CHAPTER: IV

ANALYTICAL STUDY OF AL-KHAMAIL

4.1. INTRODUCTION

Everyone loves one's own country and land, because one spends one's happy days of childhood. A person finds himself emotionally attached to his country and the place of his birth. He gets more emotional and misses his country the most when he is forced to migrate from his own country to a strange land and people. He misses his people and beautiful things of his land. Especially it is very difficult for a poet to forget his sweet memories of his childhood. He always laments and remembers pleasant days and nights he has spent in his country. So the poets try to make these memories into poetic verses. Also, this has been a trend forever for the poets to infuse the sons of migrants and youths of the country with true faith, good actions, respect for elders, sacrifices of their ancestors and with sprit of freedom and love towards the country and nation. They have played a vital role in reformation of younger's and their all round development—morally, educationally and socially, and the development and prosperity of their country.

In Arab societies poetic gene occupies very prominent place in the life of human beings. Poetry is the very vital means of communication in every aspect of life. It was a matter of pride for Arab people to have a poet in every clan in the period of ignorance. The poets inspired their people with sprit of

bravery during wars at battlefield. They brought good credit to their tribes by mentioning bravery and generosity of their tribes in their poetry and couplets.

Iliya Abu Madi is such a famous name, well known to each and every reader of Arabic language and literature[237]. He is a great poet and lyrist. Uncountable poems, couplets and verses in its all forms of poetry, have been composed by him.

He is poet of nature. The book *al-Khamail* written by Iliya Abu Madi is a master piece of his poetic works. I have chosen this book for critical study. This book is like a sonnet.

It contains more than sixty long and short poems under different titles. I have gone through all poems in this book and critically studied all of them. A few selected poems from this book "*al-Khamail*" are presented as a critical study in the following pages:

[237]. Iliya Abu Madi: wikipedia the free encyclopedia.com.

4.2. ANALYTICAL STUDY OF AL-KHAMAIL

المدخل (Al –Madkhal)

The first poem of this book is al-Madkhal(Entrance) and the last one is al–Khatimah (Termination). The poet Iliya Abu Madi loves nature like Wordsworth who is called the poet of nature. The first poem of this book gives beautiful description of the Bee in the first couplets which produce honey the sweetest and purest thing of the nature[238]. In the next couplets the poet describes maggot that creates silk. Moving ahead the poet beautifully mentions the quality and power of rain drop. It is rain that causes the plants, trees and flowers to grow if it rains on the firtile lamd and it makes fields green, but the rain drops are of no good for unfertile land because of its inability. The rain drop sacrifies its existence for its dignity and self respect. In the last line the poet gives this message that it is better to live for few days with dignity and respect than to live for thousand years with insult and disgust.Through this poem, the poet shows his love towards nature.

He excellently draws this picture how honey is produced. A bee sits on various kinds of beautiful flowers and plants and sucks the juice, produces the sweetest and purest thing for human beings.

Note:The poet has tried to prove that one's own internal quality hardworking helps one to achieve the goal in life. He also lays focus on this

[238]. Abu Madi, Iliya., al-khamail, New York, 1940, p.7

point that a person should mould himself as a respectful personality and should be benificial for others too.

وقعت نحلة على الأقحوان فاذا في القفيز شهد
ومشت بعدها على الأغصان دودة فالغصون جرد
وهمى الغيث في الحقول ففيها شجر وارف وزهر
وأصاب الرمال كي يحييها فهما ميت وقبر
أنا غيث، فان وجدتك حقلا فأنا العشب والشجر
غير أنى، إذا لقيتك رملا، لست شيئا حتى المطر
وأناالأقحوان سيان عندي عشت يوما أو بعض يوم
لا أبالي إن كان مجدي في فنائي أو مجد قومي[239]

الشاعر والملك الجائر (Poet and cruel king)

افلاطون, The Plato handed over a task to poets. Before they could do their supposed work, he misbehaved with them confining them and keeping them hostage. He treated them badly and narrowed democracy on them which had actually become puppet to limited hands. A polish poet mustered enough courage to oppose it. He wrote short story in the shape of poetry under the title of (عقبة السلطان) and defined in it the art and its relevant ingredients and protested over the opinion of Plato about poets. The same has been dome by Iliya Abu Madi.

[239]. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 7,8.

Abu Madi's poetry: Abu Madi, The great migration poet[240], deals with same issue in his poetry under the title of الشاعر والملك الجائر (poet and cruel king). He presents very good and wonderful comparison and comes to conclusion that poets thinking, his advices and wisdoms are to remain forever. And it cherishes in the history and minds of people for long. They remember it more than any cruel king or colonial ruler. And poetry narrates stories and incidents which are free of sycophancy and greed for post, position and slavery to money. Thus it encourages human being on moralities and emphasizes that he should adopt good values in his life.

The Arabic and Polish poets, in the same manners, tried to depict confrontation between art and colonialism and between poet and tyranny of rulers and king. Though both the poets discuses same matter, but they differ with each other in the presentation and depiction of characters and personalities.

It appears clearly in the poem of Abu Madi that poet's recommendation is something which has no value in Eastern cruel Sultan's eyes with king being displayed as someone beyond history and nature or usual people. So sultan is highly emotional, quick tempered, his orders are never to be delayed or rejected and no recommendation or suggestion is acceptable regarding king's rule or verdict. And he has no lenient view or endurance for anyone whatever case it be. This is how he, Abu Madi, migrate poet, depicts Sultan (king) in his poetry.

