

**STYLISTIC FEATURES OF YUNUS ABDULLAHI’S “YA LAIMI” ARABIC PRAISE POEMS TO
PROPHET MOHAMMED**

BY

Khalil Mohammad Usman Gbododofu
Department of Arabic
Faculty of Arts
University of Ilorin
Ilorin Nigeria
8033579614
khalilulahgbodofu@gmail.com

Lawal, Rahman
PhD Student Department of Arabic
University of Ilorin
Ilorin Kwara State
805583184
lawalrahman2012@gmail.com

ABSTRACT

Eulogizing the prophet has generated a lot of controversies among the Muslims just as this genre of poetry has been mostly ignored and seen as having no significant content. In the Islamic era (Al-Asrul Islami), the prophet permitted Hassan bn Thabit, his poet to compose poem to defend Islam and praise him. Later he condemned extoling and over praising him by referring to him as Allah or son of Allah as a form of commendation or praise. The aim of this study is to identify the methods used by the poet being studied to eulogize the Prophet and describe the stylistic features of the panegyric poem. The methods adopted in this paper of research are descriptive and analytic. The author stated and described the methods implored by the author in praising the prophet and then highlighted and analyzed the stylistic features embedded in the poem. The results of the study revealed that the author used three major methods to praise the prophet and these include reference to his spiritual status, emphasis on his practices and traditions and describing his religious struggle. The styles adopted by the author include clarity and simplicity in the use of language, use of imagery, Iqtibas (adaptation and citation of Quran verses) and rhetorical questions. It is recommended therefore, that the poems should be completely translated to English and other international languages for the benefit of none speakers of Arabic language and for wider circulation.

Key words; Stylistics, Praise and Poem

INTRODUCTION

The praise poem is a poem with purpose. Praise is conveniently understood to be a referential discourse that amplifies its-referent by means of ornamental tropes and usually comparative ones (Susan, 2018). Praising the Prophet Muhammad peace be upon him has been a common religious literary ritual among some Islamic sects and in the introduction of many Diwan by some poets

around the globes (Abbas 2017). In fact, the vibrant of tradition of West African Arabic Poetry has been dominated by the genre of Madh especially the praise of Prophet Muhammad (Oludamini, 2020).

Praise is no doubt an important aspect of Arabic poetry which has been composed widely by the Arab and non-Arab poets and it also served as important source of income for them, there are various opinions regarding the praise poems. The proponents including the monarchs and Aristocrats see it as means of publishing their virtues and showing off their actions. Those who are against it believe it involves dishonesty as it involves associating to people descriptions and qualities they do not actually possess, (Hamdani, 2018). However, the prophetic praise is a famous art in Arabic poetry. It is an expression of religious emotion and usually said by hearts full of honesty and sincerity, It does only involve praising the prophet but it is associated with invoking Allah to shower His abundant blessings on the prophet, (Hamdani, 2018). In fact most of the praise poem said for the prophet was composed after his demise. Ibrahim & Ali, (2017) argued that the praise poem is notable for many influences which may be religious, political or social. They emphasized that the prophetic praise poem do not only praise the prophet but also has positive influence on the minds of the audience. Jamil & Murtado examined cultural heritage of the political praise poem in the Umayyad period .It observed by them the political praise poetry of the period they have investigated is influenced by the praise poem of the Jahiliyah period. Farhad & Shahriyari (2016) examined and compared the praise poem of Buseri and Al Asfahani in their praise for the prophet. They discovered that the two poets have true love for the prophet and that they both emphasized on the ascension of the prophet. This study will examine the Arabic praise poem of Yunus Abdullah in respect of the prophet under the following sub-headings:

- i. Biography of the poets
- ii. About the poem
- iii. Stylistic features of the poem

BIOGRAPHY OF THE POET

His Family

He is Yunus ibn Abdullah ibn Abaukaka ibn Opochi (Abdullah, 2007). He was born in Ahatche in 1941 in Okene, Kogi State, Nigeria (Namlas, 2002) and (Jamiu, 2012).

His Education

He studied the Quran and the basics of Islamic religious studies under the tutelage of Sheikh Yahya Tajudeen al Ilori who hailed from Ilorin and then attended Ebira Comprehensive Primary from 1947 to 1955 and continued his education in Markaz Talim al Arabi al-Islami at Agege, Lagos, Nigeria where he studied for three years under the tutelage of Sheikh Adam Abudullah Al-Ilori and graduated in 1958. He joined the College of Arabic Studies in Kano in 1965 and obtained a diploma in Islamic studies in 1966. He gained admission the same year into Bayero University, Kano and obtained a Bachelor of Arts in Islamic Studies in the year 1969 (Abdullah, 2007) and (Jamiu, 2012).

