The Arabic Tongue: A Worthy Language

Yahya Saleh Hasan Dahami

English Department – Faculty of Science and Arts – Al Baha, Al Baha University, KSA

Abstract

The Arabic language, during the pre-Islamic age, at the beginning of Islam and today with its valuable tradition, convention and practice, is a great language. Hamad ibn (son of) Khalifah Abu Shihab is one of the modernist poets linking the twentieth century with the twenty-first. He is one of the supporters of the classical Arabic language. The researcher, in this literary paper, takes on to illustrate the perceptiveness of a famous poem by Hamad ibn Khalifah as a case of the magnitude and worth of the Arabic language, its influence and being influencing. The poem of Hamad ibn Khalifah has never been studied or analyzed; for this motive, the poem deserves to be given enough consideration because it deals directly with a central theme which is classical Arabic language. It can be estimated as a legacy of the graceful Arabic tongues. The study uses the analytical and descriptive method which starts, in its first section, with a succinct introductory sketch on the Arabic language and its importance. After that, the core point of the study to be followed is a descriptive, analytical and critical dealing with the poem, its wisdom and everlasting concepts. In this section, the researcher endeavors to ascertain the reputation of the Arabic language and to demonstrate the capacities of Hamad ibn Khalifah Abu Shihab as a modern Arabic poet through his poem. A brief discussion is followed. The paper ends with a short-lived conclusion summarizing the full investigation and stating the results if there is any.

Keywords: Hamad ibn Khalifah Abu Shihab, insight, inspiration of Arabic tongue, poetry, valuable language

Introduction

Arabic Language: The Influencing Tongue

The Arabic language is adored as the primary language of millions worldwide, considered one of the most important languages in the whole world. It is spread very dramatically universal. It looked forward to the aspiration and the study of many foreign scientists and orientalists; it is enough that the Arabic language is the language of the Qur’an that honors it. So, the Arabic language remained unchanged. Through statistics estimates, the number of Arabic-speaking is estimated at more than half a billion people around the world, and the number is still rising due to the beauty and elegance of the Arabic language. It has saved Qur’an and save their bases and alphabet and not changed like the rest of the other languages. The Arabic language has been named as the language of Thad (ض) because it is the only language that contains the letter Thad (ث), although Arabs speak the Arabic language, they do not realize the sweetness of its words except in the Koran. The Arabic language has been the focus of attention from the Arabs and foreign scholars, grammarians and scientists so that they could narrate words and phrases and requirements for it.

The Arabic language is one of the essential tongues in the world. Since the Old Ages, it has treasured a universality that makes it one of the world’s noticeable tongues, along with several other tongues of the world. Such position does not only reflect the number of Arabic communicators and speakers, but also it reflects the position that the language has occupied in history as well as the substantial role it has played in prehistoric times and today in the development, growth, expansion and progress of the Arabic and Islamic societies. The image, the appearance, the impact influence bearing and the effect of the classical Arabic remain to be recognized and valued in all the Arab states and countries. The Arabic language is particularly rich in this kind [proverbs] of literature, and its proverbs are often appropriately introduced in conversation, letters, and books, and add much force to what is said or written” (Wortabet, 1907, p. 12). The longing for poetical writing was obsessive in the Arabic tongue. Arabic poetry was boundless "in number and is transmitted from mouth to mouth. It was of great attraction where all listeners admired them, whatever people were, high or low, rich or poor. Poetry in the Arabic tongue is full of music and exquisite accent” (Dahami, 2015). The Arabic language has not just persisted
supplementary to Islam but has been a vital medium of cultural and general refurbishment in the Arabic-speaking realms. Arabic is the national language of the Arabian Peninsula, the Fertile Crescent and the North African states.

Besides, it is the religious communication tool for the Islamic states and countries. In the course of its evolution, Arabic has become, owing to favor, to several tongues from which it has assimilated a substantial amount of terminology. It, in turn, has made its impacts, effects, involvements, and influences to several Eastern and Western communication tools. Undeniably, Arabic has put its distinct mark on both vocabulary and calligraphy in too many countries and states of the world owing to several factors. Three of them are The Holy book of Qur'an; the second is its eminent literary and poetic communication tool, and the third is the different civilizations all over the ages that were a factor to the spread of the language through travels and commercial dealings and relations. The Arabic tongue has also made the foremost contributions to several universal tongues. In English, for example, we find expressions as sugar, rice, lemon, cipher, coffee, arsenal, algebra, alkali and alcohol are merely a few of the many terms found in the universal languages that either is of Arabic origin or have been shifted through the standard of the Arabic language. Arabic has progressed conspicuously since before Islam with tens of centuries.

