صورة الإنسان في شعر

محمد الماغوط

أطروحة أعدت لنيل درجة الماجستير في اللغة العربية وآدابها

إعداد الطالبة:

إيمان عبدو عبد القادر

بإشراف

الأستاذ الدكتور جودت إبراهيم

الجمهورية العربية السورية

جامعة البعث

كلية الآداب والعلوم الإنسانية

<u>تصريح</u>

أصرم بـأن هـذا البحـث " صورة الإنسان فـي شـعر محمد المـاغوط " لـم يسبـق أن قبـل

للحصول على أية شهادة ، ولا هو مقدم حالياً للحصول على شهادة أخرى .

المرشحة

إيمان عبد القادر

<u>DECLARATION</u>

It's herby declared that this research "**People in Al-Maghut's Poetry**" has not been registered for any degree before nor is it currently presented for any other degree.

Candidate

Iman Abd al-Qader

الجمهورية العربية السورية

جامعة البعث

كلية الآداب والعلوم الإنسانية

شـهـادة

نـشهد بـأن العمل الموصوف في هذه الرسـالة هـو نـتيجـة بـحث قامـت بـه طـالبـة الدراسـات

العليا : **إيمان عبد القادر** ، بـإشراف الدكتور **جـودت ابـراهيم** الأستاذ فـي قسـم اللغـة

العربـيـة في كلية الآداب والعلوم الإنسانـيـة في جامعة البـعث .

وأي رجوع إلى بـحث آخر في هذا الموضوع موثق في النـص .

الطـالبـة المرشحة   **المشرف الأستاذ الدكتور**   **المشرف الأستاذ الدكتور**

إيمان عبد القادر   جودت ابراهيم

CERTIFICATE

I hereby certify that the work in this thesis is the result of the research achieved by **Iman Abd al-Qader,** a student of high studies, under the supervision of doctor **Jawdat Ibrahim,** a professor in the Department of Arabic, Faculty of Arts and Humanities, Al-Baath University .

Any reference to another research in this subject is authenticated in the text .

Achieved by   **supervisor**

Iman Abd al-Qader   **Jawdat Ibrahim,**

شــــكر

كل الشكر والتقدير لأستاذي الذي أشرف على أطروحتي :

الأستاذ الدكتور جودت ابراهيم

الذي جعلني أتفيأ بظلال علمه ومعرفته ، والذي اصطبر على أخطائي ، وذلل الصعوبات أمامي وبث إشـــعاعه الفكــري والإنســاني فــي أطروحتـــي فكـــان منبــع الأمــل لأواصــل السيــر فــي درب طموحاتي .

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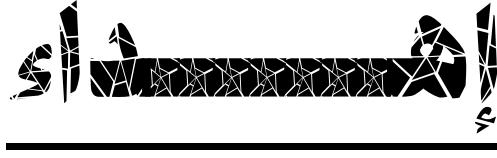
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الفصل الأول

مفهوم الإنسان

مفهوم الإنـسان :

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١. الإنـسان في اللغة :

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٣. الإنسان في الكتب السّماويّة :

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((وقال اللهُ : نعمل الإنسانَ على صورتنا كشبهنا)) ( ) (   )

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((جبل الرّبّ

الإله آدم تراباً من الأرض، ونفخ في أنفه نسمة حياة فصار آدمُ نفساً حيّةً)) ( )

((وبنى الرّبّ الإلهُ الضّلعَ التّي أخذها من آدم امرأةً وأحضرها إلى آدم)) ( ) .

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((أما قرأتُرَ أنّ الخالقَ منذ البدءِ جعلهما

**   .   —   ذكراً وأنثى)) ((والكلمةُ صارَ

.   :   بشراً))

((كيفَ يمكنُ الإنسانَ أنْ يُولدَ وهو شيخٌ كبيرٌ؟ أيستطيع أن يعودَ إلى بطنِ أُمّهِ ويولدَ؟ أجابَ

يسوعُ: الحقَّ الحقَّ أقولُ لكَ: ما من أحدٍ يمكنه أن يدخلَ ملكوتَ اللهِ إلاّ إذا وُلِدَ من الماءِ والروحِ))

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((وما خلقت الجنّ والإنس إلاّ

ليعبدونِ))[ ]   ((إنّي جاعلٌ في الأرضِ خليفةً))[ ]

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٣. الإنسان في الفلسفة :

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٤. الإنسان في نظرية النّشوء والارتقاء:

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٥. الإنسان بجانبه غير المادي:

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٦. الإنسان بين الحياة و الموت :

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٧. مفارقاتٌ بـين الإنـسان والحيوان:

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٨. شخصيّة الإنسان (الشخصيّة الإنسانيّة) :

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٩. التنـاقض في الإنـسان :

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۱۰. الإنسان وعلاقاته :

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١١. الإنسان والإنسانيّة في الأدب العربيِّ:

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الفصل الثاني
صورة الإنسان (الذات) في شعرالماغوط

١. شخصية الماغوط الإبداعيّة :

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أولاً – صورة المتمرّد، الباحث عن الحريّة، في شعر الماغوط:

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ثانياً – صورة البدائي والمتشرّد والمتسكّع في شعر الماغوط:

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ثالثاً – صورة الحزين السوداوي في شعر الماغوط:

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رابـعاً : صورة الخائف في شعر الماغوط:

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الفصل الثالث

صورة الإنسان (الآخر) في شعر الماغوط

أولاً – صورة السياسي في شعر الماغوط:

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الصورة الفنية في شعر الماغوط

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People in Al-Maghut's Poetry

A dissertation for getting a master degree in Arabic and Arabic literature

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Abstract:

This research seeks to bring to light the two types of images Al-Maghut draws of people in his poetry: the images he draws of himself and of others. This has been chosen as the main subject of this dissertation for many reasons: first, Al-Maghut's prose deals closely with human issues, using the first-person narrative technique; second, there have not been any available dissertations or books tackling this subject yet.