His Teachers

His teachers are numerous. Those who taught him at the basic elementary Arabic school of Sheikh Yahya Tajudeen include: Sheikh Musa Abdullah, Sheikh Muhammad Rabi'u Kakumi, Sheikh Abdulraheem Abdullahi, Sheikh Abdullah Idatche and Sheikh Uthman Uduka (Abdullah, 2002). At Markaz Ta'limil Arabi-al-Islami some of his teachers include: Sheikh Adam Abdullahi Al-Ilori (the founder and proprietor of the school), Sheikh Yunus Sunusi, Sheikh Yunus Epe, Sheikh Yunus Zubair, Sheikh Abdul Gani Salahudeen, Sheikh Raji Sulayman and Sheikh Ibrahim al-Hamdu. However, his teachers in Darul-Ulum al-Arabiyah in Kano are numerous. They include: Sheikh Abdul Qadr Umar Sudani, Sheikh Sidiq Umar Sudani, Sheikh Tehran, Sheikh Abdulhakim al-Misry, Sheikh Yahya Gusau, Sheikh Husayn Adam Kazaure, Sheikh Muadh Muhammad and Sheikh Sango Daura (Abdullah, 2007).

Positions he held:

In 1947 he was appointed an assistant lecturer in Bayero University, Kano in the faculty of Arts and Islamic Studies in the Islamic Studies Unit (Oseni, 2019). Then he was appointed a judge in the Sharia Court of Appeal, Kwara State in 1976 and he continued to act in that capacity until he was appointed the Grand Kadi (Chief Judge) of the Sharia Court of Appeal in Kogi State in 1991. He remained in that position until his retirement in 2006. He died on the second day of October, 2012 after a protracted illness at the Federal Medical Centre, Abuja at the age of 61 (Abdullahi, 2007) and Namlas, 2012).

His Works

He has numerous publications some of which include: Al-Kiswatul al Mansurah, Al-Islam fi Bilad Ebira (Islam in Ebiraland), Ash-shuhur al-Islamiyah (the Islamic months), Sheikh Yahya

Tajudeen, Ebira will survive, Ash-Shabab al-Muslimin (the Muslim youths), Halal and Haram (the permissibles and the forbidden).

His Poetic Works

Yunus Abdullah is one of the most prolific poets and writer in Nigeria and some of his poems include: The prophetic praise, Days of the week in memory of Egypt, Tanbih al Gafilin (awakening of the forgetfuls), Elegy for Sheikh Mukhtar Gazali, Supplications to Allah, praise of Sheikh Adam Abdullahi al-Ilori, Praise of Sheikh Kamaldeen Al-Adabi, Aya Ulama al-Khayri, Nun-rhymed poem in prohibition of Alcohol, praise of five erudite Muslim scholars in Nigeria etc.

Extra-mural Activities

- Weekly Radio Broadcast - Islam calling from May 1970 - July 1971. Then Jumat talk from July 1970 until 2008.
- Fortnight Television Programme on NTV, Kaduna from January 1970 - 1976 (Now NTA).
- Public Enlightenment Officer to the Pilgrims 1974/75 and 1975/76 Hajj operations on the platform of Nigerian Pilgrims Board (Namlas, 2008)

ABOUT THE POEM

The title: The poem is titled “ya laimi” meaning “my antagonist”. This title is appropriate because the author directs most of his conversations in the poem to the one who refuted the prophetic praise or celebration of the Prophet’s Mawlid (birth day).

The qasidah consists of 56 lines. The lines are shown below:

يَا لَائِمِي أَنِي أَحَبُّ الْمُصْطَفَى *** هـ
لَمْتَنِي إِلَّا وَإِنِّي مَرْتَضَى
مَحْمَدٌ نَبِيْنَا خَيْرِ
الْأَنَامِ *** إِمَامٌ رَسُلَ اللَّهِ مَبَاحِ الْوَرَى