The Arabic tongue has been shaped besides several tribal vernaculars of Arabic spoken by each community. Its usage is straightforward, flowing, and comfortable and its understanding is not complicated to other heterogeneous communities. It is flawless and free from defects and shortcomings. The classical Arabic language is also the tongue of the literary humanities, as well as the communication tool of poetry and rhetoric.

Arabic has "welded all other Arabic dialects and expressions, and shaped one of the finest in those tongues of components and modules. It has gotten rid of the defects that characterized other dialects" (Dahami, 2018). It has developed the best of it by the Holy book of Qur'an as well as what has arrived at us from the literary works of ancient epochs, their prose and poetry. The inking is reinforced by Gruendler (2002), when he says "classical Arabic poetry is the literary canon from which medieval Arab linguists, genealogists, and other scholars take evidentiary verses (shawiihid) to support their arguments. In this way, ancient poetry 'judges' many a scholarly case" (p. 257).

Arabic poetry was and is that as it may retains the top position among the variables of the literary fields in the Arabic. Poetry did not budge an inch from its significant standing that has engaged since the epoch of pre-Islam, roughly more than sixteen hundreds of years. It is still the cultural gathering lounge of literary figures.

Several critics, reviewers and reporters have believed that the motives for the structure of the Arabic as a genre of literature are many some of which might be the circumstances, situations, requirements or conditions created by the experts and scholars of Arabic for their communication tool until it reached the position it is nowadays. Arabic is the conversational style and unceasing communication with life. It appears to have been significant in Arabic culture as a medium of spoken poetry. Poetry like this, plentiful and abundant, not only engaged a distinct place in the life of the numerous tribes and clans but also served as an interlanguage and amalgamating force among them. It is because of poetry that the Arabs owed their consciousness, awareness and alertness of being one tribe, for it gave concentration to their artistic, knowledgeable, and "spiritual expression. The importance of this poetry is further attested to by the enviable position of influence which the pre-Islamic poet enjoyed among the members of his tribe through the power of his highly rhythmical and forceful verses" (Chejne, 1969, p. 8).

The Arabic language is the honest and right-hand vehicle of information, and it is the resource of such life with its straightforwardness, simplicity and directness. Besides, it is a constant origin between the prose writers and versifiers who presented a challenging productive tongue “by selecting clear vocabulary and smooth compositions, in which the historians of ancient literature indicate: carnivals, literary and commercial activities and religious celebrations used to be conducted where poets and orators are met presenting their literary products” (Dahami, 2018). Furthermore, "The Arabic language attained its greatest perfection, in consequence, it is said, of the poetical contests which took place at the annual fair that was held at ‘Ukatz during the month of pilgrimage" (Clouston, 1881, p. xxxi). Souk Okath (also written as Okaz or Ukaz) was the most outstanding celebration location in which people gather in a definite time of the year. Many critics have pronounced the situation articulating: to fluently speak Arabic is to have a communication tool that everyone recognizes its poetic connotation. None to find it eccentric. The versifier and the speaker are careful in picking or applying elevated and high wording, diction and phrasing in a perfect and ideal tongue have harmony and congruence fit for all auditors. The literary centenaries and carnivals were conducted in numerous cities, communities, and villages of the Arabia, notably Makkah.
(Mecca), Taif, the Arabia Felix and other places that had an inevitable impact and influence in amalgamating the Arabic language and circulating the model classical tongue, making Arabic the one of prevalence among the writings of other states.

Presently, the Islamic and Arab historians are predominantly, according to Faris (1946), attentive in poetry, the Holy book of Qur'an, and lineage, they have depicted two central potentials in the history of the epoch prior to Islamic: the first, the town of Makkah and its Holy place of worship and pilgrimage, Al-Ka’bah; the second is the typical open life of the travelers and nomads. All that happen through the setting of the desiring and creative communities as its scenery and with the varied reiteration of minor raids and contests for the proprietorship of a well of water or the retaliation of a killed flesh and blood. Unquestionably, Mecca was a substantial focus in the Arabia peninsula, and the life of Bedouin is the most distinctive feature of the phase earlier to Islam. Nevertheless, those who inspire Arab customs and make the dominant practice of its poetic tongue are in several cases. According to Coke, (1929), "no longer Arabs themselves; few of the legalists, philosophers, historians, poets, storytellers who adorned the Court of Baghdad and made the Arabic language one of the most prolific in literature in the world could boast the blood of Arabia" (p. 77). In addition to that as stated by Browne, "The Arab mind … is clear and positive, and the Arabic language nervous, virile, and rich both actually and potentially. The old Arabs were acute and observant people" (Thomndike, 1927, p. 285).

