

Personification in Diwan Imam Shafi'i

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Abstract

Literature is a work of art in the form of prose or poetry in which special features are presented in a beautiful and interesting language in order to uphold the truth. A literary work will be considered valuable if its linguistic and literary aspects are analyzed according to their language styles. As a respected scholar, Imam Shafi'i had a great deal of knowledge in linguistic and Arabic literature, but his scholarly interest in the *fiqh* and *usul fiqh* was more prominent. This article analyzes the beauty of the personification style in the *Diwan Imam Shafi'i*. This qualitative study using the content analysis approach found six personifications in the *Diwan Imam Shafi'i*. The findings showed that the poet is able to emphasize the meaning behind the verses in the explicit form. The existence of the figurative language style specifically assists in interpreting the reader's imaginative power to accept the truths as desired by the poet, which were surrendering to the *qada'* and *qadar*, the lesson about time, the world is full of tests, controlling of lust, the hope for Allah Almighty and the importance of prayer. Therefore, it is appropriate that the content of his poetry be used by all walks of life.

Keywords: Language Style, Personification, Diwan, Imam al-Shafi'i, Literature.

Introduction

Imam Shafi'i or his full name is Muhammad bin Idris bin al-Abbas bin Uthman bin Shafi'i from Bani Hashim clan. His lineage linked to the Prophet Muhammad SAW on his fourth grandfather, Abd Manaf. He was born in Gaza in the year 150 Hijrah, the same year in which Imam Abu Hanifah passed away. His mother then took him to Mecca. There, he started his lessons. Although he not more than seven years old, he managed to memorise al-Quran. Before he reached 13 years old, he already mastered in *al-Tilawah* (recitation of al-Quran), *al-Tajwid* (rules on reading al-Quran) and also *al-Tafsir* (al-Quran commentary). Besides, as he was also interested in Arabic language, he stayed for about 10 years with Huzayl clan as they were famous for their high fluency in that language. Then, he studied Maliki school of thought and travelled to Iraq for studying Hanafi school of thought from Imam Muhammad bin al-Hassan and Imam Abu Yusuf, who are students of Imam Abu Hanifah. In the field of *fiqh*, Imam Shafi'i established *usul al-Fiqh* principles and making *istinbat* by using an academically and detailed methods in *fiqh*. This made his school of thought spread all around the Arab world. Imam

Shafi'i passed away in 28 Rajab 204 Hijrah (820 A.D) at the age of 54 years old. He was buried in Cairo, Egypt (Osman & Mohamed, 2018).

Figurative language is used to communicate in an analogical way. This type of language carried different meanings of words, phrase and others with abstracts, imaginative, figurative and symbolisme. Figurative language is also one of the indirect or implicit language styles in term of literature and linguistic knowledge. So, the usage of analogy in communication by writers showed that there was a value of feeling, either positive or negative behind the figurative language. It can be that the implied meanings are related to emotion such as longing, hatred, reticent, happiness, passion, doubt kindness, love and so on. Not only that, the writer also present a variety of language styles as an intermediaries to express the value of life in order to deliver various themes, problems, backgrounds, events, and so on in the literature works. Therefore, the use of figurative language plays an important role in literary works.

Personification refers to the attribution or absorption of the human characteristics into the non-living things or something abstract and others in order to express the literary or artistic effects. In the other word, personification can also be referred to as the representation of inanimate objects, non-living things or something abstract as having human characteristics. Hasanah et al. (2019) concluded that personification also includes as a category in comparative language that assumes those non-living things act like humans that can move their entire body such as talking, singing, whistling, running, dancing, seeing, kissing and walking.

For example, in a poem by Fadli Zon entitled "A poem of a Shocked Person" mentioned "Shocked microphone bites its own mouth". In this row, the poet mentioned one incident in which a microphone moved toward the speaker. He represented a microphone can bite like a snake whereas the microphone. It is just only a device that convert sound waves to electrical waves in order to increase sound volume. The microphone is a non-living thing. This type of language is known as personification because microphone was said to act like a snake that can bite human. Another example is from Atoh et al. (2015) whom quoted from Syair Siti Zubaidah:

While sitting down His Highness said,
Here come the royal cuisine,
Commanded by the benevolent King,
Here come the royal cuisine

This except describes the situation when Sultan Zainal Abidin was consulting with his four companions. In the poem, the word cuisine is mentioned as capable to come just like human being while the truth is it cannot move by itself.