هو الذي يمدحه في حفلة *** في المولد
النَّبوي أصحاب التقي

فمولد النبي عيد المسلمين *** يا منكر

الخيرات يا من قد طغى

٥- حرمتنا حفاطنا في رغبة

*** من أنست يا محرما يا من بغي؟

الحل والتحرير من حق الرسول *** من بعد رب الذات يا من

يعتدى

قد قادنا أسعدنا في هـدينا ***

أحمدنا أكرمنا يا مصطفى

قانوننا يينا قومنا قـرأنا

*** آياته منشورة بين الورى

وفيه حكم المرء فيما يفعل *** أحكامه

منشورة لمن رجي

١٠- هناك قوم أخطأوا في دينهم *** يا

صائمون الدهر قلنا قد كفى

صوموا اليوم وافطروا يوما تلى *** وقد أراد الله

يسر الورى

قد زرت مصرا رغبة في صيتها *** أدركتها

نورا على أرض الدجى

لكن لأمر بدلوأقانونها
*** وتوجوا قضاتها تاج الردى

فهجروا الشريعة الغراء

*** وأغرقوا الأنام في بحر الرجى

١٥- أذعاننا نلقضه لا شبهة ***

وفي اليقين لا تزعه الربى

لما نسوا شرعتهم في حكمهم *** أنساهم الرحمن

إسلام الهدى

فعز مصر عزنا يا مسالمون ***

والأزهار المشهور يحمي من رجي

الشتم ليس مذهبي يا صاحبي *** ولا ألقوم

الممرء فيما يجتبي

يونس لا يلام فيما قد رأى *** وقد

سعى أمثاله فيما سعى

٢٠- فصاحتي بلاغتي من ربنا ***

سبحان من يكرمنا يوم الحجى

ماكل ذي ريش بطائر أخي *** هل طار

ديك أو دجاج في الهواء

ماكل ما طار وغنا

بل *** لا تحسب بن أنك مثلي في

الغنا

لست أبالي إن جفاني منكر *** أقول
نظمي وهو يأتي بالحجي

جعلت علمي ولساني دافعًا *** عن دين
رسل الله إسلام الهدى

٢٥- إن شاء ربي لا أزال جاهدا *** في البر أو
في البحر من دون الهوى

في مدح خير الخلق فاز قبلنا *** بوصيري
والبرزنج من دون المرا

أجيب لنا دعوتنا يا ربنا ***
ندعوك يا منان ماداع دعا

ندعو إليه العرش نصرًا للنبي *** أزكى صلاة
للحبيب المرتضى

إنجيل يحيى نافع في ذكره *** يا
أحمد المبعوث نورا للورى

٣٠- إذا جمعنا قومنا في حفلة ***
نذكر فيهم هجرة خير الورى

ويوم سفر المصطفى مع صاحب *** ثاني اثنين
بقدمي رب العلا

لما رأى الصديق قوما قد أتوا *** قال له يا صاح
أنظر من أرى

أصبره المختار قولاً: لا تخش ف *** الله ربّ العرش

يحمي من هدى

وقاهما الرحمن في الغار وما *** رأهما في

الغار إنسان يرى

٣٥- وقاية الرحمن أعانت عنهما *** ولم

يصبهما العظميم بالأذى

ما ذنبنا في ذكر هذا بالبيان *** وجهه

لطيفة أو لطف

محرّم أول شهراً عامنا

*** هجرته تذكيرها أم القرى

وذكر إسراء ومعه عراج ما *** ما

ذنبنا في ذكر فصل ياترى

سبحان من أسرى بأصفي عبده *** من بيته الحرام حتى

الأقصى

٤٠- في شهر عز اذكروا معراج *** سبحان من

أسرى به نحو الهدى

أرى به ليلاً شياً نافع ***

وبعد المعراج حتى المنتهى

معجزة القرآن في ظهورها *** أبلى

في الأقطار من نار القرى

وابن كثير واضح في قوله ***
للفيل عام، مثله كيف يرى؟

ويوم فتح مكة أم القرى ***
فأنت باب الله مفتاح الرضى

٤٥- بالبدر قد دافعت عنا والعي *** فأنت لبيت الله

ضر غام الوغى

كذلك أحد خندق أو خبير *** وأنت سيف

الله صمصام الوغى

دخول دين الله أفواجا تلاتا ***

مجيئ نصر الله والفتح معا

وفي انشراح الصدر فضل للنبي *** إذ أنزل القرآن

ليلا للرضى

رمضان شهر رحمة لصائم *** أو قائم

أو قانت شهر الهدى

٥٠- سبحان من يأمر كل المؤمنين *** صلوا على المختار

عنوان الرضى

جاء بدين الله نورا للورى *** كما نرى في

الفلك شمسا في الضحى

يغش-أخي- الليل فتأتي واحد *** ألا ترى ضوء

إذا القمر تلى؟

أخرجتنا من كفرنا وظلمة *** فذاك
أُمِّي وأبي يا مجتـبـي
وأذمر الأعداء لما ظلـموا *** ولم
يدعـك ربـنا وما قـلـى
٥٥- يا أسرة الإسلام قومي بالهدى *** لا تخسري الأيام في
رقص الدجى
تبت يدًا شيطان قـوم كافر *** يـدا
أبي لهـب وتبـ ما أغنى

Translation:

Oh you that lampoon me for the love of the chosen one,
I am indeed not worried or disturbed by your lampoon.
Muhammad our prophet is the best of mankind,
He is the leader of the messengers of Allah and the guiding lamp of the people.
He is being praised during celebration of his birthday only by the pious ones,
Celebrating him with love is our pride.
Then your antagonizing us for celebrating him is an act of extremism,
Permitting and prohibiting of acts are responsibility of Allah.
A right equally bestowed on the prophet,
Be aware of this and stop being extremist.
We have been guided by the luckiest and best among us (Muhammad),
He is equally the most praiseworthy, the most honorable and the chosen one.
Be aware oh my people that our law and guiding legislation is the Qur'an,
Its signs are widely spread among the creation.
It contains what guides the human actions,
Its laws have been made easy for the pleasing heart.

