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DEVELOPMENT OF ISLAMIC VALUES THROUGH ARABIC POETRY; CONTRIBUTION OF ARABIC LITERATURE WEBSITES¹

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Abstract

Children's Arabic Literature websites have contributed immensely to the development of Islamic values through Arabic poetry. This study analyses the Arabic poetry in children's Arabic websites. The selection of these sites was due to their comprehensive nature in presenting literary works for Arab children. The study found the presence of an overwhelming trend of the website towards entertainment. As for the social, national, and educational trends, they all held almost the same status. The use of such sites may contribute to advancement of Islamic values in children, along the relatively few published poems that contain Islamic symbols. The study concludes that website is beneficial for the children and plays an active role to create the Islamic values in children.

Keywords: Arabs, Arabic literature websites, children, Islamic values, literature, poetry

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Introduction

Arabs have a keen belief that poetry is the essence of Arabic language, which helps the citizens to comprehend the linguistic terminologies. Until the 20th century, pre-Islamic poetry consisted of fixed structure in various forms, which greatly influenced the Arab literature. During the 19th century, Arabic literature acquired great influence because of the changing political trends. *Al-nahda* (meaning, renaissance) is the period, when Arabic literature started to develop. The Arabic literature reacted slowly to the changes that took place during the 19th century. After the advancements of Western technology, the Western literary became famous. Therefore, the Arabic literature poetry came under the western influence for many years. This study has focused on analysing the Arabic poetry in children's Arabic websites.

The internet and computers are amongst the two most important means of delivering education at present, and will continue to improve the learning standards in future. Their role as prominent educational tools is relevant in modern education set-ups. The Internet is no longer meant to read newspapers, to shop and to access groups; rather it has become a basic educational tool, especially in developed countries.² The present study has observed the presence of an overwhelming trend of website towards entertainment. As for the social, national, and educational trends, it is argued that the modern means grabbed the least amount of attention of the poets. Yet, in spite of the general apathy towards this trend, it is observed that most poetry on the site conformed to Islamic teachings. Also, some poets made efforts to include Islamic symbols in the poem titles. These symbols belonged to four categories; Islamic historical figures, historical sites, Islamic concepts, and terminologies. The use of such sites (specifically the one selected) may contribute to the advancement of Islamic values in children, similar to the relatively few published poems, which contain Islamic symbols.

² M.S. Sahrir & N.A. Alias, "A Study on Malaysian Language Learners' Perception towards Learning Arabic via Online Games." *GEMA Online® Journal of Language Studies*, Vol. 11, No. 3. (2012).

Methodology

This research has adopted descriptive, analytical, and statistical methodologies. The researchers followed the descriptive approach to define “the Arab children’s literature” website, to explain the concept of child poetry and its features along with objectives. Another objective was to clarify the concept of Islamic values. Afterwards, the analytical and statistical methodologies in analysis and computation of subject materials were employed. Thus, the analysis was built on the poetry specific to a children’s website, the analysis was based on the categorization of the poetry into particular trends and uncovering the underlying trend of the site. Then, the poets were identified to observe the consistency with children’s teachings on the Islamic faith and the abundance or dearth of Islamic symbols within each poem was also considered. Statistical approach has been applied for analysing the retrieved data.

The scope of this research is limited to analysing those poems that are published under the poet’s name, disregarding those poems with anonymous authors. This analysis was based on the assumption that the site will continue to publish new poems, and these occasional additions would lead to an increase in the overall number of poems. The scale used to measure the effectiveness of the development of Islamic values was based on two criteria, without recourse to other elements. The criteria were:

1. The concordance between the poetry and children’s teachings on the Islamic faith.
2. The abundance of Islamic symbols in the poetry, or the lack thereof.

Theoretical Themes

This research is divided into two main themes. The first theme is a historical theoretical research related to children’s literature in general, where three issues is discussed; the child in classical Arabic literature, the origins of modern children’s literature, and the relationship between children’s literature, especially poetry, and values. The second theme is an analytical research of the Arabic children’s literature site, <http://www.adabatfal.com>. This theme is divided into three issues: the definition of the site, analysis of

children's poetry trends on the site, and the research of poem titles on the site containing Islamic terms.

Theme One: The Historical Theoretical Research

In Arabic, children's literature is also known as 'childhood literature', and 'literature for children'. It has been found in diverse mediums including poetry, stories, novels and theatre scripts. The researchers have limited the scope of study to make a comparison between children's literature in classical Arabic literature, its modern counterpart, and its relationship to values, in general.