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[240]. Ali, Dr. Chand Mohammad, A Study of Literary History of the Arabs, Lawyer's book stall, Ghy-1996, pp. 150,152.

On the other hands, Polish poet Baits presents the picture of surprised and hesitated king who is interested in getting poets convinced to change their opinion and he fears that poet's displeasure may result in rebellion by people. Moreover he seems to be eager to take part in struggles going on for this purpose (reconciliation). So there is a scene of democracy in the narration of Bait while poem of Iliya Abu Madi has no mention of nation, people and political development or revolution at all with only one thing being common in both the poems that poet dies and king gets victory. But victory period is very short and soon he witnesses defeat. In short, this poem is in the tune with what was composed by Polish poet and by writing such a poem, Iliya Abu Madi has sent a strong message to those kings, rulers who try to suppress the voice of poor's, common man and curtail their democracy that poet cannot be silent over these situations and he will raise his voice against any undemocratic function. Secondly, he tries to highlight that government is not eternal whereas poet's opinion, thinking, ideology remain forever and influence people and their lives to a great extent.

In the first stanza poet draws the picture of a poet who comes to king palace in a very ragged condition. He was dressed in an ordinary cloth and wearing shoes whose front part was torn and thus thumbs visible from that hole. At that moment king looks and asks him to describe his position and the majesty of his court, saying that your description of my position and post will bring an honour to your poetry. The king mention his palace and what lies in it. He boost of him and his position and says that I have such a palace whose dust in not even reachable by birds and nothing can achieve that height.

I have the garden whose fragrance goes up to sky and my army in undefeatable. There are the forests, spring, water resources under my possession. I entertain huge support of people. In fact this world belong to me and I am unchallenged king of this universe.

At this juncture poet laughed and was extremely astonished what he heard. He was surprised over king boasting of these materialistic gains. Then he starts and says that he has quite different view from that of yours. These belongings may be something to be happy with for you, but actually they have no value to me and I don't have any greed for them. Whatever you posses from this majestic palace to prestigious gardens and awesome springs are to end once and nothing will be remembered after they are ruined. While poetry, and poet's skill will be always remain in the minds of people and his excellence to bring daily events into poetry and create awareness through it can't be old, ruined or forgotten. So, materialistic possession stands nowhere when it comes to ideology and thinking.

The poet has described all these in a dialogue form which has enhanced the charming of poetry and interest of reader as well.

أمر السلطان بالشاعر يوما فأتاه

في كساء حائل الصبغة واه جانباه

وحذاء أوشكت تفلت منه قدماه

قال: صف جاهي ففي وصفك لي للشعر جاه

إن لي القصر الذي لا تبلغ الطير ذراه[241]

ولي الروض الذي يعبق بالمسك ثراه

ولي الجيس الذي ترشح بالموت ظباه

ولى الغابات والشم الرواسي والمياه

ولى الناس .. وبؤس الناس مني والرفاه

إن هذا الكون ملكي أنا في الكون إله!

❖

ضحك الشاعر مما بمعته أذناه

وتمنى أن يداجي فعصته شفتاه

قال : إني لا أرى الأمر كما أنت تراه

إن ملكي قد طوي ملكك عني ومحاه

القصر يتنى عن مهار ة شاعر

لبق، ويخبر بعده عنكا

هو للآلى يدرون كنه جماله

فاذا مضوا فكأنه دكا

ستزول أنت ولا يزول جلاله

[241]. Abu Madi, Iliya., al-khamail, New York, 1940, p.9

كا لفلك تبقى، ان خلت، فلكا[242]

أنا وإبني (I and My son)

This is another beautiful poem. This poem shows that the poet belongs to religious family. Infact the poet himself is not a man of faith as many of his poems shows this reality. Religious stories are narrated and Islamic teachings are discussed to the members of family in order to arm the children with Islamic instructions. The poet has presented this poem in the form of conversation held between father and son. The poet's son often listens to the attributes of Allah and existence of Allah and affirmation of faith in Allah.

The poet's son is also not different from other children of the society. He, like other children, imagines about the existence of Allah, and conceives to know Him in physical form, thus he innocently raises a question and asks his father how Allah is[243]. The father (poet) finds himself unable to answer the question. He says he is also as ignorant about the physical existence of Allah as other people are. The poet has tried to teach faith in Allah and His existence through the tongue of his son in the form of dialogue. See how beautifully the poet has composed conversation held between him and the son. This is how the poem begins:

قال لي ابني وهو حيران بما يحكي ويقرا

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242. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 10,11.
243. Abu Madi, Iliya., al-khamail, New York, 1940, p. 91.

كيف كان الله؟ إني قد وجدت الله سرا

أسمع الناس يقولون به خيرا وشرا

فأفدني. قلت : يا ابني أنا مثل الناس طرا

لي في الصحة آراه وفي العلة أخرى

كلما زحزحت سترا خلتنى أسدل سترا

لست أدري منك بالأمر ولا غيرى أدرى[244]

In the second and third stanzas the poet introduces attributes of Allah and his power of creation in things he has created;

أحسب الله صاغ من الذرات صخرا

والذي شاء فصارت قطرات الماء بحرا

والذي شاء فضم البحر أصدافا ودرا

وأراد الضوء أجراما فصار الضوء زهرا

إن هذا الله لما شاء هذا كان " فكرا "

❖

ثم لما نظم الألوان في الأرض زهورا

ورأى أن يعلن الحب غناء وحبورا[245]

The poet has tried to make his son understand the existence of Allah through attributes of Allah, and he is successful in his attempt. Language of

244. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 191,192
245. Ibid, p.192.

this poem is simple and rhymic. This poem finds 'allegory' (Tashbeeh) mentioned beautifully in it.