Researchers on personification was carried out by many researchers such as Subet (2012), who discovered that the Relevance Theory can be used to explain the figurative language of personification in a poem more descriptively. That type of language style can be helpful in interpretation processes because it can stimulate the imagination of a reader to experience the emotional impact of literary works. In other word, it seems as though the reader can feel the emotions when he or she expressed his or her own feelings and instinct. Khalidi & Yaakob (2018) concluded that figurative language style in their wrting in order to illustrate their wisdom and intelligence in the art of language.

Research Problems

There are many people and scholars who admired the poetry written by Imam Shafi'i as he was able to successfully recount his experiences during his long adventures. His wisdom in Arabic language also was portrayed in his poems that can easily be understood, fluent and free from any flaws. Because of that, the poems should be studied and the result should also be disseminated so that it can benefit all readers especially the *ulama* and *fuqaha*. People of the community are more likely to recognize Imam Shafi'i as only the figure of *fiqh* and *usul fiqah*, but his credibility in the Arabic language was exceptional. His poems can be found in his writings such as *Manaqib al-Shafi'i*, *Adab al-Shafi'i*, *Tarikh Ibn 'Asakir*, *Siyar A'lam al-Nubala'*, *Tabaqat al-Shafi'yah al-Kubra* and others. In addition, all the poems found in these sources can be found collectively in an important book entitled *Diwan Imam Shafi'i*, a study on the figurative language style which is personification should be done.

Research Methodology

This qualitative study used content analysis in order to collect data. So, the contents had been chosen from *Diwan Imam Shafi'i* which was collected by some writers such as Bahjat (1999), Abd al-Rahim (1995) and Shitaywi (2003). Only the stanzas which contain personification were chosen to be analysed. As a result, only five verses from all the poems in *Diwan Imam Shafi'i* was selected as the data for this study. The data could be said as corpus data from the texts as corpus also involved in the usage of data from any written texts. It means that the raw linguistic data collected from field work or in the form of written texts, which was then analysed in order to make scientific statements about the characteristic of phonology, grammar or lexical in a language. The table below shows all the data collected:

| No. | Poem | Personification |
|-----|---------------------------|--|
| 1. | <i>Da' al-ayyam</i> | Let those days did what they wanted to do. |
| 2. | <i>Addabani al-dahr</i> | I was taught by the time. |
| 3. | <i>Aja'athum al-dunya</i> | This world make them hungry. |
| 4. | <i>Khaf Allah</i> | Do not try to follow the overwhelmed desires. |
| 5. | <i>Azaltu matami'i</i> | I revived the feeling of hope as it was dead before. |
| 6. | <i>Atahza' bi al-du'a</i> | The arrows shot in the night never miss their targets. |

Analysis and Discussion

In this part, we will discuss about the analysis that had been done which contained the personification language style in *Diwan Imam Shafi'i* :

I. Shitaywi (2003) mentioned this verse

دَعِ الْأَيَّامَ تَفَعَّلُ مَا تَشَاءُ وَطِبْ نَفْسًا إِذَا حَكَمَ الْقَضَاءُ
وَلَا تَجْزَعِ لِحَادِثَةِ اللَّيَالِي فَمَا لِحَوَادِثِ الدُّنْيَا بَقَاءُ

Meaning:

Let those days did what they wanted to do,
Keep calm with the destiny,
Don't despair if you always face misfortune,
As those worldly test will not last.

The poet used personification for the word "days" as a human that can do whatever he or she wants. But, actually human being also has their own limitation as all things that happened in this world had already been written by Allah the Almighty. He plans everything whereas as his servant, we must truly obey to Him.

