

The Tribute of Security in Ahmed Sabir Poems, an Analysis of His Verse: War against Indiscipline

Dr. Ahmad Liman

Department Of Arabic, Usmanu Danfodiyo University, Sokoto, Nigeria

***Corresponding Author:**

Dr. Ahmad Liman

Email: bodinga2014@gmail.com

Abstract: This article is a study on the features and phenomenon in B-rhyme among Nigerian poets, a very good example is the poem of Ahmad Sabir in which he praised General Muhammad Buhari on his war against indiscipline as the head of state of Nigeria. This paper aims at demonstrating the complexion and characteristics of this poem, identifying causative factors behind the security challenge and why security is prerequisite in Nigeria. To achieve this goal, this paper will concentrate on the following themes: Biography of the poet, Displaying and analysis of the poem, Artistic values, Conclusion.

Keywords: features, phenomenon, B-rhyme, poem, Artistic values, Nigerian poets.

INTRODUCTION

All praise be to Allah, Salutation and Peace be upon Prophet Muhammad, His family, companions and those who follow them.

The Arabic poem has always remained one of the most remarkable produces of the Arabic literary works. Arabs, in the past and present use it as two-edged weapon. They consider it as means of encouragement towards tribalism, and fueling the fire of hatred. Simultaneously, they use it also as means of strengthening relations, mutual and peaceful co-existence. These are found in the M-rhyme poem of Zuhair Ibn Abi Salma in praise of Haram Ibn Sinan and Harith Ibn Auf because of the reconciliation they made between the Abs and Zubyan tribes until the war ended. These features remain a phenomenon among Nigerian poets, a very good example is there in B-rhyme of Ahmad Sabir praising General Muhammad Buhari on his war against indiscipline, which is yet disturbing Nigerian state. This paper, with the above-mentioned title, aims at demonstrating the complexion characteristics of this poem, identifying causative factors behind the security challenge and why security is prerequisite in Nigeria. To achieve this goal, this paper will concentrate on the following themes:

- Biography of the poet
- Displaying and analysis of the poem
- Artistic values
- Conclusion

BIOGRAPHY OF THE POET

The poet Ahmad Sabir was born in Sokoto year 1939 [1]. He lost his mother when he was yet

child, complete his Qur'anic study under the care of his father, and then under Mallam Muhammad Labbo. He also memorized reasonable proportion and some amount of chapters from the holy Qur'an. However, he was able to learn the fundamental background of Islamic knowledge from his father. He continued his learning process from Sheikh Jelani Marinar Tsamiya and Sheikh Bukhari Anguwar Malamai and Malam Mai-Katuru, etc.

The poet joined modern school in the year 1962; he started with the Islamic school in Kano graduated with distinction in the year 1966. He got admitted to Ahmadu Bello University to read Bachelor and Masters of Arts in Arabic literature, and graduated in 1979 [2]. Famously, he had been influenced by: Professor Aliyu Naebi Suwaid, Professor Ayub, Sheikh Nasir Mustapha al-Kanawy, Sheikh Abdul-Qadir Umar al-Sudany, Sheikh Abdul Haleem Hijab al-Misry, and Khalifa Alhaj Muhammad Bello Gusau, etc.

In terms of struggle for the sake of knowledge, he started enduring in his early age; was naturally teacher. He once, mentioned that he was responsible upon teaching his sisters the fundamental background of Islam in his father's house; he was then assigned as teacher in Islamic Institute. He was later on assigned teacher in Bayero Institute, Kano he remained so until he died [3].

Among his legacies:

- Abul-Faraj al-Asbahany and references of his book, al-Agany, Manuscript.

- Hausa translation of the drama of the “Men of the Cave” by Tafueeq Hakeem.
- Hausa translation of *Ihya’u al-Sunnah wa Ikhmad al-Bidi’a*, a book written by Sheikh Uthman Ibn Fodio.
- Different research papers presented to students at different fields of studies.

The poet died year 1983 aged 45 buried in his personal apartment as recommended by him. He left behind ten issues, seven females and three males.

HIS POEM

Due to the vied and causative inclination, it is not unusual to find Ahmad Sabir a talented poet by nature in forming his personality in poem. He grew up in an environment surrounded by brilliant poets whose their poems in different fields such as prophetic praises, various eventual incidences, admonishing, etc. both in Arabic and Latin become famous. The poet spent second part of his life in Kano, the city occupied by artists and poets he therefore achieved a distinctive feature of mighty, confrontation and fascination. Nevertheless, he grew up in loving Arabic literature; he thus used to rehearse volumes especially Arabic poems written by past and present artists. This enabled him to become a realistic poet, he supersede, with his feeling, others’ feelings as he could shape this feeling to the audience without brainteaser. He invented in praise, commiseration, characterization, advices, guidance, etc. his poems is clearly distinctive in using simplest wording just like Khalil [4].

