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**Review article**

## **Review of religious and moral commitment in the poems of Abdulmanam Fertusi**

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### ABSTRACT

Abdulmanam Fertusi Shiite contemporary poet was born in the village of "raghaseh" in southern Iraq, he grew up in Shiite family endowed with grace, science and literature and learned the basics of Islamic sciences with his father. Not only was he famous in seminary, but also he had great reputation in the field of literature and poetry. Undoubtedly, Fertusi was considered as a commitment poet because of religious and moral commitment in his poetry evidently. Theme of Religious poems of the poet was full of his commitment to this issue such as preachment, advice and guidance as necessary according to religious piety, appealing to God at all times, pray. Fertusi consult and discuss poetry around themes such as invitations, invites patience, enjoining and forbidding the evil.

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### 1. Introduction

Religion and ethics as important elements in human life and human civilization, lasting happiness hereafter plays an essential role. Poet depicts this issue with a sensitive and more brittle drawing in heart of us. Fertusi is Shiite Iraqi's poet who put this theme in many of his poems. By reviewing and studying

Fertusi's poems, obviously he is commitment to both religious and ethics issues. It is hoped that this article may be an introduction to study and extensive research on the Iraqi poets.

## 2. Abdulneam fertusi biography

Abdulneam Fertusi was born in a village named "Ragasah" from "Majr kabir" in southern Iraq in 1913 AD. He grew up in Najaf, the religious environment with a conservative orientation was known. In earlier life of fertusi, his father taught science and religion to him. His father, Sheikh Hussein Fertusi, was a known man among elders and scholars and jurists of the righteous and they chose him. Abdul was 12 years old when his father died in 1348. (Al Mahboobah, 1986: 63) Early life of Fertusi began to tolerate a heavy responsibility and dealing with the hardships and disasters. Young poet, despite the hardships and problems in the way of his life, prevail the despair of his life and the battalion of his life. Despite his family's livelihood responsibility, he did not stop seeking knowledge and education, as far as reached the top position in teaching and settled in the Najafi complex. (Katib, 2003). He traveled to gain knowledge, not only he did not limit his trips to Iraq, but traveled abroad to participate gatherings and festivals frequently. Of course, in some of his trips, he visited religious places. In 1371, he came to pilgrimage the shrine of Imam Reza (AS) in Iran. In 1376, he went to Mecca and then to Medina to visit the tomb of the Prophet. Later in his life, he suffered from muscular disease in his chest and his respiratory congestion, and went to Abu Dhabi Amiri's hospital and stayed for several months, until death came to him. He died in 14th Safar month in 1404 coincide with the November 18, 1983, while he was 70 years old. His family took his body to Iraq and buried him in Najaf. Fertusi's poetry collections include two components: Fertusi poetry included two components and was published in 1966 AD. (Tehrani, 1956), Malhamah Fertusi's collection of poetry that is written about prophets, and his inmate, Vejdanyat collection of poetry which is linear. These poems contain descriptive and lyrical colors of Fertusi's poetry. (Amin, 1992), Fazeylah is narrative poem of doleful politeness that Fertusi that it wrote in 80 pages, the number of verses were over 600. The origin of this narration is French version of the Scribe "berna drin di San biyar", the poetic domains of which involve six short descriptions on the fringes, "Mullah Abdullah "within the science of logic. (Khaghani, 1954). Religious commitment in Abdulmanam Fertusi poems: Pleasing blossoms from the root of belief in Shii Poetry, irrigated a true and loving hearts of real aroma. Looking Shi'ite poet over history, the ocean from the religious connotations irrigated the word divine revelation and infallible source. Shia poets chant the central tenets of their's religion that are divided into two categories: a class of own commitment in the form of poems were expressed struggle against the enemies of the Shiite theological and doctrinal and another batch of poems in the theme of sermons and religious teachings dedicated to aware of human. Fertusi presented the manner of commitment by preachment approach, achieving piety, grab the rope of God and trust in Him, thus takes the shortest path of expression to prosperity because they achieve this prosperity depends on piety God.

1. Verily the best provision is piety, so put provision for the death penalty days.
2. put needless your heart with piety and string Reach for hope greedy. (Fertusi, 1978)

Then fertusi presented God best tent while the toughest tests of man and God invites human to secure privacy, he knows Lord only who deserves the highest praise for, then wants whatever do we remember Lord in mind and take refuge to god and we always beware of anger because of his power pervades the whole world, so anything can be achieved only by the will of God.

3. The best recourse is to seek refuge in Allah and seek help when biggest tests.
4. Provide him, so deserves the thanks of the best for him. (Fertusi, 1978)

The poet, then, goes beyond the committed step and finds the duty and right to say that God ordained for people. Trust in him and then he sought refuge to help from Allah, wants the Book of Allah (Quran), that is beacon of light and learn humanity in the best way and Miniature and achieve all the principles and precepts of Islam as well as point by point at various stages of life's worldly and otherworldly goals which was the way of aim and purpose of all the saints of God,.

5. The most lovely thing is honest in the sight of piety obviously and hidden.

6. And pay the obligatory perfect justice, that God gave to His servants the task. (Fertusi, 1978)

Fertusi lyrics commitment are so widespread that pray is the valuable resources of piety and treasures of divine mercy, That's why the poet invites the people to pray because they believe pray is the key to opening the treasure of human life for the opening day needs which are for health and wellness .