According to Ibn Baz, both *al-qada'* and *al-qadar* carry the same meaning. However some scholars said they have different meanings as *al-qadar* come first and then followed by *al-qada'*. So, *al-qadar* is the setting while *al-qada'* is the implementation of what had been set up. So, in order to achieve calmness in *al-qada'* and *al-qadar* from Allah the Almighty, a Muslim should be patient in order to withstand trial graciously. Patience is divided into three types; patience when doing things that are mandatory and *mubah* (permitted), patience with things that are prohibited and *makruh* (reprehensible) and patience in the face of tests (Qahtani, 2002).

Human attitudes in the face of tests can be categorized into four. First, anger with either the heart or the tongue, uttered profane words, and felt as if Allah the Almighty had been cruel. Such people were not rewarded and even sinned. Second, being patient and in control even though one does not like the test. Thirdly, he relented his heart and being acceptance, as if he were not affected.

II. Bahjat (1999) mentioned the following verse:

كَمَا أَدَّبَنِي الدَّهْرُ أَرَانِي نَقْصَ عَقْلِي
وَكَلَّمَا أَزْدَدْتِ عِلْمًا زَادَنِي عِلْمًا بِجَهْلِي

The meaning:

Every time I was educated by time,
I saw myself lacking in knowledge and understanding,
Each time my knowledge increased,
that knowledge increased my ignorance.

Poets personified time as human beings that can increase or decrease. The time alluded to in first verse is manners and knowledge. This hadith actually reflects the attitude of Imam Shafi'i. Although he acquired knowledge from many well-known scholars, memorized the book of *al-Muwatta'*, knowledgeable in the tafsir (interpretation) and hadith; he acknowledged his ignorance. His prestige of knowledge is very high because knowledgeable people are always honoured by Allah Almighty. Tawaduk means being humble, not arrogant, respecting others

and accepting the truth. The person who is tawaduk realizes that whatever he has; beauty, appearance, knowledge, wealth and rank are all the gifts of Allah Almighty.

Rozak (2017) could not find the exact term of tawaduk or humbleness, such as humility, humble, being humble, not arrogance, gentleness and graciousness. The following are indicators for tawaduk; not stand out among friends, stand up from the chair to greet someone's arrival, be friendly in society, visit other people even those with lower social status, socialize with strangers, eating and drinking in moderation, and not wear clothes that showed arrogance. The indicators for the tawaduk form are as follows; speak politely, being humble, helpful, obey parents and teachers, study hard and dress presentably but modestly.

III. Muhammad Abd al-Rahim (1995) mentioned the following verse:

أجاعتهم الدنيا فخافوا ولم يزل
كذلك ذو التقوى عن العيش ملجما

Meaning:

The world hunger them thus they are afraid,
and those who are pious remained the same. They are restrained from enjoying life.

The poet personifies the world as human beings who can make others hungry and prevent them from eating. The world is the earth and everything on it. The world is also closely linked to life and living. The world is derived from the Arabic word *dunya* meaning close, according to its position close to humans while the hereafter is afterwards (Azhari, 2001). Hunger can be caused by insufficient or lack of food, whereas food is necessity.

Food is not only a source of energy and nutrition but is transformed into a literary form and treated as a narrative catalyst in the work. Food in literary works serves as a motif for storytelling, satire, social status or even recorded the economy of people in an era (Mohamed & Radzi, 2015). The poet used the same method when linking hunger with the persistence shown by people with *taqwa*. According to Hasan (2013) the enjoyment of the world is a major factor in moral sickness and negligence among humans. To balance the world and the afterlife. *Taqwa* is obedience to the command and prohibition of Allah the Almighty because of the fear, love and respect to Him.

Taqwa according to Abdullah bin Mas'ud's view, can be achieved if the individual always remember, obeys the command of Allah the Almighty and does not forget, disregard and disobey The One. Ulwan (2018) points out five ways to earn *taqwa*. First is through *mu'adah* that is the promise of a servant to his Lord. Second, *muraqabah* that means devoted all practices simply for Allah, and not for satisfying lusts. Third, *muhasabah* because self-inventory will free one self from the impulse of lust. The fourth is *mu'aqabah*, means the ability to separate oneself from error and lastly; *mujahadah* by renewing one's strengths while performing the acts worship.