TEXT OF THE POEM

The title of the poem is “war against indiscipline”. The spread of misfeasance, malpractices and chaotic were witnessed during the administration of president Shehu Shagari, perhaps these were the fertile ground that instigated military coup against civilian government carried out successfully under the leadership of Major-General Muhammad Buhari in 1984. Soon after he occupy presidency he notice, through his talent, misbehavior is everywhere in the society, and many of the peoples were bewildering, the capitalism was cardinal of lead affairs; affluent men have the say over helot. The society was too much in need with a reliable system with strong man who could systematically organize society once again. The government issued the following points to public notice:

- i.* Maintaining the queue everywhere in stations, banks and rest of the public places
- ii.* Abiding by the rules and regulations of work in the entire ministries, commissions and parastatals
- iii.* Nationalism

- iv.* Combating irregularity, and war against economic shambles
- v.* Keeping city clean [5]

The poet tried to shape, in his long poem, the items upon which the government decision based on in very good paradigm. Whereupon the president concentrated much and using all the possible means to combat dishonest behaviors and impose citizens right back to the straight path.

BRIEF PORTRAY OF THE POEM

The poem contains one hundred and twenty-nine verse from bahr al-Kamil making floor (*bara’at istihlal*) with five verse. The poet decorated his poem with appropriate wording while amidst gathering audience most of whom were military. The following were the text of the poem:

The poet then used descriptive and analytical styles where he mentioned the following points that to be discussed by him in his long poem within ten verse.

The points that the poet consigned which have been considered the core-central issue that led to the chaos and disorganization in the country were:

- Disobedience of the citizens to the government
- Negligence of the obligation
- Spread of terrorism, confiscation originated by robbery
- Increasing of thuggish individuals and unemployment and beggars
- Corruption and bribery in public offices, which make those offices business shops
- Storing marketable commodities such as food and other useful stuffs so to be sell them out costly in the future
- Carelessness in cleaning confounds and houses

The poet however, used these icons to demonstrate his happiness as the above-mentioned points were turned positive during that regime for the positive vetting of the society.

After this, the poet busied himself analyzing how much previous verses were embellished, he maintained this style in more than one-third of the poem, he therein, portrayed the entire parts that threatening the existence of the discipline in the present generation. While portraying those issues, he pointed out what has been brought about by the vindicators who used the possible means to misguide creed in the name of progress and development. Henceforth, a female could go out without head cover, as she could eradicate their scarf shamelessly using all of the media and other communication facilities to achieve this goal, he said:

The society, male and female were influenced by that propaganda as a result, many of them become addicted in consuming alcohol, Indian hemp. They organized a clubs for jobless, crimes and other types of radicalism, the poet ushered to that saying:

The poet nevertheless, gazed at the politicians who operate with a typical capitalist sentiment as they take politics source of money and business. They contest for a position once elected will try to empty treasury. That is their daily routine; having neither feeling of belonging nor patriotism. The poet said:

The roles of marketers, whose their minds contain no sympathy, pity or even mercy, are not less harmful. They stored and hide needs of the peoples such as food, dress, and yards so utilize scarcity of them and then bring them out to market. The poet tried to touch the totality of disgraced behaviors in his poem.

After the poet finish portray of this disturbing situation that overpowered Nigerian state which was however about to impose disintegration against the country. The poet recommended some important solutions that could healed to bloody-wounds of Nigeria.

He finally strengthened his arguments with five pillars of Islam and its bright law adumbrating the wisdom of the Almighty in assigning these laws that aim at unity, equality, justice, and neighborhood between Muslims and non-Muslims Nigerians of other religious beliefs.

In these verses, the poet encouraged holding on the Islamic emblems that contain well-organization, togetherness, and equality. Prayers in congregation, equalizing rows, and considering the prayer itself blocks obscenity and vices, the Almighty said:

Read what hath been revealed down to you from the Book (Qur'an), and perfume five daily prayers; verily prayers inhibit committing obscenity and vices, and remembrance of Allah is the greatest, verily Allah is all-know of what you are doing [6].

Prophet urged Muslims to equalize their rows saying it tight off hearts, clean envy, disdain and other heart passive diseases. Anas narrated from Prophet Muhammad (SAW) he said: "equalize your rows; verily equalizing rows is part of fulfillment of prayer". He also impended on not doing so saying: "equalize your rows or otherwise Allah could instigate disagreement among you" [7].