Modern Arabic poetry has until recently been inaccessible to the world, due to scarce collections of translated essays and poetry. Hence, conducting a research on modern Arabic poetry has become a very difficult task. Consequently, there is a paucity of research work on modern Arabic poetry. A few notable works in this regard include "Trends and Movements in Modern Arabic Poetry, published in 1977. Another important work is the research of al-Musawi titled "Arabic Poetry: Trajectories of Modernity and Tradition."³ Amongst his hypothesis, Hashemi has pointed to: their preoccupation with battles and conquest, the nomadic lifestyle and the passion for equestrianism and travel, as well as, the absorption in the formation of Islamic philosophy, and the conflict between writers and thinkers.⁴ The researchers do not agree with this view because the Arabic heritage had a history of songs, specifically for children as recorded in historical and literary sources. These included lullabies, which Arabs called "cradle songs" or "childhood songs", and rhythmic chants, which Arabs called "dance songs", and include those songs which children sing while they play.⁵ In the classical Arabic literature, a very high level of symbolism is found. "The Frontiers of Despair" is a brief poem that shows the power of symbolism in the literature. Consider an extract:

³ M. Al-Ghadeer, "Arabic Poetry: Trajectories of Modernity and Tradition," *Journal of Arabic Literature*, Vol. 38, No. 2. (2007), 227-233.

⁴ N. Suliman & A. Najeeb. *Adab al-atfal fi daw al-Islam*, (Beirut: Muassat al-Rysalah, 1999).

⁵ H.M. Braighish, *Adab al-Atfal: Tarbiyyah wa Masuliyah*, (Mansorah: Dar al-Wafa, 1992), 29-40.

On the frontiers of despair my house stands, its walls like yellow foam, Hollow and disjoined like clouds, my house is lattice work of dough. My house consists of holes.⁶

Here the poet has developed a complex structure so that there is a fusion of subjective elements and impersonal comment. The reader finds it difficult to ignore the symbol because it has become an integral part of the meaning.

Nabil Suleiman has mentioned that children's literature in modern Arabic literature is a result of the increase in communication with West and the first step was through translation.⁷ In reference to this issue, the researchers agreed with the fact that Western literature has great impact in this area. It has led to a boom in children's literature in the Arab world, because the literary works produced were translations of Western works into Arabic. Some of those pioneers are:

- Rufa'a al-Tahtawi: Author of children's songs, and translations.
- Osman Galal: Translator and organizer of a collection of two hundred tales of the Greek Aesop Tales from French, and which were put to Alrjz rhyme, "*al-Eeyun al-Yawagz fi al-Amthal wa al-Mawaez*".
- Ahmed Shawqi: 'The Prince of Poets', author of *Diwan al-Atfal*.
- Kamil al-Kilani: The leader of modern children's literature. He has paved the way for children's literature starting with writing the story of "Sinbad the Sailor" in 1927.

Arabic literature authors differ in their theoretical models and applications. Most scholars have given emphasis on close reading of "qasidahs" and analysed them in the light of literary "adab" works, anecdotes, and classical sources. They have also applied frameworks from different disciplines including classical studies, folklore, and anthropology.⁸ Some authors have pointed out the difficulty in

⁶ B. Al-Haydari & M.M. Badawi, "Modern Arabic Poetry," *Journal of Arabic Literature*, Vol. 2, No. 1 (1971), 98-103.

⁷ N. Suliman & A. Najeeb, *Adab al-atfal...*

⁸ M. Al-Mallah, "Classical Arabic Poetry in Contemporary Studies: A Review

analysing Arabic literature due to the surrounding circumstances as well as the complexity of the Arabic code.

According to Dr. Najeeb al-Kilani, children's literature has clearly begun in the seventeenth century in Europe, and did not appear in the Arab world until the 1920's. With regards to Arab states, Dr. Ahmed Ali Attia Zalat believes that before 1930, children's books were strictly limited to educational purposes, concerned with language competence and supporting both values and beneficial literature. But in 1930 and beyond, the term "literature for children" began to appear in Arab periodicals, and article titles.⁹

Based on these opinions, the researchers concluded that the Arab children's literature emerged between the 1930's and 1960's as a product of the innovative literary translations from European languages. Then it manifested and grew between the 1970's and 1990's. This growth led to optimism for the future of children's literature in the Arab world, particularly, and in the non-Arab Muslims countries, generally. Another factor which reinforces this optimism has been the attention of literary works to positive values to such an extent that it is difficult to find any literary Arab children work which does not include national, ethnic, social, or moral positive values. Likewise, the researchers believe that appropriate children's poetry is that which aids in the development of their tastes, and enrich their knowledge, and contribute to confirming and instilling values.

Ibrahim bin Saad al-Hugail defines children's literature as "all that is written, portrayed, and read for the purpose of children's reading, watching, and listening." From this definition, children's literature includes stories, theatre productions, poems, songs and other forms. *Encyclopaedia Britannica* provides a broader definition for children's literature as the body of written works and accompanying illustrations produced in order to entertain or instruct young people. The genre encompasses a wide range of works, including acknowledged classics of world literature, picture books and

Essay," *Journal of Arabic Literature*, Vol. 44, No.2 (2013), 240-247 at <https://doi.org/10.1163/1570064x-12341267> (accessed June 15, 2017).