IV. Bahjat (1999) mentioned the following verse

خف الله وارجه لِكُلِّ عَظِيمَةٍ
وَلَا تُطِعِ النَّفْسَ اللَّجُوجَ فَنَتَدَمَا

Meaning:

Fear Allah; put your hope in Him when there is a great disaster.
Do not follow the surge of *nafs* (lust, ego), you will regret it.

The poet personified the lust as human beings who desired to achieve or accomplish something intensely. *Nafs* have several meanings which are self, psyche and blood. Mohammad et al. 2017) concludes in his work, *nafs* also refers to emotions (*wijdan*), behavior (*suluk*), feeling (*shu'ur*), or the feelings (*ihsas*) that symbolize the ticking or the churning feeling in oneself that then translated into behavior. In the Quran, *nafs* also carries the meaning of brotherhood or *ikhwan* as the word of Allah the Almighty in Surah an-Nur : "But when you enter house, give greetings of peace upon each other..." (al-Quran, an-Nur 24:61). In the verse of this poem, based on the *lajuj* nature given to *nafs*, it is appropriate to say here that *nafs* is intended for lust which is a strong desire to do something extreme or bad.

The stronger a human follows his lust, the closer he gets to the abyss. Even though lust always invites evil, the potential of lust that exists in the *qalb* is crucial to enabling existence and survival. However, when a person thoroughly follows lust that is merely looking for enjoyment, he easily violates the rules of Allah Almighty. Lust left unchecked can lead to despicable personalities (Wahab et al. 2017). Humans need the *mujahadah* to correct the habits and human behavior takes a long time to correct habits and attitudes besides having sufficient energy to contain the worldly desires. This method is called *tazkiyah al-nafs* which is the emphasis on spiritual aspects with the practice of worship such as *salah* (prayer), *zikir* (remembrance), reflecting, reciting the Quran, *qiamullail* (staying up at night) and so on.

This strategy is the process of removing the *mazmumah* (bad) character (*tahalli*) to purify the soul by understanding the internal conflict and thus educating the heart. Implementing the right *tazkiyah al-nafs* will have a positive effect as a self-recovery.

Mohammad et al. (2017) further stated the view of al-Muhasibi in order to perform the *tazkiyah al-nafs*, as a first step, it is necessary to recognize and distinguish between *khair* and *shar*. This is because knowing Allah is only possible using the intellect and obeying Him only with knowledge. The next step is the *muraqabah* which is the heart that always aware of existence of Allah SWT and He is Fully Aware of one's actions. After the *muraqabah* people have to do *muhasabah* by taking a moment to reflect on their actions whether God is pleased or not, and one is constantly thinking of ways to protect oneself from the evils of one's desires.

V. Bahjat (1999) mentioned the following verse

| | |
|--|--|
| لَأَنَّ النَّفْسَ مَا ظَمِعَتْ تَهْوُونَ فَفِي إِحْيَائِهِ عَرَضِي مَصُونُونَ | أَزَلْتُ مَطَامِعِي فَأَرَحْتُ نَفْسِي وَأَحْيَيْتُ الرَّجَاءَ وَكَانَ مَيِّتًا |
|--|--|

Meaning:

I eliminate my greed thus I rested myself,
the greedy soul being shunned.

I revived the feeling of longing that was dead,
reviving the qanaah causing dignity to be preserved.

In the second verse, Imam Shafi'i personifies *raja'* or hope as a creature, who can live and die. In this verse, there is also an antithesis between life and death, to get the effect of difference or contradictions.

Greed is the feeling of wanting something without boundaries or synonymous to avarice. For Imam Shafi'i if the greed can be eliminated, his heart and feelings will be calm, not feeling worried anxious. From here comes a sense of acceptance and *qanaah* that prevents greed for the world. Greed that is left rampant can lead to corruption and breach of trust. According to Jamil (2012), corruption is no longer committed by the poor, but it involves

powerful people, department heads, politicians and greedy businessman who have lost their integrity.