الشجاع (Al Shuja "The brave")

The theme of this poem is defining the meaning of Shuja (the brave). This is a very short poem of four couplets. The title of the poem tells us that imagination of the poet is not limited to a particular field or topic of poetry. The poet produces a good imagination, wonderful and new meaning of the word "Shuja" the brave[246], "who is brave?". In the eyes of poet the person who is satisfied with fancies and illusions in his life and contents with meager wishes and desires is not a brave man, and he does not like much one.

In next couplets the poet assimilate such person to such a snake, which looks for the light in the darkness like the dead one in the darkness of shroud. In the final line, he invents the meaning of "Shuja" and addresses that the champion or hero of life is he who sings his poems while tears are rolling down from eyes. The poet attempts to invent a new meaning of Shuja "the brave". Let us go through the couplets:

لا أحب الانسان يرضخ للوهـ م ويرضى بتافهات الأماني
إن حيا يهاب أن يلمس النور كميت في ظلمه الاكفان
وحياة أمد فيها التوقي لا توازى في المجد بضع ثوان

[246]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 108.

الشجاع الشجاع عندي من أمـ سى يغني والدمع في الأجفان[247]

Al – Khamar Wad – Duniya (The Wine and The World)

Wine is used to serve various purposes and to forget sad events and sufferings of the life. In the state of intoxication, it causes harm to the drunkards. It is in no way useful for any one. Intoxication of the wine and the world is equally harmful and painful for human beings. The poet has deeply studied the reality of the world and that of the wine. In this poem the poet intelligently compares intoxication of the wine with intoxication of the world. Intoxication of both things brings temporary peace, pride, happiness to the users, but it is painful and harmful. So, intoxication of these both things is no way good and beneficial. The poet starts the first couplet with a particular terminology used for the wine in Arabic literature. This is how he uses a part of figures of speech. Throughout the poem he mentions various objectives of drinking wine. Some people drink wine when they are successful; some take wine to forget their failure. Some use it on the occasions of happiness and in sorrowful movements. Everyone wants to express either joy or remove his sadness. Let us have a look at the poem.

يشرب بنت الكرم بعض الناس
لكربة في النفس أو وسواس
وبعضهم لأنه قد ظفرا وبعضهم لأنه قد خسرا

247. Abu Madi, Iliya., al-khamail, New York, 1940, p. 108.

وبعضهم لأنه في فرح وبعضهم لأنه في ترح

وبعضهم كي يسترد الأمسا وبعضهم يجرعها كي ينسى

وبعضهم ليستفيد قوة وبعضهم لسورة الفتوه[248]

In the last lines the poet describes this conclusion that he asked each and every one who praises the wine and the one who condemns it, “do you like the wine?”

All of them they gave same answer, “ no.”

لكنهم كلهم يحسوها المادحوها والمقبحوها

فما وجدت في زماني رجلا

وقلت: هل تحبها ؟ فقال : لا[249]

The final line of the poem discovers the secret of wine and its painful aspect that it is like the world that seemingly looks beautiful but full of sufferings and pains, yet people run after the world.

وسر هذا أنها كالدنيا تؤذي ولكن مع آذاها تهوى

الفتى الأفضل(The best youth)

This poem is a translated work by Iliya Abu Madi. He has beautifully rendered into Arabic poetic verses. The heading of the poem indicates to this point that who from amongst the youth deserves the title of the best youth? What are the characteristics and features of a good youth. Through this poem

248. Abu Madi, Iliya., al-khamail, New York, 1940, p. 92.
249. Ibid. p. 94.

he wants to pass this message to the young generation of his nation that criterion of being good youth differs from age to age. He advises the young generation of his nation to avoid from boasting of great achievements and good deeds which their nation and ancestors had done in the past. They should not engage themselves merely in remembering praise worthy work of their country and forefathers. Now age has changed and a new trend has been set up for the greatness. So, in the first couplet the poet addresses the youths in a unique way: days have gone when the youths felt pride of achievements of their nation, because the nation or country were basically the cause of both, demotion and promotion during those days. They should also not remain behind from seeking excellence in life.[250]

The poet encourage them by giving an example in next couplet that the one who does something great is praised and appreciated even by his enemies. The poet directly addresses them as they are listening to the poet. They should continuously work hard to bring good credit to themselves and the country and nation too. They must mould their personality as a mark of recognition for their land and nation they belong to.

A person is praised and recognized for his action and performances and not for the clothes he wears and the country he was born in. Finally the poet says that if you hail from an unknown country and you have succeeded to bring good credit to your country and made it popular to such an extent that it is recognized by your name, then you are the best youth, and you deserve this title (The best youth).

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250. Abu Madi, Iliya., al-khamail, New York, 1940, p. 174.