⁹ Attiyyah ZAD. *Madkhal ila Adb al-Tifulah (ususuhu. Ahdafuhu. Wasaetahu)* (Saudi Arabia: Imam Mohammed Ibn Saud University, 2000), 23.

easy-to-read stories written exclusively for children, and fairy tales, lullabies, fables, folk songs and other primarily orally transmitted materials. The Arab world has been in contact with foreign culture for a long time. The Arabic poetry had a little impact on this wave of cultural interactions. It still prefers to adhere to conventions.¹⁰

Children's literature first clearly emerged as a distinct and independent form of literature in the second half of the 18th century. During the 20th century, however, its growth has been so luxuriant as to make defensible its claim to be regarded with the respect-though perhaps not the solemnity – that is due any other recognized branch of literature.

There is no single, widely accepted definition of children's literature. Nodelman defines children's literature as anything that children read,¹¹ which includes fiction, poetry, and drama intended for and used by children and young people.¹² Ahmad Najib presented the first understanding of children's literature, in a work of contemporary Arab children's literature in his book entitled *The Art of Writing for Children* in 1968. Here, he defined it in a general sense as “the intellectual production recorded in books in various branches of knowledge which are intended for children. He also provided a specific definition: the good words which converse pleasingly in soul, whether they are poetry or prose, spoken or written”.

In 1973, Ali al-Hadidi discussed several definitions of children's literature finally defining it as the linguistic experience in the form of art, which the artist creates it especially for children ages 2 to 12, or a little more. They live and interact with it, such that it provides them with enjoyment and entertainment, and it enters their hearts with delight and happiness, and develop in them a sense of beauty and taste, and strengthens their appreciation for the goodness and love, and unleashes their creativity and imagination.¹³

¹⁰ M.M. Badawi & H.M Nahmah, “Modern Arabic Poetry iv”, *Journal of Arabic Literature*. Vol. 1 (1970), 162-164 at <https://doi.org/10.1163/157006470x00154> (Accessed Feb. 21, 2017).

¹¹ Nodelman Perry, *The Hidden Adult: Defining Children's Literature*. (Baltimore: The Johns Hopkins University Press, 2008), 390.

¹² Chevalier Tracy. *Twentieth-Century Children's Writers*, (Chicago: St. James Press, 1989).

¹³ A. Al-Hadidi, *Children's Literature* (Egypt: Egyptian Anglo Library, 1996), 185.

The researchers note that this definition is limited, because the author constraints to the child's age.

According to Najeeb al-Kilani, the children's literature is "no different in concept from general literature except that it is directed to a special audience, which is children, and this class is characterized by a certain mental level."¹⁴ This concept has been pointed by linking with Islamic components:

Islamic children's literature is beautiful, sincere, influential literary expression which is inspired by Islamic values, principles and beliefs, and makes them the basis for the building of a child's mental, psychological, emotional, behavioral, and physical characters, and contributes to the development of his mind, and the launch of his innate talents and different abilities in accordance with Islamic educational principles.¹⁵

The researchers agree with and adopt Najeeb al-Kilani's definition; since they believe that Muslim children should receive Islamic values from literary works. This is related to the researcher's belief that the development of Islamic values from childhood is one of the most important basic needs of Muslim children. Furthermore, this also encourages literature practices following religion, which is an essential aspect. In 1998, Rushdi Ahmed Toaima attempted to explain the incentive to publishing children's stories. He defined children's literature as "works of art which are transmitted to children through various communication media, which include thoughts and fantasies, and express feelings and emotions consistent with the levels of their development."¹⁶

Thus, in this reference, Muslim children literature is a branch of the comprehensive vision of literature, which is specifically directed towards children, so that it can "envision thoughts, feelings, and perceptions according to children's perceptions. It takes a literary

¹⁴ N. Suliman & A. Najeeb, *Adab al-atfal fi daw al-Islam*'.

¹⁵ Ibid., 82.

¹⁶ T. Rushdi & D. Ahmed, *Adb al-Atfal fi al-Marhala al-Ibtidaeiah: Al-Nazariah wa al-Tatbeeq* (Cairo: Dar al-Fikr al-Arabi, 1998), 24.

creative form, such as a story, poetry, article, talk show, etc.”¹⁷ Poetry is part of this modern literature which contributes to building children’s character. The child’s poetry has its own language and style, differing from adult poetry in several ways. Najeeb Al-Kilani has drawn the appropriate qualities to the poetry of children, as follows:

1. Insurance of poetic language in word, meaning, and image.
2. Attention to rhymes which have a musically enticing rhythm.
3. Ease of ideas and meanings.
4. Avoidance of rhetorical and articulation complexities.
5. Selection of topics suitable for the children’s reality and his interests.
6. Consistency of poetic values with what the child has learned from the Islamic faith.
7. Examination of the ethical, psychological, educational problems for children and youth, and presenting them early in the poem.
8. Broadcast of children’s songs on television and radio under the guidance of religious scholars, psychologists, and educators.
9. Unity of rhyme which effects a child’s psyche and ethos.
10. Completeness of the poetic image to the child’s various senses.

