

Findings of the Thesis

Name of the Scholar: Muhammed Salahudheen Kaderi

Name of the Supervisor: Dr. Nasim Akthar

Department of Arabic, Jamia Millia Islamia, New Delhi

Title: “*Rathau al-Nabee (PBUH) Min Shurae Asrehi: Dirasa Fanniya wa Maudueyya*”

The elegy is considered as one of the earliest types of Arabic poetry. Its history begins with that of humankind, because of its immediate relation with sorrow, agony and weeps upon a person who has been cut off from the poet by the hands of death. Hence the emotion plays an important role in this genre of literature. After the emergence of Islam many new concepts entered into the area of poetry, consequently many changes in the meanings of elegy also occurred.

The prime motive of the elegy is intense affection suffered from affliction and regret, and exaltation of sadness; so that the poet aims at weeps and tears, listing out the virtues of deceased, to release from the sorrows covered his heart and soul. The level of attachment of poet with the deceased determines the intensity of distress and worry, as the nature of him determines the meanings suitable to his elegy. Regarding this point of view, the demise of the prophet Muhammad (PBUH) is one of the greatest reasons and most powerful motives for continuous flowage of tears and rise of voice of elegies.

So, at that painful moment, just after the demise of him, a number of his companions, who had a poetic mind, turned into compose poems elegizing him. Great companions like *Abu Bakr Sidhique, Umer al Khatab*, and eminent poets like *Hassan bin Thabith, Ka’b bin Malik and women like Fatima al Zahra’, Safiyya bint Abdil Muttalib etc...* took part in this remarkable holly episode.

Artistic and Thematic indications:

As I have found, total 31 poets (eight of them women) expressed their sorrow and regret through 68 elegies, listing out hundreds of virtues of

prophet (PBUH). Except a single elegy of 46 lines by *Hassan*, the elegies are short poems (مقطوعة/ قصيدة قصيرة), and they included three types of elegies namely النذب (lamentation), التأيين (eulogy), and العزاء (condolence). It's notable that a new sort of consolation appeared in the Islamic elegies because of the influence of Islam.

A lot of rhetorical elements like simile, metaphor and metonymy etc... are also seen in these poems. When enumerating his virtues they assimilate the prophet (PBUH) to the meanings that were used by the holly Qur'an such as light, guide etc... And they used various types of sentences for rhetorical purposes, along with several internal elements like paronomasia, antithesis, reiteration etc...

They also consist of various meanings such as Islamic doctrines, teaching and worships, political indications, etc... When we think of the inner feeling of the poets we see that they hate their lives after prophet (PBUH), worry about the ending of holly revelation, and bear a feeling of social and political unity.

The poets mostly depended upon the traditional style of pomes, so they followed poetic meters, and maintained rhymes.

These are the main finding of this humble attempt to highlight the elegies on the prophet (PBUH) and the artistic and thematic indications in them.