Now let us have a look at the words of poet:

مضى ومن كان فيه الفتى يباهي بما قومه أثلوا

ويرفعه في عيون الأنام ويخفض من قدرة المنزل

فلا تقعدن عن طلاب العلى وتعذل بلادك إذ تعذل

فان الخلائق حتى عداك متى ما سبقتهم هللوا

وكن رجلا ناهضا ينتمي إلى نفسه عندما يسأل

ولست بلاد التي أنبتتك ولكنما أنت ما تفعل

إذا كنت من وطن خامل وفزت فأنت الفتى الأفضل[251]

الكريم ("Al Kareem" The Gentle)

This is also an interesting topic. Most of the Arab poets have chosen this topic to speak on. The Arab society gives due importance to generosity and gentleness. So every poet from the Arab clan has praised gentleness and generosity of his nation and people in his poetry. Iliya Abu Madi also selected the same topic when he was asked to say something on the gentle.

The poet has invented a beautiful definition for the gentle and gentleness. He says that gentleness is like Autumn season that is loved for its beauty. If you have gentleness, you will feel happy, and lack of gentleness

[251]. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 74,75.

will compel you to desire for it. It never agrees with the bearer of it unless he agrees with gentleness.

In the next couplet the poet clarifies the meaning of the gentle with clear example. He says that the extreme dark night does not guide any one to a right and proper way, and one wanders here and there in the night due to blackness of night. He indicates to another quality of the gentle that a gentle always has smile on his face even though he is surrounded by a lot of sufferings and sorrows. When he roams happily, his enemies become sad because of jealousy; and when he cries, they feel happy and comfort. In the last couplet the poet, using figure of speech, allegory, regards the gentle to be a rose. He says that he is like a rose whose fragrance smells everywhere, and it gives good smell to the people.[252]

قالوا : ألا تصف الكريم لنا ؟ فقلت على البديه :

إن الكريم لكالربيع ، تحبه للحسن فيه

وتهش عند لقائه ، ويغيب عنك فتشتهيه

لايرتضى أبدا لصاحبه الذي لا يرتضيه

وإذا الليالي ساعقته لا يدل ولا يتيه

وتراه يبسم هازئا في غمرة الخطب الكريه

وإذا تحرق حاسدوه بكى ورق لحاسديه

[252]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 141.

كالورد ينفح بالشذى حتى أنوف السارقيه[253]

كلوا واشربوا (**Eat and drink)**

The title of the poem is very simple and charming and draws our attention to the social values and life of society. Every society in general has two types of people rich and poor or bureaucrats or labour class. The poet has deeply tried to unearth this discrimination and reality that people of the same community are divided into two classes, rich and poor and the standard of their life also differs from one another. The rich enjoy high status in the society, lead bureaucratic life, wear rich clothes, have rich and healthy meals and foods in verities, they show pride while they walk and talk. They also have money, property and resources' of life in abundance.

On the other hand, in comparison to them, there is another class of the society which is regarded poor, downtrodden people. They are valueless and have no high rank, and any kind of status and standard of life. Their source of income is meager. They lack the resources' of life. Hardly have they maintained their bread and butter. So, they are indigent, helpless and looked down upon in the society.

253. Abu Madi, Iliya., al-khamail, New York, 1940, p. 141.

Proceeding towards another point, the poet indicates to another good quality of this poor class of the society. Though, the poor are faced with a variety of problems and difficulties, yet they show obedience to the commandments of Allah and His messenger. They affirm faith in Allah and His all messengers and prophets and they believe in the concept of life after here. Their obedience to Allah and His messengers will help them to achieve success in this world and in the next one. That is eternal, not mortal.

On the contrary to them, the rich community of the society intoxicated with success of this materialistic world, show disobedience to Allah and His Prophet. So they are disbelievers. Allah has already mentioned in His book wrath and course for disbelievers as punishment.

Message of justice

The poet, after studying the social and cultures differences in the society, has clearly indicated to this secret that this world is not meant for eating and drinking and enjoying the life happily. But there is a serious purpose behind the creation of this universe. This world in not eternal, one day all things in this earth will have to meet their dooms.

The poet has raised his voice against operation, wrongdoings and injustice done with the weak section and class of the society. Differences like poverty and richness are based on the natural system of this universe. Allah has set up their differences for the tired of human beings. Simultaneously Allah has bound the rich section of the society with moral obligation of extending helping hands to the weaker section of the society and helping them

society, morally, financially and establishing good relationship of brotherhood and removing the trend of high and low status.

Note: the poet Iliya Abu Madi has strong belief in the concept of socialism communication. He strongly condemns the systems of capitalism. He favours this concept the poor and rich both are alike and have the right to enjoy equal status the society.

Read some of the couplets of the poem and understand the message of the poet.[254]

كلوا واشربوا أيها الأعنياء وإن ملأ السكك الجائعون

ولا تلبسوا الخز إلا جديدا وإن لبس الخرق البائسون

وحوطوا قصوركم بالرجال وحوطوا رجالكم بالحصون

فلا تبصرون ضحايا الطوى ولا يبصرون السذي تصنعون

فهم معتدون ، وهم مجرمون، وهم مقلقون، وهم تائرون

وتلك العصي لتلك الرؤوس وتلك الحراب لتلك البطون

ويافقراء لماذا التشكي ؟ ألا تستحون ؟ ألا تخجلون ؟

دعوا الأغنياء ولذاتهم فهم مثل لذاتهم زائلون

سيمسون في " سقر" خالدين وتمسون في جنة تنعمون

فلا تعطشون، ولا تسغبون ولا يرتوون ، ولا يشبعون

لكم وحدكم ملكوت السماء فما بالكم لستم تقنعون ؟[255]

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254. Abu Madi, Iliya., al-khamail, New York, 1940, p. 126.