Ahmed Rushdie Toaima proposed that children’s poetry should be simple, and that its meanings should be sensory in nature and perceivable by the child. Additionally, the poetry itself should lean towards educational goals. In so far as literature is linked to moral values, indeed the epitome of these refined values, and virtues have been confirmed by Prophet Mohammad (ﷺ) who said, “I’ve been sent to perfect good manners.” Values, generally is the reflection of an individual’s belief or conviction pertaining to certain matters, his interpretations of meanings, his perception regarding different practices or rituals, which consequently form and influence his desires, preferences and directions, set his parameters for acceptable and unacceptable behaviour, and right and wrong, and can be described

¹⁷ B.M. Hassan, *Adb al-Afjal: Tarbiyah wa Masuliyah*, (Mansourah: Dar al-Wafaa, 1992), 123.

as relatively consistent. However, Islamic values are the values mentioned in Qur'an and *Sunnah*, and are recognized by Muslim scholars, and Muslims refer to them in all spheres of life. The researchers conclude that Islamic values are those imbedded with Islamic principles and are in accordance with the teachings of the Holy Quran and Hadith.

Raising children with Islamic values is an important requirement. Mohamed Hassan Burayghish affirmed that "every word written for a child, and later presented in an inventive manner, will be impactful on the child's actions, life and personality."¹⁸ We can benefit from using a variety of different means to instil Islamic values in children, and to offer them lessons to learn from. The responsibility of raising children does not stop at the borders of the parents at home, nor with the teachers at the school, or with community members which children interact with in their daily environment. Rather, this responsibility is extended to include educational sites on the Internet, too. Whoever thinks that websites are just means of teaching and learning, free of religious responsibility, is mistaken. These sites are attempting to fulfil this responsibility of instilling children's Islamic values. And in so far as Islamic values have a profound impact in the personality of children, the researchers see that poetry, as a particular colour of literature, is effective in child-rearing and education. Since, poetry does not merely supply them with words, phrases and linguistic treasure, but also provides them with the facts, concepts, and information, and instils positive values.

Samar Rohi Faisal pointed at three studies that analysed the value and content of texts intended for Arab children. The first research was conducted in 1979, and the second in 1984. These two studies concluded that the values put forth were based on cultural and social knowledge, the value of the person as a whole, as well as, national, economic, ethical, physical health, and recreational values. However, the third research, conducted by Khalaf Nassar Muheisen Hiti, noted the emergence of national and recreational values. It points to the emergence of social values and knowledge, the value of the person as a whole, and the work and physical ethics. Yet, moral values were not considered. All three studies concur on the physical values.

¹⁸ H.M. Braighish, *Adab al-Atfal: Tarbiyyah wa Masuliyyah*, 32.

Their primary focus seemed to be more inclined towards the development of cultural knowledge.

Theme Two: Analytical Research of the Site

This analysis will be based on two factors: website trends and poem titles which include Islamic symbols. The site selected for the research, is a site for “Arab children’s literature”: <http://www.adabatfal.com>. This site concentrates on various poetry subjects, according to the choice of children. A great aspect about this platform is extensive availability of literature in its database, which makes it a strong learning medium for children. It won first place in Sheikh Salem Al-Ali Al-Sabah technology competition, in the category of websites devoted to literature and the arts. This itself is an achievement and an authentic medium to be followed in the stated reference. The researchers believe that this comprehensive site is appropriate for young children, as well as important for the researchers, students, parents, and all those interested in children’s literature. The site manager, Rafie Yahya, is a Palestinian and currently lecturing at Arab College for Education in Haifa. He has divided the site into sections. These sections are theatre, latest news, stories, tales, legends, interviews, children’s literature, the Children’s Friends Society, poetry, and children’s creativity. Moreover, this section also comprised of the young writer, poet, the young journalist, publications, children’s magazines and books, research and studies, CD-ROMs, computer world, medical corner, laugh with us, variety, strange news, the animal world, articles, the religious corner, math, human body, and others.

The site visitor or browser can access poetry by clicking appropriate icons.

As of mid-August 2009, a total of 137 poems observed to be accessible on this site, along with 37 poets. The poem entitled, “*Eid al-Umm*”, was found to be listed under the names of two poets: Mustafa Milh and Saleem Ahmed Hassan al-Musa. Similarly, the poem “*Ummi*” was also double-listed under the names Bayyan al-Safadi and Zuhair Deim. Table 3 provides a detail of the names of poets. The number of poems varies from one poet to another. Bayyan al-Safadi has the highest number of poems published with thirty-one

poems. Bayan is followed by Salim Ahmed Hassan al-Musa with eighteen poems, and Mohammed Jawad Kazem with fifteen poems. A total of 22 anonymous poems were analysed as well as the poets have also been analysed.