The Arabic tribes were accustomed to hold a custom of ascendancy, confirmed in the substantial land of Arabia chiefly in the region of Makkah and Medina, in addition to Nejd or what is named "the high land of central Arabia, at the time when the earliest exant Arabic literature was produced. There can be no doubt that these spoke with all the grammatical inflections. The poetry of the period is sufficient proof" (Chenery, 1869, p. 12). Similarly, to the degree, as we can speak, "Mecca made a nearer approach to the contemporary standard of civilized life than any other settlement in peninsular Arabia" (Hogarth, 1922, p. 17).

A Worthy Poem of Arabic

The poem is a direct wasf (description) for the greatness of the Arabic language; its beauty, magnitude immensity impressiveness, and significance.

O! language of the Qur’an, thou are the sun of guidance Allah preserve you from the conspiracy of thine enemies

The poet inaugurates his poem by a direct wasf of the Arabic language. He portrays and addresses the Arabic tongue as a shining sun. It is a clear metaphor in this first verse line that the Arabic language is the sun that illuminates the path for walkers. It is not only that, but it guides the minds and hearts to the path of intellectual knowledgeable, logical philosopher information and experience. Ibn Khalifah states that this tongue is preserved by Allah the Most Merciful because of the Holy Qur’an. The Holy Qur’an is well-maintained by Allah’s word: “إِنَّا نَحْنُ نَزَّلْنَا الذِكْرَ وَإِنَّا لَهُ لَحَافِظُونَ” verily, We, it is We Who have sent down the Dhikr (i.e., the Qur’an) and surely, We will guard it (from corruption)” (Al-Hilali, 1419 H, p. 339). The Qur’an is a challenge to all humanity. It is a clear fact for Muslims that more than a century and four hundred years have elapsed and not a single word of the Holy Qur’an has been changed. As it is mentioned, Allah will guard it. Consequently, the Arabic language is well-looked-after by Allah because it is the means of its writing and reading. An important idea here that the poet wanted his readers and listeners to realize is that the Arabic tongue is miraculous and eternal because it is the communication tool of the Qur’an. Furthermore, the Qur’an, according to the poet, is a shining sun that no devil or demon can stand against it. For more, see (Al-Baghawi, 1411 H., p. 369; Ramadhan, 2010, p. 315; Abdul-Rahman, 2003, pp. 43, 49, 68, 146, 249; M. A. S. Ad-Dausaree, 2013). The poet in the last two words (كيد الأعدى) of the line states that the Arabic language is preserved not only from its enemies of human beings but also from the demons and evils.

Is there any tongue on the land; in the ears of the age created an echo?

In the second verse line, the poet inquires, but all know the answer which means only the Arabic classical language. He asks that is there any communication tool that enlivens not from the time of the revelation of Holy Qur’an but hundreds of years before. It is one of the Semitic languages since the dim beginning of its evolution several centuries age. The poet confirms that the influence and inspiration of the Arabic tongue are widely spread on the realm of land and the realm of time.

82
As it has done in a realm; knows nothing about thou

This third verse line is associated with the previous one that deals the poet asking and answer about the impact of the Arabic tongue. It had great influence on the world with its philosophy thinking values and what it enjoys great background of terminology. The poet declared that there are many people even from the Arabs who do not understand it fully.

Dealt with thou, then become a knowing through thou he and sang in unison

This verse line shows that the dealers with and learners of the Arabic language easily to become scholars who are knowledgeable and experienced; others, as poets, will enjoy chanting and singing.

On thine corner, he anchored a banner, confirmed indicative after inchoative

The Arabic language is distinguished with its grammar since old ages from the time of its evolution not like other tongues. Several languages are old but disappeared. On the other side, other tongues are old such as the English language, but its grammar is modern; no more than two or three hundred years since the making of its grammar stable. The poet in this verse line assures that the Arabic tongue has originated with grammar in which grammar is an important edifice of the language.