الشيخ (Al shaikh)

The poet Iliya Abu Madi in this poem wants to present what a terribly old man desires for in his old age. He has described aspirations, desire and wishes of a terribly old man. An old man whose hands and legs are shivering and trembling wishes to be young. He desires that he needs his youth, he doesn't need wisdom, and intelligence in the old age that other people need to deal their worldly affairs. But this old man rejects wisdom and talent and demands his wisdom to be taken back and the age of youthfulness to be given back to him. He considers the spirit of his aspirations as flowers. In the last line of the poem the utmost desire of the old man is that he doesn't feel any taste in the water which he drinks to quench his thirst, rather he feels taste in running after mirage.

وجاء شيخ حائر واجف مشتعل اللمة بالى الاهاب

كأنما زلزلة تحته لما به من رعشة واضطراب

فصاح: يا رباه خذ حكمي وارد على عبدك عصر الشباب

إن اماني الروح أزهارها وإن روحي اليوم قفر يباب

لا جدول لا بلبل منشد بلى بها الوحشة والاكتئاب

زالت وما زالت ، وإن الشفا أن ، تطمس الآي ويبقى الكتاب

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255. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 126,127.

مالذتي بالماء أرزي به بل لذتي في العدو خلف السراب[256]

"ابتسم "Ibtasim (smile)

This is one of the most beautiful and unique poems composed by Iliya Abu Madi (ايليا ابوماضي).This poem talks about optimism and positive approach and love for life. It encourages people to have fun, entertainment and to be optimistic in spite of all the difficulties and hardships which a human being meets with in his day to day life. The author throughout all poetry seems to inspire people to face challenges and bear them with smiling face. Yet, he is not indifferent to the reality of life and its bitter days. Therefore he teaches caution in later stage of poem and says that problems are very common in this world and every one now and then, faces a time when he is troubled and suffered. In fact, we can't imagine life free of sorrow or grief. Problem is quite natural in this world and it is to descend on us sooner or later.

أتراك تغنم بالتبرم درهما أم أنت تخسر بالبشاشة مغنما؟

يا صاح، لاخطرعلى شفتيك أن تتثلما، والوجه أن يتحطما[257]

Yes, it is undoubtedly an integrate part of human life and he has to face problems and other sort of difficulties which he doesn't like otherwise. But his success according to author lies in courage and bravery in order to cope with whatever untoward incidents happen with

[256]. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 226,227.
[257]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 60.

him. And in fact, entire poem sums up in author's desires to see unrelenting struggles in human being and soul target is to make him ponder over positive things and good aspects of life.

الشرح (Explanation)

This is a poem of overage size. Poet has described various aspects of problems and divided entire poem into five chapters and he addresses a different thing in each one laying emphasis on smiling and seeing positive side in the end of that chapter. He begins with sky.

قال: السماء كئيبة! وتهجما قلت ابتسم يكفي التجهم في السماء[258]

People complain that everything is going against us even nature is opposing and sky is frowned with us. East wind is blowing to the direction we don't want and everything seems to have decided to go against us leaving no space for happiness. How can we sport smiling on our faces in such a tragedy and pathetic condition. The author says you have to smile and try to be ever happy as you are subjected to such things in this world and your dissatisfaction or displeasure with them are going to produce no result since these are quite natural in this universe. In the case you don't reconcile with these difficulties and you carve for pleasing moments only, you will spend all the life in tense and distressed condition.

[258]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 58.

He repeatedly contrasts the person who keeps complaining of one problem or another in life with the person who understand life and accepts it as it is. The poem entitled "*Ibtasim"* (smile) which employees a dialogue between the poet and another person bears the same message:[259]

قال: " السماء كئيبة ! وتجهما قلت ابتسم يكفي التجهم في السماء !

قال: الصبا ولى ! فقلت له : ابتسم لن يرجع الأسف الصبا المتصرما !

قال : التي كانت سمائي في الهوى صارت لنفسي في الغرام جهنما

خانت عهودي بعدما ملكتها قلبي، فكيف أطيق أن أتبسما ؟

قلت : ابتسم واطرب فلو قارنتها قضيت عمرك كله متألما !

He said, "The sky is gloomy, and he frowned

I said, "Smile. Sufficient is the scowl in the sky"

He said, "Youth has gone"

I said, "smile, sorrow will not bring back bygone youth"

He said' she who was my heaven in love

Has become the hell of my soul

She broke all promises to me after I left her

Posses my heart, How can I beat to smile?"

I said' "smile and be marry, for if you married

[259]. Ibid. p. 58.

You would have spent the rest of your life in pain"[260]

In the last stage, poet draws a very good and effective picture of cheerness and sadness and says that there are the people who make complaint against night arguing that it has turned everything dark and they are sitting idle just because of darkness. Poet opines that at the very moment they fail to look at more brighter aspect of night and once they ponder over it, they could draw some happiness out of this darkness. The stars are twinkling smiling in the spreading darkness and this is the reason we love stars. The poet argues the people not to be depressed and silent, but sing and chant in such a situation and hope that perhaps this singing would attract sad people who will join them throwing away their distress and worry. They say and think that joy and delights are not to be everlasting and they have to come also to an end sooner or later.

The poet give reply to such people in the last couplet of this poem saying that keep on smiling before death which is a yard away from you as you will never ever have a chance to laugh or smile after the end of your life.