Table 1: List of Poet Names and Titles of their Published Poems

dddd.	Poet's Name	Title of Poems
1	Bayyan Al-Safadi,	<i>Al-Shaheed, Ummi, Al-Umm wa Al-Sahirah, Harf al-Seen, Huzn wa farah, Akbar ... Asghar, Mn Tilka al-Mar'ah?, Ughniat Al-Alwan, Ghazah, Ughniat Al-Silm, Ughniat Al-Hiza, Ughniat Al-Sifr, Ughniat Al-Hajar, Ughniat Al-Shati', Ughniat Al-Sunpulah, Ughniat Al-Reih, Ughniat Al-Fazaaha, Ughniat Hub Ila Safaqis, Hikayat Al-Rabei, Leioyoun Al-Shariqah, Salah Al-Din, Khawlah bint Al-Azwar, Ughniat Ila Al-Quds, Ughniat Al-Thalj, Aghani Rawdat Al-Tifl, Lawhat Noor, Anmar wal Al-Amir Al-Sagheer, Aghmid Ainiek, Al-Saif, and Al-Bait.</i>
2	Mohammed Kadhim Jawad,	<i>Al-Dafdia wa Al-Deik, al-Samakah wa Al-Dafdeiah, Tahiat Al-Farashah, Al-Tayer Al-Khayat, Al-Hillal, Al-Deik wa Al-Shams, Al-ghurab wa Al-Shahrur, Markaz Al-Atfal, Aswat, Beiout, Abnaa, Keif saar Al-Qunduf faar, Qitar min Khashab, Al-Rihlat Al-Muthirah, Al-Qit wa afrakh Al-Dajaj.</i>
3	Salim Ahmed Hassan al-Musa,	<i>Eid al-Umm, Nida Ila al-Aalam, Tasaful Tiflah.., Shahr Ramadan Al-Mubarak, Nureid an Naish, Haqibat Al-Madrasah, Dumua, Afaa, Naar, Atfal Ma zilnah, Ata al-Islam, Al-Din al-Muamalah, Al-Muhafazah ala al-Beyah, Allah al-Khaliq, Eid</i>

		<i>Al-Umm, Washiat, nasheed Al-Sabah, Al-Elm wa Al-Iman, Ya-watan, and Nidaa.</i>
4	Mohamed al-Fadel Soliman,	<i>Nasheed Al-Jidah, Nasheed Al-Umm, Salabt min Al-Shams Ishaeha, Al-Elm, Al-Tabaru bi Al-Damm, Duaa Al-Tifl, Awqat Al-Faragh, and Watani Al-Mushiq.</i>
5	Fadhil Al-Kaabi,	<i>Ummi, Qisat Al-Asal, Sawt Al-Katkoot, Noor Al-Qur'an, and Manar Al-Masjed.</i>
6	Al-Samah Abdullah,	<i>Ughniat Al-Shajarah, September, Agustus, Yulu, Reem fi Al Saf Al-Awal, Khair Al-Umur Al-Wasat.</i>
7	Mostafa Milih,	<i>Mn Anaa? Wasf Al-Khareef, Fasl Al-Shitaa, Eid Al-Umm, Eid Al-Sheir, al-Yateem, and Al-Mumaridhah.</i>
8	Jamal Alloush,	<i>Sanei al-Zujaj, Hawl Al-Kabah, Want yatabark bi al-Quds, wa bi Maulidihi Kam Nataba'ha, Ghazzah.</i>
9	Rakan Al-Safadi,	<i>Al-Feel, Azhar Ghazzah, Al-Fara wa Al-Qit, Juhaa.</i>
10	Saad Jasim,	<i>Sadiquna al-Rabeia, Aal-Nawrasah wa Al-Tilmeez, Dhawdha, Hulul Al-Salam</i>
11	Zuhair Deim,	<i>Ummi, fi Al-Mazud Al-Baeed, Aal-Walad Al-Shaqi.</i>
12	Abdul Nasir Hijazi	<i>Meen kan Feenah fi youm yatasawwr?</i>
13	Fathiyyah Mahmud Sidiqe	<i>Natazir Lakum ya Atfal Falsteen, Ehfaz Al-Sir.</i>
14	Ziad Mashoor Mbsult,	<i>Martheiat Al-Shaheed Al-Radheea Muhammad Nasir Al-Buree, la Tasrequ Basmatana.</i>
15	Maysoon Qasas	<i>Fuadi Yanadi, Bain Usfur wa Tifl.</i>

16	Samih al-Nashar	<i>Naji Al-Ali wa al-Hilm hudhn al-Watan</i>
17	Nazim Hikmet (Translated by Dr.Mohammad Al-Qasban.)	<i>Qasaed Al-Atfal</i>
18	Aisha al-Muadab	<i>Youm Jadeed, and Al-Saef</i>
19	George Issa	<i>Sirtu Aqra</i>
20	Jalil Khazaal	<i>Lugz Sheree</i>
21	Bilal Nkdel	<i>Ghazalah Tahzim Asad</i>
22	Mohammad Al-Zahir	<i>Ana li KulAl-Nas</i>
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27	Fuad Al-Omran	<i>Al-Haa al-Khajool</i>
28	Nabiha Jabarin	<i>Maza Arsum?</i>
29	Fadhil Jamal Ali	<i>Lughati</i> <i>Al-Arabiyyah</i>
30	Dr. Ahmed Younis	<i>Al-Ardh Bi Tatrah Al-Atfal</i>
31	Iba Ismail	<i>Hulm fi al-Safinah</i>
32	Ibrahim	<i>FiAl-Saef</i>