The dissertation consists of four chapters. The first chapter tries to figure out the material and spiritual sides of Man presented by and through religion, science and literature. The second chapter presents the image Al-Maghut draws of himself. In this chapter, we can see the innovative character of this poet and how it is greatly affected by the childhood and the years of prison he experienced. Here, we come across: the image of a rebellious man searching for freedom, the image of a homeless primitive man, the image of a man overcome by sadness, and the image of a man overwhelmed by fear. The third chapter brings to light some of the images he presents of other people in his poetry: the image of the politician, the image of women, and the image of the educated. The image of the politicians is presented through the study of the miserable, the study of the political leader Joseph Stalin and the study of the journalist Elias Massuh. By the images of women, we can see both the physical and the spiritual sides of women depicted. Al-Maghut tries also to draw a image of the educated through representing the figures of three poets: Nizar Qabbani, Badr Shaker al-Sayyab and Mamduh Odwan. The fourth chapter, however, deals with the artistic devices used by al-Maghut for drawing such images of people in his poetry.

Indeed, this study shows us al-Maghut as an effective poet who has added much to the human literature. He depicts the life of people and tries to dig deep into their inner feelings.

By the end of our research, we come to these conclusions:

- Man must live free and make sense of his life through hard work, which shall help him know a lot of people and make the concept of immortality of reputation prevail over the concept of death of body.

- We have looked into the innovative, honest character of Al-Maghut. Both the experiences of his childhood and the prison-time affected the expression of his inner feelings.

- Al-Maghut was a person who adored his country so much and who was willing, at all times, to sacrifice his soul for it, but, at the same time, he was against those who were ruling it. He was against any power that tyrannizes its people and brings all kinds of crises to it. So, Al-Maghut's search for freedom symbolizes the tyranny people were subjected to in their own countries by the political ruling powers.

- Al-Maghut's unsatisfaction with his society is very apparent in his poetry. We can see it, in his poetry, through the effort he makes to go back to the primitive life as an attempt to go away from the triviality and materiality of life of the city and its social relationships. This does not mean, however, that Al-Maghut is against civilization, which brings both cultural and educational developments to society.

- Sadness in Al-Maghut's life has both personal and general causes. The general causes, represented by the miserable state in his country and the crises it has gone through, cannot be separated from the personal causes; imprisonment and deaths of some people dear to him.

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- Al-Maghut is always on the side of the poor against all that causes their misery. In his poetry, they can be seen as a symbol of tyranny and miserable life. That is why Al-Maghut tries to help them and to show them as human beings who have the right for a better life. However, he does not give effective solutions. He only keeps indicating that revolution is the solution to all their problems.

- There is some kind of inconsistency in the description Al-Maghut gives of Joseph Stalin. On the one hand, Al-Maghut appreciates his strength that enabled him to reach the power, but, on the other hand, he hates the too much shedding of blood during the revolution he led, and that is why, he describes this revolution as an aimless, nasty revolution.

- His "A Deferred Lament", through which he draws a image of the journalist Elias Massuh and which shows the close relationship between him and this journalist, is the only lament that can be added to the world laments.

- A woman means many things for him; she stands for beauty and desire. She is also a wife, a mother and a daughter. However, Al-Maghut, only in one poem, tries to tackle the problems of women through telling the story of a woman called Mary who is derived to be a whore because of the meanness and evilness of the society she lives in. However, a woman also stands for Homeland, safety and freedom, which can be seen through some of the lines he wrote talking about love and its great effect on our lives.

- Al-Maghut's poems depicting some of the educated figures may be described as presenting a kind of civilized conversations. He, while talking about the educated, emphasizes the following points:

- The educated poet is supposed to give an opinion, through his poetry, about all the social, cultural, educational and human problems and issues. However, he is not supposed to be a super-hero.
- People who have to do with the cultural and educational affairs in the government should always have the relationship between the educated and their readers into consideration and should also support them through awarding them money and expressing appreciation.
- Literary works written by the educated will prove eternal and imperishable in spite of all the difficulties they may face.

- The artistic devices used by Al-Maghut for drawing this images of people in his poetry are stunning. They can also be said to be material in the sense that they are based on describing things through using personification. So, the material and the spiritual are always together in Al-Maghut's poetry. He also uses many surrealistic expressions that are remarked with great revolutionary, change-seeking exaggeration that goes beyond reason.

Finally, we can say that Al-Maghut is a really innovative, honest and ethical poet whose poetry is a great addition to both old and contemporary poetry. He is a poet who deals with human issues and tries to explore all kinds of human feelings, making us surrounded by nothing but beauty, surprise and admiration while reading his poetry.