

Significance Of Al-Girbal In Mordern Arabic Litrature

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Abstract: Mikhail Noaima was a man of letter and a prolific writer. He revolutionized the Arabic criticism by his articles published in "Al-Fonun" journal which later published in the shape of book "Al-Girbal" in Egypt. In the book, he coined his famous view point regarding criticism by saying that everyone has his own sieve to distinguished which literary work is good and which is not up to the mark. Thus he gave maximum freedom to a critic to evaluate the literary works. He pointed out that as there is no need of mosque or church for worship on the same way there is no need of meters for poetry. All we need is to express the feeling from the bottom of the heart. He divided people between extraordinary and common critic. According to him, common critic needs some methods and criterion to follow.

Keywords: Mikhail Noaima, Al-Girbal, Critical Views of Noaima

Michael Noaima is considered to be a prolific writer and a pillar of modern Arabic literature. He was not only writer but poet, critic, novelist, dramatist and philosopher too. He played a vital role to strengthen modern Arabic criticism. He was famous for his reflective criticism and lucid style developed by him through his deep study both in eastern and western literatures and ideas. He was having good command of Arabic language and knowing how to use an appropriate word in a proper place

Michael Noaima was a christen by faith. He was born in 1889 at Baskinta, Lebanon. He completed his primary education at Russian school in Baskinta in 1902 then he joined Russian teachers school at Nazareth in Palestine and stayed there around four years. He went to Poltava, Ukraine in 1906 in order to complete his higher education and remained there till 1911. During his stay in Poltava, he got opportunity to improve his literary ability by reading Russian literature directly. Then he returned to Lebanon but he did not stay much in his home land and migrated to Washington, USA where his two brothers Haikal and Dieb were staying. He got admission in Washington University to study law and literature. At the same time, he started writing for "Al-Fonun" Magazine in which a number of his stories and critical articles published. Then he traveled to New York on the invitation of Nasib Araidha owner of "Al-Fonun" Magazine where he came to know the migrated Arabic writers and scholars who, founded "Pen Association" and played a vital role in formation of the Association later. When USA took

part in first world war, he joined army which was sent to war zone in France. After the war, he remained two years in France and studied history of arts and literature in "Rennes" University. Then he returned to New York and stayed a long 13 years during which he participated in literary activities of Pen Association and published a good number of books in Arabic Literature like novels, short story, drama, criticism, mystery and philosophy. In spite of all these activities, he was working in a store with a humble salary in order to survive here. When Gubran Khalil Gubran the founder of pen association died, he returned to Lebanon in 1932 where he died in 1988.

Michael Noaima is famous for his unique style in dealing with life and literature. He left behind his legacy in the form of books such as "Masrahiatul Aabaa wal Bonun", "Hamsul Jofun" a collection of his poetry, "Kana Ma Kan", "Al-Marahl", "Mojakkaratul Hayatel Misalia" in which he sketched a wider plan for his philosophy of life, "Zadul Maad" he described a ideal life in this book, "Al-Bayader", "Leqaa" he proved in this the belief of incarnation, "Al-Ausan", "fi Mohibbir Reeh", "Sautul Aam", "Annuru Dijur", "Mirdad" in this novel, he provided a summary of holy ideas regarding human being and his fate, "Al-Aaqir" in which he described a wife who sacrificed his chastity so that she could be a mother but committed suicide before the birth of his child, "Karben Ala Darben" and so on and so forth.

CRITICAL SIGNIFICANT OF AL-GIRBAL

The book was published in 1923. Actually it consists of 22 articles published in "Al-Saeh" and "Al-Funun" magazines during the period 1913-1923. Seeing the popularity of the articles written by Noaima, Mohiuddin Radha an Egyptian publisher wrote a letter to him. In the letter, he expressed his desire to publish all the articles in the form of a book saying that you are gaining much popularity than ever because of articles. So, if you allow I would publish them so that it could be a model for those who want to follow a new style. He gave his consent for publication. The book was published first in Egypt with preface written by Abbas Mahmud Al-Aqqad in which, he said.