	Abbas, Yassin	
33	Mustafa Marufi	<i>Ikhwati ya Timuh al-Watan</i>
34	Nazar Qabbani	<i>Hawamish ala Dafter al-Naksah</i>
35	Saeed Akl	<i>Ummi ya Malaki</i>
36	Radwa Mohamed al-Hassan	<i>Ufsur wa Qursah, and Nabinah qad Wasani</i>
37	Visan Naeem	<i>Sarkhat Tifl</i>

The results showed that entertainment is the most popular trend on the site; and as for the social, national, and educational trends, they all occur at a similar rate. However, the belief trend falls in last place, garnering the least amount of interest from the poets, as reflected in the poems published on the site. The researchers acknowledge that a poem may in fact contain elements of one or more trends. For example, it may happen that the learning objective could be complementary to the entertainment goal. This is embodied in the poem, “Kindergarten Songs,” and “Reem in First Grade”, which have two trends; the educational and entertainment trends. Hence, it can be said that social and national trends complement each other and are found together in the poems entitled “Science and Faith” and “The Call”.

The entertainment trend consists of the poets who wrote poems and songs to entertain children. They employ a narrative style to attract children’s attention to their writings, and to facilitate the understanding of lessons to be learned.¹⁹ This trend has become popular amongst poets, since it does not require a great deal of creative effort on the part of poets. It has been proposed by Ibrahim ibn Saad al-Hugail that this trend must be considered in correlation with other objectives, such as the national, social, educational, and religious, as children are great lovers of fun and entertainment. If the author presents something about faith combined with some entertainment and

¹⁹ M.A. Al-Habazi, “Itijahat Sheir al-Tifl fi al-Sheir al-Falastini, al-Muasir,” *Human Sciences Magazine*, (2000), 40, at www.ulum.nl (Accessed Feb. 25, 2017).

education, the child is more willing to accept it, than if it was devoid of fun and entertainment.

Table 2: List of Poets on Site

No.	Poet's Name	No. of Published Poems	Entertainment Poems
1	Bayan al-Safadi	31	10
2	Saleem Ahmed Hassan al-Musa	17	1
3	Mohammad Kazim Jawad	15	12
4	Al-Samah Abdul Allah	6	2
5	Fadhil al-Kabee	5	1
6	Rakan al-Safadi	4	2
7	Saad Jasim	4	2
8	Fathiah Mahmoud Sidique	2	1
9	Jeorge Issa	1	1
10	Jaleel Khazaal	1	1
11	Fadhil Jamal Ali	1	1
12	Ibaa Ismail	1	1
<i>Total number of Entertainment Poems</i>			35

It is clear from the poems published in this site that the entertainment trend is dominant over the rest of other trends. This is evident as there are 35 poems belonging to entertainment purpose, and represents 25.54% of the total poems evaluated on the site. The remaining 102 poems constitute a mixture of various trends, such as national, societal, educational, and religious.

The educational trend is achieved when the poet guides children towards an educational goal, such as how to read Quran, and teaching about social and physical science, such as History, Geography, Physics, and more specifically to concepts such as computers,

satellites, etc. This trend seeks to satisfy children's love of knowledge. The researchers do not deny that the educational goal is complementary to the belief goal, but isolating the educational subjects for this research, and the importance of educational aspect in children's literature can be duly noted. Educating the child to read the Quran for example, has two aspects; correlating to the educational and belief trends.

Through researching this site, it has been noted that poets interested in the educational direction, wrote many poems and songs, in order to teach about the alphabet, colours, animal sounds, and numbers to the children. Hence, they reflect the importance of science and computers, the Internet and how to fill free-time. Furthermore, poets also wrote about the four seasons; winter, spring, summer, and autumn, and also about the months of the year. They also included teaching children other subjects, in works such as; "Love Song for Safaqish", and "Taken Away from the Sun's Rays" and "Glass-maker" and "The House."

Table 3: List of Poets who wrote Poems on Educational Trend

No.	Poet's Name	No. of Published Poems	Educational Poems
1	Bayan al-Safadi	31	10
2	Mohammad Kazim Jawad	15	3
3	Mohammad al-Fadhil Suliman	8	4
4	Mustafa Milih	7	2
5	Al-Samah Abdul Allah	6	6
6	Fadhil al-Kabee	5	1
7	Jamal Alush	5	1
8	Saad Jasim	4	1
9	Abdul Nasir Hijazi	1	1
10	Bilal Nikdeel	1	1

11	Fouad Imran	1	1
12	Nabihah Jbareen	1	1
13	Aaishah al-Muadab	2	1
<i>Total number of Educational Poems</i>			33

It is clear from the reviews published on this site that the educational trend is ranked second after the entertainment trend. This is clear and evident, as there are 33 poems, which belong to the educational trend. This represents 24.08% of the poems evaluated. The social trend is evidenced by poets in addressing the resolution of children's concerns, as well as family and societal issues. Through a review of the site, the researchers discerned a number of concepts, meanings, and social values, which has been sought by the poets for the awareness of children. These include the solidification of relationship between the child and his mother, and creating awareness of her sacrifices. Three poets wrote about this: Bayan al-Safadi, Fadil Al-Kaabi, and Zaeem Deim. The subject of their poems was "My Mother", and included other titles such as "That Woman" and "Mama" and "The Mother and the Witch."