The amount could reach millions or tens of millions. Believers are supposed to be *qanaah* with the halal things even though it is scarce and hate the haram things even it brings abundance. Hamka simply defines *qanaah* as willingly accepting what is available, asking Allah Almighty for His boon but keep trying, patiently His provisions, being reliance to Him, and not being influenced by the deception of the world (Noorhayati & Farhan, 2017). *Raja'* is the hope to Allah almighty in every act. When a believer depended fully on Allah Azzawajalla his anxiety will disappear.

Then, raise the feeling of *khauf* to Allah Almighty, which kept one from doing evil and diligently doing good deeds. *Khauf* and *Raja'* which is used to fight greed have to go in hand in hand. However, there are scholars who disagree between the two of which should come first. From the first perspective, the *khauf* should come first when one is sick, while when healthy, *raja'* should come first. The second view is that the *raja'* is needed only when dying to show the highest need of a person to Allah SWT.

VI. Shitaywi (2003) quoted the following verse of the poem

أَتَهْرَأُ بِالِدُّعَاءِ وَتَزْدِرِيهِ
وَمَا تَدْرِي بِمَا صَنَعَ الدُّعَاءُ
سَهَامُ اللَّيْلِ لَا تُحْطِي وَلَكِنْ
لَهَا أَمَدٌ وَلِلْأَمَدِ انْقِضَاءُ

Meaning:

Do you mock at the *du'a* (prayer) and look down upon it?

You don't know what prayer can do.

The arrows released at night will not go wrong,

but there are period of times. Each period will have an end.

In the second stanza, the poet personified the prayer as an arrow released by humans at night. The implied meaning behind the first stanza was "do not look down at prayer" reinforced by the appearance of *hamzah inkari*. The prayer, which was interpreted as an arrow at night, was significant because Ibn 'Abbas recounted in a hadith that we evaluated as *dhaif* by Albani which mean : "The best weapon of the believer is patience and prayer".

Weapons are a general term, while arrow one of the weapons used to attack the enemy is specific. Obviously here the poet used a special weapons used to attack the enemy is specific. Obviously here the poet used a special phrase, in addition to the relation with night. In another hadith, Muslims recorder a hadith which means : "Allah gave (the opportunity) until the third of a night and then came down to the heavens of the world and said, "Is anyone begging forgiveness? Anyone repent? Anyone praying? Anyone asking? Until dawn". The term used by the poet that is "arrows at night" is simple and accurate because it can remind people not to neglect prayer especially at night.

Prayer is the command of Allah Almighty and He guarantees that the prayer will be answered. People need not question that their prayer are accepted or rejected because it is the business of Allah Azzawajalla. Importantly, when an individual prays, one is doing the worships and this would be amply rewarded.

Conclusion

Personification is one of the forms language style found in the poem in *Diwan Imam Shafi'i*. The wisdom of *Imam Shafi'i* to diversify the beauty of the language style in his *Diwan* shows

his mastery of literature and art of language as well as in the field of *fiqh* and *usul fiqah*. This study successfully compiled the five personification found in the *Diwan Imam Shafi'i*. The findings show the existence of a figurative language styles of personification in conveying meaning through the passages in an explicit form. The existence of personification is to enhance interpretation and activate the imagination, emotions and feelings of the reader through the advice, warnings and knowledge presented in the *Diwan Imam Shafi'i*. The poet successfully shares and convey a few advices in strengthening our faith in *qada'* and *al-qadar*, the importance of time, give warning that this world is a temporary stop over while the hereafter is the final destination for all Muslims. Then, he reminds us of the commands of guarding controlling our desires and the importance of surrendering our hopes to Allah SWT as well as the importance of prayer in all matters both worldly and hereafter. Therefore, it is important to convey all the texts and messages contained in the *Diwan Imam Shafi'i* so that it can be used by all walks of life.

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