner of his society with its values, customs and moralities, as he is a prisoner and captive who cannot be released and is not freed from his prison!!

4. Solutions and (God's Seeing):

(Elia Abu Madhi) demonstrated in his poem "Eternity", the two ideas of "solutions" and "the Seeing of God" in his saying:

*And God will dissolve in water and mud
The elder and the younger man can see Him*⁶²(

The doctrine (solutions) is believed by Christians and some extremists of Sufism and Muslim philosophers⁶³(, which it is rejected by Sunni Muslims⁶⁴(and Shiites⁶⁵(alike.

As for (**seeing God**), the poet (Elia Abu Madhi) is identical to the saying of (Ash'aera) who authorized the seeing of God⁶⁶(. The Ash'aera and Salafists agreed together to "prove the seeing of the believers their Lord or God, on Judgment Day."⁶⁷(Likewise, the people of the "hadith" went on to regard it as a virtue in which God prefers "his guardians from the believers"⁶⁸(but (Mu'tazilah)Isolated people were unanimously agreed that God cannot be seen with our sight in the house of the decision because they say that the eyes only perceive colors and shapes, I mean what is material , as the God is immaterial. It is therefore impossible for the sight to fall upon him. ")⁶⁹(The Mu'tazila see that " God, glory be to Him, does not see His vision not because of the existence of contraindications, but for what He was upon him in himself ")⁷⁰(as the Shiiate agreed with them.In the life and hereafter ")⁷¹(.

5.The Clergies:

Elia Abi Madhi has a clear and frank position on his Christian clergy, as he has a rigid attitude towards those who trade in the cross, Elia Abu Madhi in this position is completely in harmony with the Diaspora poetry, which condemned the religious fanaticism that was one of the reasons for the emigration of the poets of the Diaspora⁷², for this reason, the poets of the Diaspora revolted a massive revolt against "the men of the priesthood who raised all these sectarian strife in Lebanon and in the Arab homeland"⁷³. The poet has devoted a wide place to this position in his poem (Talasim), as he said:

*I was told in the monastery that some people realized the secret of life
However, I found nothing but putrid brains
And hearts where plagued with semen which is left remains
What am I blind? Is someone else blind?
I don't know⁷⁴*

He also attacked Monasticism with several passages, as he said:

*How do you argue, hermit, in the explicit truth
If God wanted you not to love the good thing
It was when He create you, but without mind and spirit
So what do you do is iniquity .. He said that I..
I don't know⁷⁵*

Here, he discusses reason and argues logically that God, glory be to Him, did not force man to close his senses before the beauty of nature that God created, Glory be to Him, that if God Almighty wanted to deprive the human the beauty of nature and its delicacy, that the God almighty created originally without mind and without spirit, then the poet ends up with the speech as (recluse hermit) man by saying:

*O fugitive, disgrace in this escape
There is no good in what you do even for the wasteland
You reap any culprit, fought without any revenge
May God be satisfied with this and forgive.. ?
I don't know*

The recluse hermit that is fleeing from the pleasures of life - with Elia Abi Madhi - is guilty of his own right, not as a reformer. He has committed himself and even killed it with this act, as he is - then - a murderer, but there is no one takes revenge on him or judges him for his crime against himself and his community.

Elia Abi Madhi - in other than (Talasim) - has many verses in mocking the clergy, as he said:

*I experienced the world and searched for them
My eyes have never seen heavier than a priest⁷⁶*

And his saying:

*I do not cheat with ornaments and jewelry
How many puny in from of scabies*

*Your eyes from his garments are in Paradise
Your hands from his manners in the money*

*And if you look at him, you will see him with a greyness
And if you talk to him, you will reveal a boy⁷⁷*

More than one reason has made Elia abo Madhi in disagreement, but rather on the opposite side with his religious men, including his lack of belief in what they believe in the immortality of the soul, as we have said before, also the poet has used to see that religious belief is a restriction of every belief, restricting his movement and limiting his intellectual freedom, as if it was a violation on his neck, he explained this in by his poem (**My Book**) saying:

*A questioner: Which doctrines is mine?
Was it a branch of religions or originally?*

*And any messenger prophet I imitated
Which book do I have the most valuable?*

*I told her: mam do not have a doctrine
And if he does, there will a shackle in his neck⁷⁸*

As for the Prophet of the poet is (the mind) and his holy book is (the universe) in his saying:
And a prophet became everyone that calls his mind
My book became the universe, not papers were read ⁷⁹(

As for (worshiping) for the poet, it is for a person to control his instincts and curb those things who love it in a world full of seduction, in his saying in the poem (**The Right Opinion**):

*Worship is not isolation and reincarnation
In the monastery, in the wilderness, or in the jungle*

*But he set the passion in a world
In which temptation has many reasons ⁸⁰(*

The poet believes in (ethics), but in isolation from (religion), he separates between (ethics) and (religion), that he does not see religion as the biggest or true guide of ethics, but sometimes sees the opposite!!

Conclusion of study results:

This humble research can summarize the following results:

- 1- Elia Abo Madhi did not believe in the doctrine of the immortality of the soul, but rather he believed in its annihilation with the annihilation of the body. In doing so, it is against the rest of the pen-bonding poets who believed in the immortality of the soul.
- 2- Elia Abo Madhi has believed in an idea or belief (Obligation), as he saw himself as propulsive walker, but rather viewed all aspects of nature as a propulsive walking which was defeated.
- 3- Elia Abu Madhi believed in the idea of (solutions) and likewise believed that God could be incarnate and thus could be seen.
- 4- Elia Abu Madhi stood toward the clergy as a hostile position, as he saw in them intolerance and unawareness, also he separated - in his mind - between religion as (rituals) and (ethics) describing them as behavior and conduct, he did not see religion as an ensentive or a guardian of it, Rather, he saw - sometimes - that religion incited some morals, such as intolerance and hypocrisy.

Endnotes

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