Thou taught the sane that the prohibition is his mind, not what he rotted

The poet in this sixth line addresses the Arabic language as if he has a conversation with it. We conceive that there is a personification in this line for which the poet is speaking with the Arabic tongue as a person. The poet addresses the language that it teaches people that the mind of the person is the most important element in him. The mind is the reason for the sane; we realize that any person without mind is insane. The insane have no mind to realize and understand things like the rotten fruit. Consequently, the tongue is perfect with a mind who can learn and understand.

Thou have set the noun and verb but not; Let the preposition set free

Still, in his conversing dialogue with the Arabic language, the poet states that this tongue has great control over its elements and components. We find in this language the noun and the verb are relatedly arranged. Another amazing picture of the language is that it controls the usage of the preposition. Of course, the preposition has an important location in the sentence, but it is from that of the noun and the verb. Even though, the preposition is not free to be set anywhere in the sentence; it has rules governing its usage. So, the Arabic tongue elegantly arranges all its parts.

Thou the one who soundly altered their tongues; ignoring the text and injure the predicative

The process of speaking between the poet and the Arabic communication tool continues. Ibn Khalifah tells the language that the favors are because of its role which it examines and investigates the tries to make the sound of the errors and mistakes that are committed by the talkers and learners who might slip the tongue. Thus, the Arabic tongue is the instructor who corrects his learners their mistakes. Again, the poet brings us a picture of personification in which he personifies the language as an educator correcting the misuse of the texts properly and also amending the wrong predictive use.

Because of you, Arabic tongue, we are the ideal nation that concisely summarizes the saying and promote the good

Shifting to another direction of the poem, the poet sets the Arabic language in a higher location among the Arab nation in which this tongue elevated its nation to a high situation. The Arabic communication tool made the Arabic nation one of the
ideal ones among nations. One of the characteristics of this nation with its language is that its speech is concise and the poetic speech that is expressive and bears wisdom is promoted encouraged and supported. It is the Arabic tongue that allows plenty of pearl-like idioms and phrases which can be easily and directly understood. It is the Arabic tongue that is full of connotative idioms and phrases that can be understood only through deep contemplation and thought.

Within your pleat, the most precious pearl; chanted the swallow of it, made others gather

The tenth verse line has much of the previous ones in which the poet tells his readers and listeners that the Arabic tongue bears the most precious jewel. This jewel is, no doubt, poetry that poets have penned and singers have chanted the most melodious songs, descants and melodies. It is the Arabic language that when it is spoken loudly on any occasion, people are gathering in mass to attend attentively.

In a flawless statement decline, the mom made the calf your enemy

The poet in this line warns the speakers of the Arabic language that if people are not cautious about their tongue, it might face enemies who directly or indirectly humiliate it. If the eyes of Arabic speakers will be closed on the correct and sound style, the result is oddness, weirdness and deflection on the usage of the language. Sometimes the enemy is from inside not from outside; the greatest enemy of the tongue is ignorance and ignorant elements. The poet declares that the enemy of the language is similar to a beast that realizes nothing such as the calf who becomes an enemy but unconsciously. The greatness and soundness, intactness and comprehensiveness of the Arabic tongue are like the shining morning where night or darkness is the opposite.

We, through you, taught people the right path; with you, we have chosen the unique statement

Through you, the Arabic language, Arabs have taught people guidance and following the right path. Through the Arabic language Arabs selected the precise, truthful and unique statement. According to the poet, the interest between Arabs and the Arabic tongue is reciprocal. Arabs made the language as a means of teaching people the right path. On the other side they – Arabs picked the distinguished true statement via the Arabic tongue.

Over Orion of space your echo is found; because of you, history has sung and recited

The glory of Arabs reached over the Orion because of you – the Arabic language. The echoes of the Arabic tongue reached space which made historians record all these elements of glory and pride. The history and heritage have written a glorious page in which the history itself is a singer enjoys the melodic chants of this language on the earth and in the space.

Allah has not picked you without purpose; of course not, being selected for religion (Islam) is not in vain,

The poet Hamad ibn Khalifah, in this line confirms that the Arabic language is not randomly chosen to be the tongue of the Holy Qur’an. It is a selection of Allah because it has a profound connotative purpose. Allah selected Arabic to be the fleet
that carries inside it the divine religion – Islam – with what it is enjoyed of background, terminology, depth in meaning, wisdom in saying and many other pillars in which the language steadily stand.