Over there are people who erred in their religion,
We say to those who fast throughout the year to “stop it”.
Fast for a day and break the next day,
Indeed Allah wants ease for the human race.
I have indeed visited Egypt for my inclination to its reputation,
I discovered it is a light located on the land of darkness,
For the fact that they changed it laws.
And equally crowned their jurists with unbecoming crowns,
They also abandoned the pure law of sharia.
And equally drown people in the sea of darkness,
Our mindset reject this surely.
In reality without any doubt,
As they forget the application of Allah’s laws.
Then Allah caused them to forget the guidance of Islam,
The glory of Egypt is our pride oh Muslims.
The famous Azhar protects the one who is attracted to it,
Cursing is not my ideology my dear friend.
I do not abuse a person for his creed,
Do not abuse yunus therefore for his opinion.
Many before him had done what he did,
My fluency and eloquence is a gift from Allah,
Glory be to him that honor us during confrontation,
Not all winged birds that fly or sing are “Bulbuls”.
You cannot compete with me when it comes to versification of poems,
I do not mind when antagonist disrespects me.
I compose poems which consists of wisdoms,
I use my knowledge and tongue for the defense,
Of the religion of the messengers of Allah, islam of guidance,
If Allah wills I will continue to struggle (for islam),

On land and sea without self-desire.
In eulogizing the best of the creation successful are,
Busairi and Baranzaj without iota of doubt.
Therefore answer our requests oh my lord,
We called on you that bestows to the one who asks,
We call upon the Lord of the Throne to aid the prophet.
May the purest blessing be upon the be-loving and blessed one.
John's gospel (of the Bible) has mentioned it,
That you are most praiseworthy one sent for the guidance of Mankind.
When we converge our people in a celebration,
We remind them of the migration of the best of mankind.
Remember when the prophet migrated along with his friend,
His intimate companion and they were both under the protection of the Almighty.
When his friend saw that a group people had come,
He said to him look at what I see.
The chosen one calmed him down by saying "do not fear",
Allah the lord of the throne protects the guided one.
Allah the merciful protected them in the cave,
And no person with a good sight could stop them.
The protection of the merciful one sufficed them,
And Allah the almighty did not cause them any harm.
What is our offence for mentioning this in a talk? Or during a meeting,
Muharram is the first month of the Islamic year.
His migration reminds us of Ummul Qura (Makkah).
Mention is made of Israh and the Miraj,
What is our offence for mentioning this oh my goodness,
Glorified is Allah who caused the best his server to move.
From his honorable house to the Aqsa (heavenly mosque).
In the blessed month (of his birth) mention the miraj (ascension).

Glory be to him that guided the prophet towards the guidance,
I see it a very important night,
Thereafter was his ascension to the muntaha (greatest height).
The appearance of the miracle of the Qur'an,
Is clearer than the welcoming lamp.
Ibn kathir's expression is clear in his saying,
About the year of elephant.
During the conquest of Makkah (the Ummul Qura),
You were the door of allah and the key of pleasure.
At the Badr you defended us,
You are the Lion of Allah the Lion of the war field,
The entering into the religion in a group as we read.
The coming of the help and conquest followed,
The cleansing the chest is a honour for the prophet.
The Qur'an was revealed in a pleasant night.
Ramadan is a month of mercy for the one who fasts.
Stand in prayer or worship in the month of guidance,
Glorified is he that command the believers.
To invoke blessing on the chosen one direction of guidance.
He came with the religion of Allah as a light for Mankind,
Just as you see the sun in sky during the day.
When darkness a Night descends then someone comes,
Do you not see the rays during the moonlight?
You brought us out from our disbelief and darkness.
May my mother and father be substituted (in danger) for you the chosen one.
The enemies are overpowered for their injustice,
Our lord has not left nor forsaken you.
Oh the family of Islam stand for guidance,
Do not waste your time for night dance,

Perished are the hands of shaytan of the Disbelieving group,
Perished are the hands of Abi lahab and that which he has possessed.

The Genre: the Genre is an Arabic praise poem to the Prophet

Sub - Themes: the following are the sub themes contained in the poem;

- i. Reference to the prophet's spiritual status and debunking the antagonists of praise poem to the prophet
- ii. Reference to the practices and traditions of the prophet
- iii. Reference to the religious struggles of the prophet

The Content

First, the author refers to the spiritual status of the prophet by referring to him as “the messenger of Allah”, “Lamp of the mankind”, “the best of us” “the most thankful and grateful to Allah” and the most honorable among men”. Some of these prophetic titles have been mentioned by the Quran. Muhammad is the last in chain of the prophets sent by Allah. The titles such as the messenger of Allah, prophet ,al-Ummiy[the unlettered] simply refer to prophet Muhammad. Allah similarly refers to him in the Quran as a Lamp when he says; ‘O prophet ,Truly We have sent you as a witness ,a warner and as one who invites to Allah by His leave ,and as a Lamp spreading light’[q24 ;25],As seen here Allah Himself calls the prophet explicitly a Lamp. Also, Allah says ; ‘Muhammad is not the father of anyone of your men but [he is] the messenger of Allah and the seal [I,e last] of prophet ,And ever is Allah ,of all things knowing’ With this it is seen that most of the titles of the prophet mentioned by the poet are according to the Quran. .Having done that the author argued that the prophet should be celebrated and praised always especially during his Mawlid (birthday) celebration. He also refuted the antagonist of the praise of the prophet and his birthday celebration requesting him to bring forth evidences for refuting the praise and celebration of the birthday of the prophet.