The researchers also found that these poets produced many effective poems, which sought to establish the child's relationship with others, such as "The Nurse" and "Grandmother's Song" and "Conservation of the Environment," and "Blood Donation". These poems remind the child about his connection with community. Furthermore, poets also addressed issues related to specific events such as "Mother's Day", written by Salim Ahmed Hassan Al Moosa and Mustafa Milh. Other poets wrote about the public social issues, such as the "Margins of the Unwanted Book" by Nazar Qabbani, and "Appeal to the World" and "We Want to Live" by Salim Ahmed Hassan Musa.

Table 4: List of Poets who work on the Social Trends

No.	Poet's Name	No. of Published Poems	Social Poems
1	Bayan al-Safadi	27	6

2	Saleem Ahmed Hassan al-Musa	17	9
3	Mohammad al-Fadhil Suliman	8	3
4	Mustafa Milih	7	4
5	Fadhil al-Kabee	5	1
6	Saad Jasim	4	1
7	Zuhair Deim	3	1
8	Nazim Hikmat	1	1
9	Mohammad al-Zahir	1	1
10	Nazar Qabbani	1	1
11	Saeed Uqail	1	1
12	Radhwah Mohammad al-Hassan	1	1
<i>Total number of Social Poems</i>			30

It has been evaluated that social trend is ranked third after the entertainment and educational trends. This is clear and evident from 30 poems, which were written about the social trend. This represents 21.89% of the total poems evaluated. The poetry of national trend revolves around the poet that conveys the idea of “remembering his homeland and with instilling in the child love for his country”. The country is not merely mentioned by name, rather it includes that which is specific to it from the land, plants, and places, and is identified by the extent of his love towards it.” In this manner, belonging to a homeland “promotes the interests of the child, by building integrity, and makes him wonder about the place where he lives”. Likewise, it enables a child to form ties between the past and present, and it breathes life into him with vision and attitude, and thus it builds his identity, which is his soul and being.” Therefore, the national trend includes that poetry, in which poet seeks to raise awareness in children about their homeland, strengthens his sense of belonging to it, and urges him to remain steadfastly in it.

Table 5: List of Poets who have Published works in National Trend

No.	Poet's Name	No. of Published Poems	National Poems
1	Bayan al-Safadi	27	4
2	Saleem Ahmed Hassan al-Musa	17	4
3	Mohammad al-Fadhil Suliman	8	1
4	Mustafa Milih	7	1
5	Jamal Alush	5	1
6	Rakan al-Safadi	4	2
7	Zuhair Deim	3	2
8	Maisoon Qasas	2	1
9	Fathiyyah Mahmoud Sidiqe	2	1
10	Zeiad Mashoor Mbslt	2	2
11	Sameeh al-Nashar	1	1
12	Aeishah al-Muadab	1	1
13	Suliman al-Essa	1	1
14	Mohammad Ali al-Hani	1	1
15	Sawsan al-Barghuthi	1	1
16	Fadhil Jamal Ali	1	1
17	Dr. Ahmed Younis	1	1
18	Ibrahim Abbas Yaseen	1	1
19	Mustafa marufi	1	1
20	Faizan Neim	1	1
<i>Total number of National Poems</i>			29

Therefore, the outcomes revealed that national trend is ranked fourth behind the entertainment, educational, and social trends. This is clear and evident, because there are 29 poems, which belongs to the national trend. This represents 21.16% of the total evaluated poems. Achieving the belief goal in a creative literary fashion is very important for the Muslim child, wherein creative writers tie between faith and all of the child's senses, their observations and sensibilities. Ibrahim Ibn Saad al-Hugail has interpreted this goal to be included in Tawheed concept in literature, thereby fostering love for Almighty Allah, and knowledge of His capacity. It also aims to foster love for the Prophet (ﷺ), as well as, love for other prophets, the Companions through reference to the Prophet's biography and stories of the Prophets from Qur'an and *Sunnah*.

Through poem reviews written for the belief trend, the researchers noted a number of belief values, which poets sought to raise children's awareness about the Islamic faith. They also referred to the Islamic creed, famous historical figures, love of the Qur'an, and encouraged children to go to the mosque. This trend has been studied according to topics, such as Salah Al-Din, Khawla binti al-Azwar, Manar al-Masjid, hawl al-Kaaba, the birth of Prophet, the month of Ramadan, the giving of Islam, God the Creator, the light of Islam and others. Hence, it has been assessed that belief trend ranked on fifth number. It represents only 11.67% of the evaluated poems, and seems to have a least percentage in it.