أنت من عدنان نورٌ وهدى
أنت من قحطان بذل وفدا
You are from Adnan illumination and guidance; you are from Qahtan giving and redemption

Diving deep in the depth of ancient history, the above line deals with the origination of the Arabic language which goes back to the founders of the language thousands of years ago starting with Adnan ibn the Prophet messenger Ismael ibn the Prophet Messenger Ibraheem (also written as Ibrahim or Ebrahim), the father of prophets. Adnan is probably the far twentieth grandfather of the Prophet-Messenger Mohammad. The other side is that Qahtan is an equal of Adnan who both were the core of the large Arabic tribes in different parts of Arabia, from the north to the south. The poet confirms that the Arabic language is historically too old but still alive in which its origination goes back to the ages of Adnan and Qahtan.

It was, no doubt, the consciousness of this racial distinction that caused the view to prevail among Moslem genealogists that the Arabs followed two separate lines of descent from their common ancestor, Sam b. Nuh) (Shem, the son of Noah) As regards those of the North, their derivation from 'Adnan, a descendant of Isma'll (Ishmael) was universally recognized; those of the South were traced back to Qahtan, whom most genealogists identified with Yoqtan (Joktan), the son of 'Abir (Eber). Under the Yoqtanids, who are the elder line, we find, together with the Sabaeans and Himyarites, several large and powerful tribes (Nicholson, 2004, pp. xvii-xviii)

Furthermore,

It is a curious fact that the Arabs themselves ascribe pure Arab blood to the Yemen populations, whom we know to be allied by race and dialect with the Ethiopians and accept as a more recent source of their own nationality, a Semite emigration, led by Ishmael, son of Abraham and Hagar, or the issue of his marriage with a daughter of Yemen. Be that as it may, it was the struggle between the descendants of Qahtan, King of Sheba, and the children of 'Adnan, of the house of Ishmael, and the wars of the tribes connected with them, whose migrations led them hither and thither across the mountains and over the vast sand wastes, which evoked the poetic genius of Arabia (Huart, 1903, p. 4).

One of the significant references is Hitti (1989), in his book History of the Arabs who states:

The genealogists proceed to subdivide the surviving Arabians into two ethnic stocks: Arabian Arabs (aribah) and Arabicized Arabs (mustaribah). The 'Aribah, according to them, are Yamanites descended from Qahtan (the Joktan of the Old Testament) and constitute the aboriginal stock; the Mustaribah are the Hijazis, Najdis, Nabataeans and Palmyrenes, all descended from 'Adnan—an offspring of Ishmael—and are "naturalized" in the land (Hitti, 1989, p. 32).

لغة قد أنزل الله بها
بيئات من لدنه وهدى
The language that Allah Has been revealed through; evidence from Him and showing the right path

The Arabic language is the tongue descended from Allah and through it, people find the true path, guidance and wisdom. The correct path, the wisdom and all that humans need is available in the Holy Qur’an in which its accurate means of understanding is folded in this Arabic language; the tongue of Qur’an. Prophet Mohammad declares in one of his Hadeeth “love the Arabic language for three reasons; I am one of the Arabs, the Qur’an is revealed by Arabic, and the tongue of people of paradise is Arabic” (Al-Manawi, 2018, p. 223)

نعم المدلل بلال الحدا
والقريض العذب لولاها لما
Elegant poetry without it; the traveler by night would not sing melodies.

Arabs say in the pride of their language ‘the best Arabic is poetic’ which mean that beautiful, idiomatic saying bears in it the characteristics of poetry that is divided into two main elements, ‘verse and poetic.’ Verse (نظم) is music that can be conceived through rhythm, tones, assonance, consonance, meter, beat, rhyme and others. Poetic (شعرى) is symbolized in deep connotative meaning, metaphor, simile, imagination, sensation, awareness, consciousness and other components. The poet in the above line mentions that it is the Arabic tongue which easily deals with the best of poetic ideas and configurations because this tongue comprises great elements of eulogy, expressiveness, persuasiveness, expression, fluency, coherence, lucidity and eloquence. Our poet in this line reminds us of one of the greatest Arabic poets, Abo At-
Taib Al Mutanabi. The word Al-mudlaj (المدلج) which means the one who travels by night is taken from Al Mutanabi’s baiyt that says:

كم اقاما على زوال نهار
وأنارا لمدلج في سوداء
(As-Sa’di, 2013, p. 90)

The horses whinny from their voices and the clatter of the elevations is the echo

As it is the proud way of Arabs – ancient and modern – the horse has a place in poetry. Horses have a strong affinity to humans in which people can never dispense with horses for different cases. Humans require a horse for battles and for carrying their belongings as well as for entertainment such as race and dance. One of the characteristics of horses which is different from any other animal is that when horses listen to any sort of rhythm like that of drums, they interact with it in a fantastic dance. Always great poets make a share in their poetry about the horse.

I once worried about its enemies; today I have no fear of it from the enemy

This line has a connection with the eleventh line even indirectly. The connection is about the enemy of the Arabic tongue. In the verse line number eleven, the poet is worry because of the ignorance that the language might face if people will not be careful in teaching their youngsters the principles and basic rules and grammar of it. He is afraid also of the influence of the dialects. Now, in this line, the poet is surer that nothing might injure the Arabic tongue because it is stable, rooted and reserved by Allah because of the Holy Qur’an the central element protecting the Arabic tongue.

I fear only its ignorant like those, the supporters of error and the follower of the left path.

As it is said in line eleven, the only worry is from those ignorant who do not take care of learning it properly. The careless, thoughtless, unthinking, insensitive, unsympathetic and injudicious is the point that the poet is afraid of.

O rulers, any of you who hears? When I call to such a call,

The poet in this line directs his request to the rulers, monarchs and the heads of the Arab states who are the mean response for, either supporting the language or helping in destroying it. The great efforts should come from scholars but under the patronage of monarchs who possess the authority. The poet puts his request as a question asking, will you hear the call when I call to this vital issue. It is an issue of a nation; it does not concern a person or so but the whole. The poet in his question indicates that the answer positively in protecting the classical Arabic language means dignity for Arabs eternally.

This classical language that we melodiously sang using it, and we enliven by it the one who possess passion.

It is this language, the classical Arabic that people when they speak with classical Arabic it appears to be like chanting full of music with its beautiful sounds and the meanings are terse and concise. By using the Arabic tongue, the speakers seem to deal with lovely living elements of the speech.

It is the spirit of the Arabs that preserve it, by it, the soul and body is secured

The Arabic language is the soul for Arabs and those who take care of it; they are taking care of the whole body; the spirit and the body. In this line, the poet informs his readers that the Arabic tongue is amalgamated with its people. The Arabic
language and the Arab people are inspirable. The one who strenuously and continuously safeguards this tongue is the one who gives it spiritual living.

If you crave for a pure language that resurrects dignity of the past as well as future, The poet is the voice of all gentlemen who are zealous about such tongue. He provides valuable advice for all Arabs. The language should be pure and vacant of any meaningless embellishment. The language should add to the knowledge of the nation. The poet states that if you – the vast Arab nation – want such pure great language which revives the glory of the past and extends it to the future, they have to do only one thing. This this is divulged in the next line number twenty-six.

For that, chose for it its lord those who if he spoke of it, he sings it

As it is mentioned in the previous line, the poet advised Arabs to do one crucial step to make sparkling glory of the past continued to future pertaining to the Arabic tongue. The poet provides one suggestion but it is too significant; it is to bring great importance to the scholars of the language because they are symbolized as beacons that illuminate for people in the nights of darkness. The scholars, intellectuals and specialists are the foundation for building the edifice of the Arabic tongue. The poet adds that such scholars and specialists of the language when they speak, their speech attracts the listeners as if they are hearing singing birds. Of course, in these two lines, there is an exaggeration partying the scholars as singing birds but the idea of the poet is more profound and his purpose is significant for the aim of appealing and showing the position of the Arabic language.

He brings the saying from his mineral sparkling as pearls decorating gold

The poet extends his description of the responsibility of the scholar and the specialist of the Arabic language. He tells that the leader of this tongue is the one who has great ability to invent the right expression from its origin sparkling, glittering, iridescent, brilliant, excelling and gleaming like gold.