He then concluded with praise and supplication upon the best ever Allah's created servant entirely.

FEEDBACK

The researcher, throughout this portray, notices how the poet tried to capture the real picture of the society, and how much malfeasance and other vices spread across the nation, for soft discerning of the reader. He finally, adduced with some positive solutions which are returning back to the straight path, holding tightly with the fundamentals pillar of Islam and implementing Islamic law. Again, the poet does not meant that, this cannot be achieved unless if the entire Nigerian society embrace Islam, but he meant rather, everyone should implement his morality as provided by his religious belief as majority of Nigerians are either Muslims or Christians. If both of these religions implement the fundamentality of his belief, the security could therefore, be assured. Because if Muslim, for instance, behave Islamically in house, office and shop, likewise Christian; security, unity and pity would have seen through. Nevertheless, in case of any misunderstanding, the elites and elders of the both sides should come forward and propose solution; it would have been seldom to witness a rise of any incidence beyond control.

The biggest disturbance toward society, which was almost shake off its fundamental pillars and threatened its existence, was mismanaging public fund and treasury, and imposed starvation against society. This could reach eighty percent of the national turmoil, including act of bribery by government officials and civil servants in different levels. This remains an ailment. When comparing with the neighboring country, you will immediately find out a far distance in terms of delivering services to the citizens, as you can find highways, electricity, good drinking water, available despite the challenge of rampant poverty they face simply because government officials have skills in managing and maintaining what they have. While Nigerians are yet glimpsing, and waiting from so-called democracy, of course fake one, ignobly grubby promises. We are so clear that those politicians are responsible on whatsoever extremism, hatred taking place in Nigeria from North to South, equally was that from Islamic organizations or elsewhere as less than one percent of the entire population enjoying their lives with public fund. In a second, they can give what no one can imagine of gift. If that is the case, then thieves, robberies together with other similar disturbances are inevitable.

UNITY OF THE POEM

The poet has contextually laid down his poem throughout the verses on a single aim, and never goes astray from the main target of the poem. That is calling to complaisance, subservience, good behaviors, efforts toward well-organized society and avoiding chaos and carelessness. Notwithstanding the longish verses of the

poem, they are linked to one another so it can give field-meaning. Therefore, the reader never be confused or feel fatigue.

IMAGINATION

Dr. Daha Hussain adduces that the artistic poet is the one who tries to imagine the emotional ideologies of people so that he can be able to identify the implicational contents of the minds. Thus [8] the poet was able to capture the picture of the problem facing by Nigerian society both in government and public levels. This was about to vandalize the nation. But God saved it through this vigilant leader who use his talent and save the nation out from that catastrophe.

ARTISTIC VALUES

The poet, in the opening of this poem, started with the ingenuity initiation where he knocks ears of the listeners, attracts their attention towards speech of the military leader, saying: The poem characterized with distinctive artistic value concerning internal external structures, while its voice is symbol enough to its meaning. This has become clear in B-rhyme poem [9]. This is tacit it is also Y-conjunction poem, which is sign of strength and military power so to show readiness in eradicating any illicit act. The poet used B-rhymes in sequence mode as:

Consideration is found in words: confiscation, looting, rape. The poet has repeatedly used B-rhyme. Usually when you use B-rhyme at least three times altogether, you may find a sound similar to that of thunder simply to indicate the real implication of this poem in terms of threatening national security.

Ibn Rasheeq said: it is not compulsory upon a poet to repeat mentioning name to make it more attractive in a noticeable way [10].

CONCLUSION

In summarizing the above lines, the reader concentrates on the golden part of the poet Ahmad Sabir, and his admiration toward the activities of the former president General Muhammad Buhari in combating vices, unemployment, and lack of rule of law. He also captured the real picture of the society occupied by chaos and mismanagement.

REFERENCES

1. Ibrahim U, Ahmad Sabir Muhamad DM. Daylight printers, Sokoto, 1st edition, 2012;3.
2. Ibid. p.5.
3. Ibid. p. 4-5.
4. Ibid. p.19.
5. Military regime Buhari and Idiagbon Jan. 1984-1985.
6. Qur`an: 29:45.
7. Hajr I, Hussary muqadditu Fathil Bary Vol. 3 p.77.

8. Husain D, Wan Naqd A, Dar Elma`arif, 1999, p.22.
9. Aljahiz, Alhaiwan, Mustapha Albaby and sons printing press, Cairo, 1969; (2)135.
10. Ibn Rasheeq, Al`umdah fi mahasinisshi`ir wa adabihi, vol. 1p. 134.