Table 6: List of Poets who wrote poems with the Belief Trend

No.	Poet's Name	No. of Published Poems	Beliefs Poems
1	Bayan al-Safadi	27	2
2	Saleem Ahmed Hassan al-Musa	17	5
3	Fadhil al-Kabi	5	2
4	Jamal Alush	5	3
5	Maisoon Qasas	2	1
6	Zeyad Mashoor Mbslt	2	1

7	Mohammad Hassan Arar	1	1
8	Radhwa Mohammad el-Hassan	1	1
<i>Total Number of Belief Poems</i>			16

The research of the poem titles isolated a number of works, designed to establish Islamic values and its titles with Islamic symbols. Research on poem titles have identified a number of poems containing Islamic symbols, designed to implant the values of Islam, as shown in Table 7.

Table 7: List of Poem title and their corresponding authors

No.	Title of Poem	Poet's Name	No.	Title of Poem	Poet's Name
1	<i>Al-Shaheed</i>	Bayan al-Safadi	11	<i>Noor al-Qur'an</i>	Fadhil al-Kabi
2	<i>Gaza</i>		12	<i>Manar al-Masjed</i>	
3	<i>Salah al-Din</i>		13	<i>Hawl al-Kabah</i>	Jamal Allush
4	<i>Khawlah Bint al-Azwar</i>		14	<i>Watan yatabarek bi al-Quds</i>	
5	<i>Ughniyyah ila al-Quds</i>		15	<i>Bi Mawliidihi Kam Natabaha</i>	
6	<i>Shahr Ramadan al-Mubarak</i>	Saleem Ahmed Hassan	16	<i>Gaza</i>	
7	<i>Ata al-Islam</i>	al-Musa	17	<i>Marthiyat al-Shaheed</i>	Ziad Mashoor Mabsoot

			<i>al-Radeea</i>	
			<i>Mohammad</i>	
			<i>Nasir</i>	
			<i>al-Buree</i>	
8	<i>Al-Din</i>	18	<i>Falasteen</i>	Suliman
	<i>al-Muamalah</i>		<i>Daree</i>	al-Essa
9	<i>Allah</i>	19	<i>Lughati</i>	Fadhil Jamal
	<i>al-Khaleq</i>		<i>al-Arabiyyah</i>	Ali
10	<i>Al-Elm wa</i>			
	<i>al-Iman</i>			

Table 7 shows that the poem titles belong to four categories as follows:

1. Islamic historical figures: Salah Al-Din, Khawla bint al-Azwar, and Mohammad Nasir Al-Buree.
2. Islamic historical sites: Gaza, Jerusalem, and Palestine.
3. Islamic concepts: the Quran, the birth of the Prophet, the month of Ramadan, the Ka'aba, the mosque, and the martyr.
4. Islamic terminologies: Allah, Islam, religion, faith, and knowledge.

The outcomes revealed that the number of poem titles with Islamic symbols does not overwhelm other published poems, as they only constitute. This represents a mere 14.7% and is relatively small, when compared with 110 poems, whose titles reflected entertainment, national, social, and educational interests. It has been observed through analysis that that majority of the available poems are in line with the appropriate Islamic teachings for children. Moreover, the researchers did not find a single poem, which seems to have a negative impact on Muslim children.

It has been recommended by the researcher that the site should increase the number of poems, which contain Islamic symbols, thereby being a more effective source of confirming the Islamic spirit in children's hearts. Finally, this study has been considered as a mere for various types of subsequent poetic studies, such as an analytical and historical research on children's educational websites in the internet, research on issues surrounding children poetry, both in their content and form.

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The authors of this study would like to extend sincere gratitude and appreciation to all the people who contributed for the accomplishment of this task. The research process required higher level of commitment and dedicated efforts, and the facilitators were a source of motivation and enrichment with their invaluable contribution in this study.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	'	'	'	ز	z	z	z	گ	—	g	g	g
ب	b	b	b	ژ	—	—	ʀ	ل	l	l	l	l
پ	p	p	p	ژ	—	zh	j	م	m	m	m	m
ت	t	t	t	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ʃ	ه	h	h	h'	h'
ث	th	th	th	ص	ṣ	ṣ	ʃ	و	w	v/u	v	v/u
ج	j	j	c	ض	ḏ	ḏ	ḏ	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	'	'	'					
د	d	d	d	غ	gh	gh	ğh					
ڈ	—	—	d	ف	f	f	f					
ذ	dh	dh	dh	ق	q	q	k					
ر	r	r	r	ك	k	k/g	k/ñ					

¹ – when not final
² – at in construct state
³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	īy (final form ī)	īy (final form ī)
	و	uww (final form ū)	uvv
		uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. چ jh گ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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