O you are a capillary vessel of religion and the worldly existence The Qur’an is enough a guardian and performance, Moving back to the first verse line, the poet makes a further extension of the Arabic language and its strong relation with the Holy Qur’an. In this line, the poet states that the Arabic tongue is the life vessel who is meant as a container for both the secular life as well as religion. The language is the container of the Holy Qur’an on the other hand, the Holy Qur’an is the protector of the language. The Qur’an “was the foundation of the literary edifice. All Arab authors have looked upon that work as the height of eloquent diction, and have regarded it as the model standard to be followed in all their production” (Arbuthnot, 1890, p. 3). Furthermore, the Qur’an is “the model of the Arabic language, and the standard of diction and eloquence” (Arbuthnot, 1890, p. 24).

With an Arabic tongue, its spring is the sweet water, or that is fresh

The Arabic tongue is like the new spring that water newly springs from it and it is endless. A metaphor is seen in this line making the language represented by sweet water from a spring that produces cold water tasty for drinking. The poet compares the language as a spring of water that produces water endlessly. The way is similar the Arabic tongue has endless vocabulary phrases and terminology.

Whenever a fancy demon drives you to death, you are secured by the sultan of the right path.
fortification of the Holy Qur'an. The enemy is one but has various faces and hands as well as plots. However, all the devilish plots of this malicious enemy will face failure. Why? Because such plots are powerless when compared with the infinite power of Allah Who promised to safeguard the Holy Qur'an which uses the Arabic tongue as its actual effective and secured vehicle.

Discussion

The poet amazingly applies some literary glossary such as metaphor, simile and personification. In the first line, we find the poet portraits and addresses the Arabic tongue as a brilliant sun. It is a distinct metaphor that the Arabic language is the sun that lightens the route for walkers. The use of the sun is a hit showing that it steers the minds and hearts to the track of intellectual, knowledgeable, and rational experience. Another metaphor the poet uses is comparing the Arabic tongue to the endless spring of water indicating that the Arabic language is profound in its phraseology. A metaphor is seen in line number twenty-nine making the language signified by sweet water from a spring that pours cold water; tasty for drinking.

In the sixth line, the poet brings us a personification when he personifies the Arabic language as a human having a conversation with the poet. Again, Hamad ibn Khalifah Abu Shihab shows us a picture of personification where he personifies the language as a teacher correcting the misappropriation of the texts correctly and also modifying the wrong predictive usage. The poem is distinguished for its unus rhyme all over the lines which goes with the (a) ending sound. The first verse line ends with the word Al-'da (العدى) means the enemies whereas the last word of the last line Al-huda (الهدى) means the right path or guidance.

Conclusion

The classical Arabic language is presented as the fulfillment and preeminence of phraseology and distinctive with flashes of keenness and spectacle. Generally, the poem of Hamad ibn Khalifah Abu Shihab might be assessed as one of the laudable quantities of the literary works of Arabic convention and institution, for it contains Arabic inheritance, philosophy, values and culture. The poem of Hamad ibn Khalifah Abu Shihab had been bringing to light as a work of exceptional capability. Hamad ibn Khalifah could fashion astuteness of striking boldness and provoke the flexibility and springiness of appealing fundamentals and necessities. The poem understudy, evidently, included powerful and significant responses painstaking by the advantage of self-assurance. Indisputably, the poetic metaphors, similes and imageries accentuating the capacities in people are created and compassionately received infinite literary circumnavigation.

This analytical-investigative-exploratory study intended to ponder the symbolic and appealing portraits in the piece of poetry of Hamad ibn Khalifah Abu Shihab. The evaluated poem confirms that the poet is of acuity perspicacity and perception concerning the Arabic language. The study assessed at examining and inspecting the figurative and rhetorical pictures in the poem of Hamad ibn Khalifah Abu Shihab. It endeavored to pursue the lucid manner and the style placed on the most serious topic for verifying the evolvement of the study exhibiting and evaluating the magnitude of the applied Arabic poetic language and also endeavored to investigate the insight in the poet. Hamad ibn Khalifah Abu Shihab, in this poem, expresses a personification of fundamental Arab aphorisms in the twenty-first century. It is anticipated that this critical descriptive analysis has reached at specific significant consequences about the influence of the Arabic language and its stimulus and motivation on the life of Arabs through arising some values and criteria adjusting their comportments. What has been stated in this scrutiny opens the gate of searching and examination for more researching on the classical Arabic language as a living constituent of the Arabs as Arabic worthy language.

References:


