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LINGUISTIC STRUCTURE IN THE PROPHETIC HAMZIA OF SHAWQI

Dhifaf Abduljalil Abdulwahd

University of Baghdad/ College of Fine Arts

Difaf.a@cofarts.uobaghdad.edu.iq

Abstract

This research entitled (The Linguistic Structure in the Prophetic Hamziyah of Shawqi), deals with the linguistic structure at its different levels: phonetic, morphological, structural and semantic poem of the most important poems in praise of the Prophet, may God bless him and grant him peace, in the modern era, and the research has followed the descriptive analytical approach, and the research came out with some results, including: Shawqi committed to a traditional sea of poetry is the sea of full, the poet took advantage of the inner music to show his idea and emotion, including: Attention to the choice of the singular sound, and attention to the sound within the framework of the pronunciation, and Shawqi was interested in homogeneity between words because of the beautiful musical impact it leaves, and he also paid attention to repetition to confirm his idea. Within the framework of the morphological structure, we found the diversity of Shawqi's use of verb forms, sources and different derivatives with their general connotations and their own connotations in the poem. In the study of structural structure, we found synthetic phenomena such as advancement, delay, and objection with their rhetorical connotations. Within the framework of the semantic structure, five semantic fields emerged, including the field of words of happiness, the field of religious words, and the field of words of the Arab environment.

Keywords: Structure - sounds - morphology - structures – significance.

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Introduction:

SHAWQI was sold as the prince of poets in an era when the likes of Hafez Ibrahim, Al-Baroudi, and Ahmed Muharram

And many of the stallions of Arabic poetry in that era, SHAWQI was able to promote Arabic poetry addressing the topics of his people and nation; It was the first emergence of structuralism in non-linguistic fields; it appeared as a general principle in philosophy, sociology and other sciences, but the real concept of structure was not clear until the emergence of the linguistic structure, which was concerned with the study of language through its four levels: the phonetic level, morphological, grammatical, and semantic, and we will devote this research to the study of the structure of language in the poem Hamziyah Prophet AHMED SHAWQI. The poem has not been addressed by any of the researchers in this regard; its linguistic levels have been examined.

Previous studies:

- AHMED SHAWQI is a study in his fiction works prepared by Aseel Abdel Wahab Youssef Atout, this thesis was submitted - to complete the requirements for obtaining a master's degree in Arabic at the Faculty of Graduate Studies at An-Najah National University in Nablus, Palestine. 2010
- The Book of Alienation and Nostalgia in the Poetry of AHMED SHAWQI: A Descriptive and Analytical Study, by Nidal Elayyan This thesis was submitted to complete the requirements for obtaining a master's degree in Arabic language at the Faculty of Graduate Studies, Faculty of Arts, Islamic University of Gaza, 2015.
- AHMED SHAWQI'S poetry and its impact on the intellectual richness of Hoda- Department of God Mustafa Al-Amin - Yearbook of the Arabic Language - Al-Azhar University - Volume 23 - Issue 6 - Serial Number of Issue 6 September 2019
- Al-Mutanabbi and Shawqi - by Abbas Hassan

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- The unknown Shawqiyat Muhammad Sabri

- Shawqi the poet of the modern era Shawqi Deif

The nature of the research required the behavior of the descriptive analytical statistical approach in the study of the linguistic structure at its various levels, and the research plan came as follows:

The first topic - the phonetic structure of the Prophet's Hamziyah poem, and the inclusion of two points:

The first dealt with external music represented in weight and rhyme, and the second dealt with internal music represented in: the singular sound, and the sound within and below the pronunciation: repetition, alliteration and counterpoint, and interview.

The second section - has studied the morphological structure of the poem and has three titles:

Structures of verbs.

Resource buildings.

Derivative structures.

The third section was devoted to the structural structure, and included three points:

First- Studying the news sentence, and dividing it into simple and complex in terms of form, and into proven, exiled and confirmed in terms of significance. In each section, I observed the different patterns in which the sentences of these two sections come out.

Second: Studying the order sentence. In this section, the most important aspects of demand were limited to Shawqi's poem.

Third: The study of structural phenomena. In this section, I dealt with some phenomena related to the composition such as submission, delay, and objection.

The fourth section was devoted to the semantic structure, in which she dealt with the poetic image. The focus was on simile and its semantic impact, as well as metaphor and its artistic impact, metonymy and its role in building the image.

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I traced the semantic fields in Shawqi's poem, and it turned out to me that they are five fields: the field of religious words, the field of words of happiness, the field of the environment words, the field of noble khalal, and the field of words of the occult.