Traditions are found recorded in the hadith literature which consists of many collections of anecdotes, reports, statements and prescriptions or a variety of subjects, all containing the record of words and deeds attributed to prophet Muhammad to his companions and other Muslims of the early Islamic period..

The poets referred to some of the practices and traditions of the prophets which include the optional fasting especially those of the Prophet Daud, who fast for one day and break the next day. He therefore condemned those that fast for a year as this is contrary to the prophetic practices. He also emphasis the moderate nature of Islamic laws and refute those who failed to practice them.

Third, the author made reference to the religious struggles of the prophet which include his Hijrah from Makkah to Mardina, He mentions briefly what transpires on the journey between him and Abubakr, his close friend who accompanied him. He emphasized how Allah protected them from being seen and attacked by the enemies who went after them. The poet did not give the details of the hijrah such as the circumstances that lead to it and the occurrences that followed thereafter.He only emphasized on how Allah protected the prophet and Abubakr ,who accompanied him ,Aminudeen &Noraziela[2019]explained that the prophet came out of his house in anight , he immediately went out through the back door to Abubakr’s house ,They both walked to a hill called the Thawr that had a cave on its slope .The two of them entered the cave temporarily hiding from the hunting of the of the Quraysh who were then uncertain after failing in their own attempt of killing them, In their narration of the prophetic hijrah ,they explained how the kuffar led by Abu Jahl tried hard to track the messenger of Allah and Abubakr as they traced them through the gaps of the city until they arrived at the slope of the Thawr hill. Fortunately, the mouth of the cave was curtained clearly with spider webs and two pigeon nests thus it did occur to the kuffar that there were people inside Sadness and fear were clearly visible in the eye of Abubakr for Rasulullah.In order to calm him down the prophet said to him;’Do not be sad and fearful’.In this regard, the poet under study says:[lines 31 -35] ,These can be translated as follows.

The Arabic version of line 31 -35 of the poem are as follows;

ويوم سفر المصطفى مع صاحب ** ثاني اثنين
بقدمي رب العلا
لما رأى الصديق قوما قد أتوا *** قال له يا صاح
أنظر من أرى
أصبره المختار قولاً: لا تخف *** الله ربّ العرش
يحمي من هدى

وقاهما الرحمن في الغار وما *** رأهما في
 الغار إنسى أن يرى
 ٣٥- وقاية الرحمن أعانت عنهما *** ولم
 يصبهما العظميم بالأذى

English Translation

Remember the day when the prophet with his friend,
 His close companion migrated. (from Makkah to Madinah)
 They both were under the watch of Allah,
 When his friend saw that the enemies chasing them had arrived,
 He said to his him look at what I see
 The chosen one [the prophet] calmed him [Abubakr]by saying; 'Do not fear'
 Allah, the owner of the throne protects whom He guides
 Allah, The Beneficent protected them in the cave ,
 And no person with perfect sight could see them
 The protection of Allah saved them
 And Allah, The Almighty did not cause them any harm.

He also mentioned the Isra and Miraj (The Night journey and Ascension) where the Prophet was transported from Al-masjid Al-Haram to masjid al-Aqsa from where he ascended to heaven. It is a night of miraculous journey and it was generally agreed to occur on the twenty –seventh of Rajab (Muhammad 2016),Two surat (chapters) of the Quran referred to the Isra and Miraj,These are al Isra' and Najm,The one in suratul Isra' is

(الاسراء ; 1)

The Arabic version

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

TRANSLATION

Glorified is He who carried His servant in the span of a night from the sacred mosque to the Aqsa mosque whose surroundings we have blessed so that We may show our servants signs of our glory, Verily, He is all Hearing ,All seeing,

There is no doubt that Suratun Najm (1 -22) is addressing the same issue

The Arabic version goes thus;

وَالنَّجْمِ إِذَا هَوَىٰ ۖ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۚ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ
 هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۖ ذُو مِرَّةٍ فَاسْتَوَىٰ ۖ وَهُوَ بِالْأُفُقِ
 الْأَعْلَىٰ ۚ ثُمَّ دَنَا فَتَدَلَّىٰ ۚ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۚ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ
 ۚ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۚ أَفْتُمُرُونَهُ عَلَىٰ مَا يَرَىٰ ۚ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ
 ۚ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۚ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۚ إِذْ يَعْشَىٰ الْسِدْرَةَ مَا يَعْشَىٰ ۚ مَا
 زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۚ وَلَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

The English Translation include

In the Name of Allah, The Beneficent, The Merciful

- 1, By the star when it goes down (or vanishes)
- 2, Your companion (Muhammad) has neither gone astray nor has erred
- 3, Nor does he speak of his own desire
- 4, It is only an inspiration that is inspired
- 5, He has been taught (this Quran) by one mighty in power
- 6, Free from any defect in body and mind and rose to his true form.
- 7, While he was in the higher horizon
8. Then He approached and descended
- 9 And was at the distance of two bow lengths or nearer
- 10, And he revealed to His servant what he revealed
- 11, The heart did not lied about what what it saw
12. So will you dispute with him over what it saw
- 13 And he certainly saw him in another descent
- 14, And the lote Tree of the utmost boundary
- 15 Near it is the garden of refuge ie paradise
- 16 When there covered the lot three

17. The sight of the prophet did not not swerve not did it transgress

In fact, there were many stops along this incredible journey and thus story is packed with wonders and miracles.