قال: الليالي جرعتي علقما قلت : ابتسم ولئن جرعت العلقما

فلعل غيرك إن رآك مرنما طرح الكآبة جانبا وترنما

[260]. Boullata. Issa J., "Iliya Abu Madi and the Riddle of life in his poetry" Journal of Arabic Literature, Vol. 17 (1986), p. 77.

أتراك تغنم بالتبرك درهما أم أنت تخسر بالبشاشة مغما؟

يا صاح، لا خطر على شفتيك أن تتثلما، والوجه أن يتحطما

فاضحك فإن الشهب تضحك والدجى متلاطم ، ولذا نحب الأنجما !

قال: البشاشة ليس تسعد كائنا يأتي إلى الدنيا ويذهب مرغما

قلت : ابتسم ما دام بينك والردى شير ، فإنك بعد لن تتبسما ![261]

And so, to the end of the poem, Abu Madi continuously urges his interlocutor to see the good side of things, whatever the situation.

In another poem entitled كن بلسما "*Kun Balsaman*" (Be a Balm), he returns to his favourite subject to drawing examples from nature for men to ponder and to emulate. He says:

كن بلسما ان صار دهرك أرقما وحلاوة ان صار غيرك علقما

ان الحياة حبتك كل كنوزها لاتبخلن علئ الحياة ببعض ما..

أحسن و ان لم تجز حتي بلثنا اي الجزاء الغيث يبغي ان همي

من ذا يكافئ زهرة فواحة؟ او من يثيب البلبل المترنما؟

عد الكرام المحسنين و قسهم بهما تجد هذين منهم أكرما[262]

Be a balm if Fortune turns into a viper.

Be sweet if everyone else becomes bitter.

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[261]. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 61,62.
[262]. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 87,88.

Life has given you all its treasures.

Don’t, then, be stingy with any of them.

Do good although you are not rewarded, even with mere praise.

What reward does bountiful rain seek when it falls?

And who ever rewards a flower that exudes its scent?

Or who recompenses a nightingale that pours its song?

Friend, earn the art of love from them.

Love, I found, is indeed a valuable art.

الإبريق (Theme of the poem)

The entire poem revolves around إبريق(pitcher) and poet addresses in real, its owner who is extremely arrogant, egoist and a man of negative thinking. So the pitcher here is only a metaphor standing for its owner. The poet argues that unnecessary boasting and pride is uncalled for in any circumstances and therefore must be avoided at any cost. He begins with displaying negative attitudes and arrogance and then laments it in coming verses and advances to transmit to cruelty and vanity. The end of first stanza strictly devalues and demoralizes these manners and emphasize on its disadvantages.

The poet moves to second section which is based on dialogue. A dialogue which discusses both kinds of pride, portion and negative one and then reveals flawlessness and disadvantages of negative pride by showing that it always ends in embarrassment. Poet compares pitcher with cock and argues that the later is far better than

previous one in various qualities and thus comes to a conclusion that (pitcher) إبريق is not something to be proud of. It should be noted that Pitcher here إبريق stands just for إبريق but anything worth it or like that. In the end poet strongly argues that everything has its own value and nothing should be taken lightly.

الشرح (Explanation)

In the first two couplets poet mentions worthlessness of pitcher saying that you are nothing. But a piece of invaluable clay with no quality to be proud of. Then he denounces this negative pride and says that you are not made of marble, silver or pearl, instead you are like a usual pitcher. Then for what this bragging is.

ألا أيها الإبريق مالك والدف فما أنت بلور ولا أنت من صدف

وما أنت إلا كالأباريق كلها تراب مهين قد ترقى ،إلى خزف[263]

Than poet tries to exhibit its true value by figuring an image how it is used and valued. He says that are every common man touches you and man of degraded rank sucks you and you are unable to skirt it.

When pitcher disputes with poet's views and debates that I am clinching thrust of people when they in a dire need of water or something from this category. In fact it is a great job I am performing. But poet argues it out saying that it is not you that has brought water.

[263]. Abu Madi, Iliya., al-khamail, New York, 1940, p.27.

Instead it is something collected from brooks, clouds and streams. No doubt, you lift water taken from different places and we are thankful to you for this service, but again to show pride on this virtue is totally unnecessary and unacceptable.

فقال "سقيت الناس" قلت له: أجل سقيهم ماء السحاب الذي وكف

ودمع السواقي والعيون الذي جرى وماء الينابيع الذي قد صفا وشف

فقال : ليذكر فضلي الماء وليشد بمدحي ألم أحمله؟ قلت: لك الشرف

فقال: ألم أحفظه؟ قلت ظلمته فلولاه لم تنقل ولولاك ما وقف !