7. request the treasures of grace and mercy of God on earth and sky .
8. things like opening day , more life , health the body from pain and disease. (Fertusi, 1978)

According to Fertusi, there is not any time limit to perform the ritual pray, but the most important thing in answering pray, which is expressed in hope and belief in the infinite grace of the Holy God.

9. So you ask, you can pray to open God's blessings doors.
10. Too much will impedes the rain of God's grace and flow mercy and hope you. (Fertusi 1987)

Poet's sensitivity and commitment towards this issue even in case of delay complies with the pray that the faithful servant who occasionally sings the same mighty God, but his pray response is delayed. At this time, he should not despair and disappoint of God's mercy because the size and purity of God's forgiveness and grace surpasses the human nurture dignity in the midst of their own hearts.

11. Do not be disappointed with the answer as the pray for the answer may be delayed.
12. Accept God's forgiveness as it is intended even when the field is going bad. (Fertusi, 1978)

The poet continues to obligate his poems in which death will be introduced to all people; everyone knows that death will come to all human beings. In any way, there is no escape from it, and you can have a quick look at our ancestors. They had any dignity that would not immune to death and died.

13. Investigating adverse events have been revealed to the children of Eve, trying to aware him.
14. Present past news to him and reveal immigrant moving after they left their homes. (Fertusi, 1978)

### **3. Moral commitment in abdulmanam fertusi poems**

Ethics as another important element of human civilization has close relationship with religion, so thinking about relation between religion and ethics has rooted in historical period. Some believe that ethic is fruit to grow on religion tree's branches without it has never the opportunity to emerge. At their point of view, the foundation of theory of moral good and evil is based on religious injunction. Anything can be good that God orders wherever there is good morality that is based on divine lies. Whatever God has prevented is obscene and morally forbidden; where symbols of moral meanness are the background of which there is a divine injunction. If you have a quick look at the Abdulmanam Fertusi's poem, we find that he is the most famous poet who paid special attention to the moral and ethical qualities so that the theme of the poems in the form of advice and sermons centered around the themes of moral constructs Fertusi has developed such as advice, patience, and enjoining good and forbidding the evil Commitment to the ethical matters within Fertusi gets so strong that he guided people to avoid consulting with ignorant people. As a result of this, what are expected are the loss of opportunities and the annihilation of the human world and thereafter Humanity that this alone is the worst outcome.

15. Do not follow the ignorant person because your world is corrosive of the winner's own otherworld, so it is the worst evil (Fertusi, 1978) .

Patience among the good virtues and deeds has a great place because these two characteristics are due to the great efforts and generosity ladder . Tolerance and lack of acceleration are equal that will arise the ambitious sustainability. Those who are patient in God's way do not separate from group of entrepreneurs and benefactors. These virtues are behaviors Fertusi has invited more in his poems so that he himself has been patience (Jordaq, 1386).

16. It is not time to rush job, beware there is no regret (Fertusi, 1978).

To avoid do things hastily, Fertusi realizes that it is time to do a work knowing that we have sluggishness and laziness in it and we do not care about; hence, he discusses and recommends patience. The results are the loss of opportunities which vitiate future.

17. Avoid laxity at the time of the work regardless of anything.

18. Avoid pride in something that is not clear (Fertusi, 1978).

The poet expresses dipping anger and resentment at the top of the power and has tolerance during the fury and prohibits man in a hurry to punish punishment because anyone has not praised this.

19. Don't joy the punishment and do not praise on it.

20. Don't accelerate at Work (anger) in which one shall have power without difficulty.

Fertusi preaches again and wants believer to do and to learn good guidance and advice and the best way for their salvation. The poet advises that such violence and anger which are posed on you are swallowed with sweet patience as patience is the finest and most delectable of illness and relentless pain for the wrath.

21. Teach Good advice to your brother, whether good or bad.

22. Swallow bitterness, anger with patience sip after sip.

23. So it's the sweetest and most delectable and healing potion for getting rid of the disease (Fertusi, 1978).

Influenced by the religious and moral values of time, heedless of group of individuals in a society; he has tried not to lessen his role. At this time it is obligated to any Muslim enjoining other and directing others good and forbid the evil Sheikh Abdul Fertusi felt as other poets fathoms the necessity of this issue so he feels committed to devote much of his poetry to it. He believes that language will always be enjoyable to others and will prohibit others to give priority programs of his life as a duty. He reminds us that the poems in the form preachment invite goodness and deter ugliness that we must be aware of our choice and never let ourselves get dominated by bad deeds because the Lord of the heavens would not hear our voices and our prays would not be answered by god.

24. Order goodness and don't leave it after the injunction.

25. The evil would predominate over you unless you pray to Lord for salvation (Fertusi, 1978).

#### 4. Conclusion

Sheikh Abdul Fertusi was born from Iraqi Shiite family endowed with science and literature. As a child, his father taught him the basics of Islamic Sciences and was well known in the field of poetry and literature. Fertusi can be considered a responsible poet because of his religious and moral obligations in his poems. Shiite religious dedication poems can be investigated from two directions. First, in their commitment in the struggle against the enemies of Shia theology and some who in other ways like Fertusi whose preaching and guidance comes from deep inside feelings have tried to crystallize their efforts. Their commitment are expressed in the same way as Abdulmanam Fertusi's lyrics revolve around themes such as religious to piety and appeals to God in every circumstance of life. Pray and the way man wants to meet the demands and needs of pray and remembrance of death. They encompass the moral obligation of the poet as an invitation to consult and confer moral virtues in life that leads to sliding of regret and paves the way for summing the massive patience which brings happiness alongside enjoining and forbidding the evil that is bestowed upon every Muslim.

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