The Meter

The meter of Rajaz is represented in Arabic prosody as:

(Gazi, 1992, P121)

As seen above, Rajaz is an Arabic meter based on the foot “Mustafirlun” or simply refers to a poem using the meter (Julie, 1999, P.645) The reoccurring rhyme at the short interval of only three (as exhibited in the poem above) and sometimes only two) feet as compared to six or eight feet in the other meters imposes a severe strain on the poet who is often tempered to use unusual words and bizarre forms which gives the poem its own literary characteristics.

The author composed his poem using the longer form of the Razaj meter which is:

(2times) مستفعلن مستفعلن مستفعلن

Mustaf-llun Mustaf-llun Mustaf-llun

Mustaf-llun Mustaf-llun Mustaf-llun

The poem ends in alf maksurah which serves as the rhyme (qafiyah).

The aruds and darbs of most of the lines of the qasidah are not broken. There are some cases when the second silent letter was deleted.

The Tone: The tone of the poets is that of anger and love. The author expressed his annoyance to the antagonists of prophetic praise and the celebration of his birthday. He similarly showed his love for the prophet through his magnificent praise.

The Mustafi'hun become Mutafihun, some these are:

- i. the line 51 - (Ala tara)
- ii. the line 52 - (Fadhaka um)
- iii. the line 53 - (Wa lam yada') and
- iv. line 56 - (yada Abi)

Although the Arud of first line is not broken, the Arud (Bilmustafa) while the Darb is broken (Nimurtado).

The stylistic features

The following are some of the features of the poems

1. Clarity of language
2. Use of Imagery
3. Use of metaphor
4. Iqtibas (citation of the Quran)
5. Use of proverbs

Clarity of Language

Clarity and lucidity is one of the methods by which good writing is identified.

The language used by the author is simple and clear and it does not require the use of dictionary to check meaning of words used. Some common words are used, these include rasul, mawlid, isra', miraj, madh, Ahkam and Nur etc.

The qasidah also contains some general expressions and these include In shaa Rabi, Man anta? Imam-rasulillah and Muhammadun Nabiyyina etc.

Use of Imagery

The imagery of a literary work comprises the set of images that it uses which may appeal to the senses other than sight (Chris, 2021).

Imagery is one of the basic subjects in the domain of aesthetic of text. Imagery in a language is used by poets, novelist and other writers to create images in the mind of the readers. Consider these examples

بالبدر قد دافعت عنا
فانت ليث الله

‘Bil Badr qad dafa’ta anna...’

Fa anta Laythul-lah...

Translation

“At the Battle of Badr you defended us ...

For you are the lion of Allah

In the example the visual imagery is used as the experience of the battle of Badr is described and how the Prophet fought like a lion to defend the Muslims.

Another example is

جاء بدين الله نور للوري
كما في الفلق شمسا في الضجى

‘Ja a bi dinilil-lah nurun lil’wara
Kama fi falaq shamsan fid-duha

Translation

He the prophet bought the light of Islam for mankind
Just like you see in the sky the sun in the morning.

In this example, the author uses imagery to describe the message brought by the prophet of Allah so the reader experiences it as he was there at the time of the beginning of revelation

Use of Methaphor (Istiarah).

Istiarah is one of the figurative expressions commonly used in Arabic. It refers to the use of words which are not from the derivative meaning and the correlation between the original meaning and the allegorical meaning is similar (Abdul Rahman, 2019, P-1)

Use of metaphor (Istiarah) is significant in the poem and the examples include
"Fa anta laythul-lah..."

فانت ليث الله

"You are the Lion of Allah..."

The author refers to the prophet as Lion. This type of comparison is significant (Istiarah Mufidah) because there is a strong relationship between the object being compared. The relationship is skill, strength and agility.

The author compared the prophet to a lion during confrontation to the enemies at the battle of badr.

Another example is

مصباح الورى

“.....*Misbah al-Wara* ...”

He is the Lamp of mankind....”

Here, the author refers to the prophet as Lamp. This type of metaphor is also significant as there is a strong relationship between the objects being compared. The relationship is guidance. Just as

the lamp provides illumination to darkness, the prophet guides mankind from darkness of ignorance to the light of Islam.

Rhetorical Questions

Rhetorical question is as old as language itself. It is defined as a question that is structurally the same as any other question but which usually is not designed or is not expected to answer (Wales, 1991)

Rhetorical question is a question asked merely for effect with no answer expected. It is used to emphasize a point where the answer is obvious.