"عش للجمال"(Live for nature)

This poem talks about nature and its unending beauty. It inspires reader to have a glimpse of what and where he is living. The poet describes importance of nature and thus asks us to be attached to it. In fact he appears to focus on natural phenomena surrounding our lives which go neglected by most of the people. He mentions stars, flowers, gardens and east wind, autumn and spring season and invites reader not only to have a cursory look on all these scenes but deeply observe and entertain what nature has laid there for us in various forms. The poet is of the opinion that human being by considering over these points and panorama, will definitely overcome a number of his sorrow and gloominess and life would be very pleasant once we are

[264]. Ibid, p.29.

ably adjusted with nature. The very topic of poem "عش للجمال" (live for nature) too signifies natural value and encourages us to be ever optimistic in life.[265]

الشرح (Explanation)

In the starting couplets, poet effectively draws our attention to some elements of nature which we commonly see but fail to gain anything out of them. He calls us to observation of twinkling stars of night and smiling flowers of beautiful garden and asks us to think over these elements which ultimately will lead to pleasure and happiness. He says: look at the mountains and hilly areas in the evening mercury of nights when they present an awesome picture and see the spring and brooks having pleasant chattering like that of a child and beautiful plants appearing as though they are exchanging greetings to the each other. A human being by pondering over these natural beauties not only finds himself close to nature but reduces his anxiety and gets relaxation and interest in life. The Arabic version is as follows:

عش للجمال تراه العين مؤنقا في أنجم الليل أو زهر البساتين

وفي الربى نصبت كف الأصيل بها صرادقا من نضار للرياحين

وفي الجبال إذا طاف المساء بها ولفها بسرابيل الرهابين

[265]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 36.

وفي السواق لها كالطفل ثرثرة وفي البروق لها ضحك المجانين[266]

Poet, in the verses, opines that_beauty has no boundary and there is no end to that. And by no means or measurement, we can guess it out and in real we are among those who value the things in term of time, place and limit and we are confined to the boundary of places and time and thus we can't get what true beauty is. In the case we change our attitude of judging things based on their physical appearance and cover, we will find real pleasure of life and we will be able to see waves and moves of beautiful women' sleeve and radiation of rags of a poof man. It simply indicates that we can draw pleasure from anything, be it major or minor, provided that we have beauty catching eyes. It is true that beauty lies in the eyes of beholders. Once you live for nature in accordance with it, you will see it spreading everywhere. The poet urges us to grab this opportunity and utilize nature to the maximum extent as it is a precious treasure creator has bestowed on us and is far better from clay made statue which have no motion and affection. '

لاحين للحسن لاحد يقاس به وإنما نحن أهل الحد والحين

فكم تماوج في سربال غانية وكم تألق في أسمال مسكين

وكم أحس به أعمى فجن له وحوله ألف راء غير مفتون

[266]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 36.

عش للجمال تراه ههنا وهنا وعش له وهو سر جد مكنون

خير وأفضل ممن لاحنين لهم إلى الجمال، تماثيل من الطين[267]

"الكنار الصامت" (Silence of Kanar)

This is a very beautiful poetry dealing with a bird كنار by name. This bird is no more willing to chant and she is highly sad what she sees in human society and this grief forces her to migrate from palaces to deserts and she likes now strangement and has become totally silent. The people have replaced her with gold and silver birds. Now these materialistic items can be found in our houses and palaces but there is no scope for. كنار. Does this treatment suit us? The poet strongly negates this behaviour and says that we can't neglect كنار at any cost as she is hundred times better than other musical instruments we borrow from these tools. Thus kanar كنار has turned silent and stopped chanting, but her dignity remains as it was earlier. Once she gets her deserving due among us, would again return to our dwellings. This poem, in short, sums up in giving value to the things irrespective of their materialistic gain. A thing, with less value in present, can be a thing most sought after in coming days. And a natural element has no match and therefore can't be replaced with any tool or machine.

الشرح (Explanation)

[267]. Abu Madi, Iliya., al-khamail, New York, 1940, pp. 36,37.

In the first couplet poet points out at the silence of كنار and says that she had forgotten her chanting and songs.

نسي الكنار نشيده فتعال كي ننسى الكنار

Then he says that whether we can neglect الكنار just because of this silence and replace her with gold or silver birds. Can we get same what we get from كنار?. Then he himself replies that it is impossible and never can be thought of.

لا، لا، فإن سكت الكنا رُ فلم يزل ذاك

الكنار[268]

In the ending couplets of poetry, he wishes us to be patient and wait till كنار returns to our villages and our surroundings are once again abuzz with her pleasing and soothing sound and chanting. He believes that she will be unmatchable and irreplaceable though she is temporarily silent for some reasons and no doubt it is because human being has started giving more preference to materialistic things to natural one.

صمت الكنار، وإن قسا خير من النغم المعار

صبرا فسوف يعود للـ ستغريد إن عاد النهار

In Abu Madi's early writings the traditional element is, as to be expected, strongly pronounced. Poems of public nature, comments on political or

[268]. Abu Madi, Iliya., al-khamail, New York, 1940, p. 67.

contemporary events tend to recur, and although they never quite disappear from his work, it is the subjective kind of poetry that dominates his latter writings. Addressing the readers, he says, "You are not of my party if you regard poetry to be nothing more than words and meter. Our paths will never cross and there is nothing more between us"[269]

Abu Madi regards life beautiful and nature as containing all elements of beauty and pleasure. Man should focus his eyes on beauties of existence. He should neither bother about what has passed nor concern himself with the future yet to come except the presents moment. Like nature he should distribute benefits among all overlooking discriminations. He will find the life beautiful if his soul is beautiful or vice versa.[270]

His poem entitled *"al-Ghibta Fikra"* (Happiness is an Ideal) reflects his such feelings where he says:

أيها الباكي رويدا لا يسد الدمع ثغره

أيها العابس لن تعطي على التقطيب أجره

لا تكن مرا، ولا تجعل حياة الغير مره

إن من يبكي له حول عل الضحك وقدره

فتهلل وترنم فالفي العابس صخره

O you who weep
Tears cannot fill a lack,
O you who frown,
No fee is paid for frowning.