"I do not know how Noaima deserves the congratulation in view of his courage and boldness, he has shown in his articles to sieve people, books and ideas. Because I know neologism and its backlash on the innovators in the world and especially in the East"

In the articles like "Al-Hahib" Night lamp and "Naqiqud Dhfade" croak of the frogs, published in the book, Michael Noaima criticized traditional Arabic literature saying it represents jargon and narrow-mindedness and does not represent life. According to him, language is just like a symbol used by human being to express feelings and thoughts and as much as this symbol is simplified, the author would find himself efficient to transfer his ideas and thoughts easily to reader.

CRITICAL METHODOLOGY AND CRITERION

It is well known fact that Noaim preferred impressionistic criticism to deal with the literary works and followed this trend to evaluate the literary genre. In the preface of his book "Al-Girbal" he pointed out this saying:

"every critic has his sieve, everyone has his own scales and meters and these scales and meters are neither written in the sky nor on the earth. No power would support them and show the real value of literary works except the critic himself whose power is hidden in his sincerity of intention and love for his view....."

From this, it appeared that not only he was influenced by impressionistic criticism but he made it as a tool to evaluate literary works. After that he divided critics into two groups: first who has natural ability bestowed by Allah and second who carries out critical works in the light of rules set by great writers and critics. He claimed that later one could not be beneficial for criticism and could not enrich the literary works. He pointed out to this fact saying:

"if there would be a permanent rules to differentiate between good and bad, beauty and ugly then critic or criticism would not be required but it would be easy for a reader to take these rules and to apply on what he reads".

In spite of this, he accepted there are some methods and criterion for critic who should follow them while judging the literary works. He discussed these methods and criterion in an article named "Al-Maqaeesul Al-Adbia" Literary Methodology. He made it clear that there are some human requirements supposed to be methods for literary criticism as he summed them up into four:

✓ we needed to express our feelings such as hope and disappointment, success and failure, faith and disbelief, love and hate, enjoyment and pain, fear and satisfaction.

- ✓ We needed to a holy light to take a right path in the life.
- ✓ We needed to beauty in everything since quest of soul to beauty does not end.
- ✓ We needed to music because the soul has an unique inclination as it excites because of thunder, bubbling of running water, rustling of leave but it shrinks because of bad voices.

After this, he explained the nature of the methodology and indicated that the nature of human being varies man to man saying:

"these are some of our spiritual necessities if they are not important but are meant every time, if they vary man to man because of diversity of individuals, nations, times and states, they do not diversify in their substances but in the degree of their intensity and impact. They are proven methods which must be taken into account while evaluating literary works".

POET AND POETRY

Noaima says that there are some who look at syntax, formation of the words, measure and scale of the poetry while other search in the poetry innovation, vitality and the force pushing always to move forward. He added that poetry means overcome of light on darkness, right on false. It is like chirping of rectangle, bubbling of running water, sound of thunder, smile of child, tear of the women lost her child, reddening cheek of virgin, wrinkling of old man face. It is the beauty of survival and survival of the beauty. It is the test of enjoying life and shivering before death. It is love and hate, fortune and misfortune. It is crying of disgust and giggling of drunken.....

He goes on saying that poet is a philosopher, painter, musician and priest. He is a painter because whatever he sees or hears would shape them beautifully in wards. He is a musician because he hears what we do not except roar and shout. He is a priest because he serves reality and beauty..... so there is no need of any meter and measure for poetry as there is no need of a temple or ritual for prayer.

In nutshell, it can be said that Al-Girbal proved to be a main source for modern Arabic criticism. It opened new horizon for Arabic criticism as it gave full freedom to critic to judge and evaluate any literary works saying everyone has its own sieve to differentiate between good and bad, beauty and ugly without taking into account any criterion or methods because these are neither set up in the sky nor on the earth.

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