Examples include

من انت يا محررنا ؟

1. Man anta ya Muharrimuna?

Meaning: Who are you to have antagonized us?

The author is expecting no answer. He is emphasizing that the one antagonizing him has no right whatsoever to do so.

Another example is

ما ذنبنا في ذكر مثل هذا في البيان ؟

2,“Ma dhambuna fi dhikri mithli hadha fil bayan

Translation

What is our offence for mentioning this in our lectures?

The author is actually saying he has not committed any offence for celebrating the birthday of the prophet and discussing the Prophet during such occasions. Another example is

3Hal tara dikun aw dajajun fil hawa’

هل طار ديك او دجاج في الهواء ؟

TRANSLATION

Can the rooster or chicken fly in the air?

This is another rhetorical question; It is generally known that we cannot compare the flight of a chicken or a rooster to other birds like the eagle. The poet is emphasising here that his argument for praise and celebration of birth day is superb compared to that of his antagonist who kicks against it. Another good example is when the author say;

ما ذنبنا في ذكر فصل يا ترى؟

TRANSLATION

Oh what is the offence in giving this detail?

The author is actually saying he has not committed any offence for the detail explanation and justification about the prophet's achievement and that he should be praised and celebrated.

IQTIBAS

Technically Iqtibas denotes- quotation or borrowing from the Quran or the hadith with or without explicit acknowledgement (Brill, 2008). Examples of incorporating the Quranic words by the author include

- i. "Tabbat yada"
- ii. 'watabba ma agna
- iii. 'idhal qamaru tala
- iv. Dinil-Lahi afwajan

The first two examples are borrowed from chapter 111 of the Quran

The third example is adapted from chapter 91 of the Quran which say

Wal-qamar idha talaha

The fourth is taken from Suratul Nasr chapter 110 verse 2 of the Quran

Other adapted words include "nasrullah" "yagshal-Layl" and "al-fil"

An example of iqtibas from the Hadith as contained in the poem include the following:

"Sumu liyawmin wa aftiru liyawmin..." translation "fast for a day and break the next day".

This is adapted from the hadith of Abdullahi bn Amr related by Muslim and Bukhari.

Abdullahi ibn Amr reported: The messenger of Allah peace and blessings be upon him said: "verily, the most beloved fasting to Allah is the fasting of David (Daud) and the most beloved prayer to Allah is the prayer of David, upon him be peace. He would sleep a third of the night and stand in prayer for a third of it and sleep for a sixth of it and he would fast for one day and break for the following day (Sahih al-Bukhari, 3238)

Majorly, the author used Iqtibas to embellish the poem and this is concentrated at the tail end of the poem as follows;

٥٠ - سبحان من يأمر كلّ المؤمنين *** صلوا على المختار
عنوان الرضى
جاء بدين الله نورا للورى *** كما نرى في
الفلك شمسا في الضحى
يغش-أخي- الليل فتأتي واحدٌ *** ألا ترى ضوء
إذا القمر تلى؟
أخرجتنا من كفرنا وظلمة *** فذاك
أُمِّي وأبِي يَا مَجْتَبِي
وأذمر الأعداء لما ظلموا *** ولم
يدعوك ربنا وما قلى
٥٥- يا أسرة الإسلام قومي بالهدى *** لا تخسري الأيام في
رقص الدجى
تبت يدا شيطان قـوم كافر *** يدا
أبى لهب وتب ما أغنى

TRANSLATION

Glorified is Allah that instructs the believers

To invoke blessings on the chosen one a direction to Allah's satisfaction

He came with the religion of Allah as a light for mankind.

Just as you see the sun in the sky by the day time

When the darkness of the day sets in then someone comes and say

Do you not see that the moon light has appeared

You brought us out from our darkness of disbelief

May my father and mother be sacrificed for you the chosen one

The enemies were subdued for their injustice and your Lord has not forsaken you,

Oh the family of Islam stand for guidance,

Woe be upon the hands of Shaytan of the disbelieving folk,

The hands of Abi Lahab, whose gains shall not profit him

Use of Proverbs

Examples of where the author use proverbs include

ما كل ذي ريش وغنا بلبل

“Ma Kullu dhi rishin wa gana bulbulum”

Translation

Not all birds with wings can fly

ما كل ما طار وغنا بلبل

“Ma kullu ma tara wa gana bulbulum”

Not all flying birds are bulbul

The author used the proverbs to emphasize that for all general statement. there may be exception and that all statements are not true. Perhaps, the author is referring to the statement of his antagonist that celebration of prophet’s birthday is not allowed and tried to justify that his statement is false

Conclusion

This study examines the Arabic praise poem of Yunus Abdullah titled “Ya laimi” in praise of Prophet Muhammad and the results of the study include some of these:

- i. The author used simple, clear ,logical and straight forward language free of solecism and malapropism
- ii. The tone of the poem suggests an angry atmosphere where the author protests angrily against the antagonist of praising the prophet and celebration of his birthday.
- iii. The stylistic features of the poem involve the use of the following
 - Use of imagery; The author basically used the visual imagery to visualize how the prophet relentlessly defended the Muslims and gave counter attack to the kuffar at the Uhud and Badr.
 - Use of metaphor; The metaphor used so far gave elaborate meaning to the major theme of the poem. Three metaphorical statements were used by the author to reveal the qualities and characteristics of the prophet. The poets tried to justify that with those qualities possessed by the prophet he is worth being praised and celebrated.
 - Incorporation of citation from the Quran. The author quoted words, phrases and verses of the Quran majorly to embellish the poems towards the end of the poem. He cited verse

of the Quran to refer to the Isra' and Miraj, No verse was quoted however to support the Celebration of prophet's birth day. However, he went a long way use logical reasoning and critical thinking to counter his antagonist.