[269]. Badawi, M.M., A Critical Introduction to Modern Arabic Poetry, Cambridge, 1975, p. 182.
[270]. al-Fakhuri, Hanna., al-Jame Fi Tarikh al-Adab al-Arabi al-Hadith, p.593.

Don't be better
An don't make others' lives litter.
He who weeps
Can also laugh
Rejoice, then, and be marry
For a frowning man is but a rock[271]

Such poems of Abu Madi may make some think that he has full control of his life, and that he is happy and cheerful without fail. Of course, this is not true. He himself admits to being unhappy on occasions. In a poem entitled "وقائلة" (*Wa Qa'ilatin*) a woman reproaches him for being dejected, sad and silent even in spring and in the presence of beauty- occasions which usually inspire him to write poetry. He says:

و لكني امرؤ للناس ضحكي و لي و حدي تباريحي و حزني
اذا اشكو الئ خدن همومي وفي وسعي السكوت ظلمت خدني
وتأبئ كبريائ ان يراني فتي مغرورقا بالدمع جفني
فأستر عبرتي عنه لـئلا يضيق بها و أن هي أحر قتني
و يبكي صاحبي فأخال اني أنا الجاني و ان لم يتهمني
فأ مسح ادمعا في مقلتيه و ان حكت اللهيب وان كوتني
لأني كلما رفهت عنه طربت كأني رفهت عني

I am a man whose laughter is for all
But whose pains and sorrows are his alone.
If I complain of my grief to a friend
When I can be silent, I will have wronged him.

[271]. Boullata. Issa J., "Iliya Abu Madi and the Riddle of life in his poetry" Journal of Arabic Literature, Vol. 17 (1986), pp. 78, 79.

I am too proud to be seen by any man
With tears in my eyes.
And so I conceal my tears from him
Lest he be depressed by them, thought they burn me.
But if my friend cries, I think I am
The culprit even though he does not accuse me
I wipe away the tears in his eyes
Thought they scorch me with their passion.
For whenever I comfort him,
I rejoice as if I have comforted myself.

APPENDIX

List of the poems of al-Khama'il

1. Al-Madkhal	(The Ent rance)
2. Al-Shaer wa al-Malik al-Jaer King)	(The Poet and Unjust
3. Al-Failasuf al-Majnah	(Winged Philosopher)
4. Maau wa Teen	(Water and Mud)
5. Al-Ibreeq	(Jug)
6. Amniyat Elahatun	(Goddess Security)
7. Asha liljamal	(Nest of Beauty)
8. Wa Qaaelatun	(And Saying)
9. Mumiyaatun	(Momciat)
10. Hidayaa al-Eid	(Holyday Gift)
11. Al-Firasha al-Muhtadhira	(Butterfly Moribund)
12. Ibtasim	(Smile)
13. Lao Astateea'u	(If I can)
14. Yaa Nafsu	(Oh Soil)
15. Al-Kanar al-Samit	(Silent Kanar)
16. Lam Yabiqu Ghairal Kasu Cup)	(Not permanent but the
17. Rayu al-Akthariyyah opinion)	(The majority
18. Kitabee	(My Book)
19. Kun Balsaman	(Be Balm)
20. Al-Khamaru wadduniya	(Wine and world)

21. Lima	(What)
22. Taammulaat	(Reflections)
23. Shaeru al-Shahur	(Poets of the months)
24. Al-Kasu al-Baqiyatu Cup)	(The remaining
25. Al-Shujaaa'u	(Brave/Courageous)
26. Abee	(My Father)
27. Zikree	(My Remembrance)
28. Ya Jannatee Committees/paradise)	(Oh
29. Al-Shaeir fi al-Samaa	(The Poet in the Sky)
30. Kuloo washraboo	(Eat and Drink)
31. Hadithu Muwajjatu	(Modern wave)
32. Ebsamee	(In the name of Allah)
33. Mujaahidu	(Fighter)
34. Al-Kareem	(Kind)
35. Lebnan	(Lebanon)
36. Anta walkasu Cup)	(You and The
37. Al-Shababu walhubbu	(Youth and Love)
38. Al-Ghabatu al-Mafqudatu	(The lost forest)
39. Abu Ghazi	(Abu Ghazi)
40. Falasteen	(Palestine)
41. Al-Ghibtatu Fikratun	(Glee Idea)
42. Al-Fata al-Afzal	(The Best boy)

43. Man ana	(Who am I)
44. Kamunajjati al-Shawa	(Cello Shawa)
45. Edha	(When)
46. Shibhu	(Ghost/ Shadow)
47. Ana wa Abee Father)	(Me and My
48. Abdullah al-Bustani	(Abdullah al-Bustani)
49. Falureeda	(Florida)
50. Baina Maddin wa Juzrin flow)	(Between the ebb and
51. Mustashfa talshiha	(Talshiha Hospital)
52. Afaatihatu Am Khitamu	(Beginning or Ending)
53. Al-Astura al-Azliya	(The Eternal Legend)
54. Tautiyatu	(Foreword)
55. Al-Fata	(Youth)
56. Al-Sheikh	(Sheikh)
57. Al-Hasanaau	(Beauty)
58. Al-Haariyatu	(Warm/Hot)
59. Al-Faqeer	(Needy/Poor)
60. Al-Ghaniyyu	(Rich)
61. Al-Ablah	(Idiot)
62. Al-Areeb	(Intelligent)
63. Al-Khatimatu	(Conclusion/Termination)