- Use of proverbs

iv. The poet praised the prophet using three methods which include reference to his spiritual status, emphasis on his practices and traditions highlighting his struggles in order to disseminate the message of Allah. The proverbs used so far have universal meaning and are not culturally specific; all proverbs used therein gave a strong potency to the message being conveyed by the author. For instance, the proverbs used by the author are capable of living no doubt in the mind of a neutral listener that author's antagonist may be wrong and he is on the right tract.

References

Abbas, M. (2019) Analysis of the praise poem to prophet Muhammed in the Odes Khagbani, *Journal of Persian Literature* 2(2.)

Abdul Rahman, N.A etal (2019) translating Istiara and kinayah in Quranic verses. *International Journal of Academic Research in progressive Education and Development* 1(2)I: 2226-6348.

Abdullahi, U (2007). Ustadh Yunus Abdullah. His life and Contributions in the spread of Islamic Civilization in Ebiraland. A B.A. Project submitted to Department of Arabic language, Bayero University, Kano.)

Allen, J. (2000) *Literature MC Dougal Littel Publication*. Boston - Dallas.

Ali,R&Aztu,M,I(2017)*Tadaiyat Almadaih An-Nabawiyyah Alal Bayyinah Fil Asril*

Mamluki.*Journal of Faculty of Arts and Education,Babil University*.1(3)

Aminudeen,H & Notaziela,A[2018] *The aims of the prophetic Hijrah and the Teaching and Guidance Al- Ilm Journal,University Putra Malaysia*.3(2) july – Dec

Bello, I. A (2018). *The Contributions of Yunus Abdullahi to Islamic activities in Ebiraland*. An unpublished M. A. Thesis submitted to the department of Arabic and Islamic Studies. Kogi State University, Nigeria.

Brill, R. (2021). *Encyclopedia of Islam. The Iqtibas*. Retrieved from <http://referenceworks.brillonline.com> on 24/6/2021

Chris, B. (2021). *The Concise Dictionary of Literary Terms*. Macmillian Publishers Ltd: Oxford.

Farhad,B&Shahriyari,I(2016),Praise Prophet Muhammad by Buseri and Esfahani.Medwell Journal.2(1)

Gazi, y(1992). *Buhur Ash-shir Al-arabiy Lebano*: Dar al-fikr Allabnani

Hamdani, k(2018) *Al Madhun Nabawi inda Shuara' Al Arabiyyah Al Bakistaniyin*.Journal of Arabic Department University of Punjab ;2(25))),

Jamiu, M. & Alfa, M. (2012). *An Analytical Study of the Elegy of Yunus Abdullah*. Anyigba Journal of Arabic and Islamic Studies. A Publication of the Department of Arabic and Islamic Studies. Kogi State University. Anyigba 2(3).

Jamil,B.h &Murtada,K,A(2013)*Cultural Influence of the Political Praise Poem of the Umayyad period*.Journal of Faculty of Education Wasith.1(13).

Julie, s,m (1999) *Encyclopedia of Arabic Literature*. The Rajaz. London: Routledge

Muhammad ,P.k(2018) *Isra & Miraj Zia alNabi* Journal of literature in Ai Azhar, 6 (2.)

Namlas (2008) *Al-Maslaha Journal Biography of Justice Yunus Abdullah in Issues Affecting Islam and Muslims* ISSN 1119-927X 1. 4,(1) 2007-2008. Impact Touch Colours Ltd: Nigeria.

Oludamini, O. (2020). *Poetry in Praise of Prophet Perfection. A Study of West African Arabic*

Madih Poetry and Precedents.Journal of Literature.4 (2)*The Islamic Text and Society*: UK

Oseni, Z. I. (2000). *Al-Ma'dubat-Al-Adabiyah Litullabil Arabiyah Fi Ifriqiyyah al Garbiyyah*. Auch: Dar-Nur.

Salahuddin,M,H, Arman,B,H |&Siti, S ,B,A(2019)Praise of Prophet Muhammad and his Message in the poetry of Muhammad Iqbal,Advances in Social Science Research. Journal.6(4)
Susan, S. (2016) Praise of the prophet and Praise of Self. Journal of Arabic Literature vol. 9 (1)-50-79. University of California: Los Angeles.

Wales, K (1991 Dictionary) of stylistic. Longman group: United Kingdom.