As for the conclusion, it summarized the most important results reached in the research

The first topic

Acoustic structure

The rhythm in poetry is one of the most important things that distinguishes it from all other arts, and poetry – in the eyes of many – the tongue of the rhymed Arabs, it is as Ibn Qadamah says: "A rhymed weighted saying indicates a meaning."¹ Therefore, poetry is based on four elements: pronunciation (saying), meaning, weight and rhyme. However, there are those who believe that weight is the most important pillar of poetry, as it is "the greatest pillar of poetry and the first of which is its specificity",² as it is the advantage that distinguishes it from other arts of saying.

The first is to combine the two opinions; weight and rhyme are the two main pillars on which music is based; rhyme is nothing but sounds that gather at the end of the parts or verses of the poem, and its repetition is part of poetic music. Like musical interludes, they "the listener expects their frequency, and enjoys such a frequency that knocks on the ears at regular intervals and after a certain number of syllables with a special system called weight."³

There are two manifestations of poetic music:

¹ - Qudamah bin Jaafar: Criticism of poetry investigation d. Muhammad Abd al-Moneim Khafaji, Dar al-Kutub al-Ilmiyya, Beirut, p. 53

² - Al-Qayrawani, Ibn Rashiq, Al-Omda fi Mahasin Al-Sha'ir, its Literature and Criticism, edited by Muhammad Muhyiddin Abdul Hamid, Dar Al-Jeel, 5th Edition (1981), 1/ 134

³ - Anis, Ibrahim, Music of Poetry, Anglo-Egyptian Library, 2nd Edition (1952), p. 244.

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Externality governed by performances alone, limited to weight and rhyme, and internal governed by esoteric sound values broader than weight, rhyme and abstract order."⁴

In this chapter, I dealt with the musical rhythm of the poem, and it came on two points:

- External music.
- and internal music.

First: External music: It is represented in weight and rhyme.

Weight is the sum of the activations that make up the house. The house was the musical unit of the Arabic poem for the most part."⁵

Shawqi's Hamzia came in the style of Bahr al-Kamil, which is one of the strongest seas of poetry, and comes in the form of:

Reactant Reactant Reactant Reactant React

Shawqy opened his poem:

"Guidance was born, so the beings are light and the mouth of time smile and praise"⁶

The presentations of this house coincided with its beating because of the sound correspondence between the ends of the two shutters (Diaa - Thana), and the correspondence between them came from two aspects; The first - the side of the activation of the two halves end with the activation (interactive), and the second - the end of the two shutters with the letter Ruwi (e) preceded by a thousand rump. Ancient poets considered tasri' a feature of the beauty of poetry. And the able poet is the one who can achieve it. Qudamah ibn Ja'far spoke about him in the epithet of rhymes, saying: "That the letter is the series of the director, and that it is intended to render the first shutter section in the first verse of the poem like its

⁴ - Youssef Hossein Bakkar, Building the poem in ancient Arab criticism, Dar Al-Andalus, Beirut, 2nd Edition (1982), p. 193.

⁵ - Fakhoury, Mahmoud Fakhouri, Music of Arabic Poetry, Aleppo University Press, 1996 , pp. 516-166.

⁶ - Shawqy, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p. 41.

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rhyme, the stallions and the glorious ancient and modern poets envisage that. And they hardly change it. Perhaps they became another verse of the poem after the first verse, and that would be from the poet's power and the breadth of his sea."

⁷This is because the chanting has an important role in establishing the phonetic character of the poem by adding a precedent to the rhyme system at the end of the first part of the first verse and then returning it at the end of its second part in order to install it by repeating its hearing and getting used to it and preparing the hearing to wait and receive it arranged at each end of the verse of the rest of the verses, starting from the second house, and the chanting has an important role in the phonetic parallels Which Dr. Salah Fadl says⁸.

It is noted on this poem the large number of implications in its activations, as it is mentioned in three hundred and twenty-seven activations, and there is hardly a verse without it from the verses of the poem.

This sea is mentioned in Shawqi's poem in several forms, as follows:

First: This poem was published:

The patterns of issuance of these verses are as follows:

1) Correct presentations and the first activation is implicit: interactants reactant interactive, so they turn into activators, and from it he says:

"A day that gets lost on time, morning and evening with Muhammad and Wada"⁹

2) Correct presentations and the second activation is implicit: interactants reactant interactive, so they turn into activators, and from it he says:

"And your life appeared, which you divided rightly and was seduced by guidance and modesty"¹⁰

3) Correct presentations implicit and the first activation implicit: interacting interacting interacting, including saying:

⁷ - Jaafar, Qudama bin Jaafar, Criticism of Poetry, edited by Muhammad Abdel Moneim Khafaji, Dar Al-Kutub Al-Ilmiyya, Beirut, (d.t.), p. 86.

⁸ - Fadl, Salah, Styles of Arabic Poetry, Quba Publishing House, Cairo (1998), p. 28.

⁹ - Shawqi, Ahmed, Al-Shawqiyat, Hindawi Foundation for Education and Culture, p. 42.

¹⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p 41

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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"You are the beauty by it and you are the one who is the palm, the mirror and the beauty"¹¹

4) Correct presentations implicit and the second activation implicit: interacting interacting interacting, including saying:

"And if you walk to the count, then if you run, you are the calamity."¹²

5) Correct presentations and the first and second activations are implicit: interactive, interactive, interactive, interactive, and from it he says:

"And the verses and the supernatural Jibril Rawah have lunch"¹³

6) The first and second activations are implicit: interacting, interacting, interacting, and from it he says:

"O one who has morals, what Al-Ula desires, and what the elders love"¹⁴

7) The first and second activations are correct: interacting, interacting, interacting, and from it he says:

"Only honesty in boyhood and honesty was not known by the people of honesty and trustees"¹⁵

8) Correct presentations and the first and second activations are correct: interacting interacting interacting, including saying:

"And if you pardon, he is able and destined not to underestimate your pardon of the ignorant."¹⁶

9) Cut shows and the second activation is implicit: interacting, interacting, interacting, and from it he says:

"Guidance was born, so the beings are light and the mouth of time smile and praise"¹⁷

¹¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p 44

¹² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p 24

¹³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p.24

¹⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p. 42.

¹⁵ - Shawqi, Ahmed, Al-Shawqiyat, Hindawi Foundation for Education and Culture, p. 42.

¹⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, p 42

¹⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

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Second: Disability:

10) Hit a lump and the first activation is implicit: reactant reactant reactant, and from it he says:

"The names of the messengers were organized, for it is a newspaper in the tablet and the name of Muhammad Tughra"¹⁸

11) Multiplication is lump and the second activation is implicit: reactant reactant reactant, and from it he says:

"When you called the people, a wise and deaf person from you answered the call"¹⁹

12) Multiplying an implicit lump and the first activation is implicit: reactant interacting interactive, and from it he says:

"And if he confronts the antelope, then Muhannad or spears are brown"²⁰

13) Multiplication of an implicit lump and the second activation implicit: interacting reactant interactive, from which he says:

"By you God preached the heavens, and you were adorned and humbled by your grip of stupidity"²¹

14) Multiplying a lump and the first and second activations are implicit: reactant reactant interactive, and from it he says:

"The Spirit and the angel around him for religion and the world by buying"²²

15) Multiplying an implicit lump and the first and second interacting interactive: interacting reactants interactive, and from it he says:

"They realized the glory of prophecy and the glory of the Almighty ended in it"²³

¹⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

²⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 45.

²¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

²² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

²³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

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16) Multiplying an implicit segment and the first and second activations are correct: reactant reactant reactant, and from it he says:

"Disjointed, so that their souls do not contain trust, nor do hearts gather serenity"²⁴

This musical modification that we found when Shawqy in his hamza made him sometimes come out in the form of a full sea to another sea that corresponds to what hit the full in this case, for example: In the fifteenth case (hit the lump and the first and second activations are implicit) the activations turned from: (reactant reactive reactant) to (active activator) which is the activations of Bahr Al-Rajz, or to (activated activators) which are the activations of Bahr Al-Saree. This change in activations leads to weight adaptation, and diversification Rhythm.

There is "a note that this poem along its length did not include the phenomenon of rotation in weight between the two halves even once."²⁵

Rhyme is an essential pillar in the construction of the Arabic poem, and it is with weight representing the limit of poetry, and "rhyme is a partner of weight in the competence of poetry, and it is not called poetry until it has weight and rhyme."²⁶

As for the rhyme, it came narrated by the hamza synonymous with a thousand elongated, which is here a few words, the rhyme in the poem, is: (Naa and / 0 / 0) and its title when the frequent performances, and be in the form of a vowel between consonants, and Mardofa to include the letter rump, and is on this agree with the psychological state of the poet, which is overwhelmed with longing and eagerness to praise the Prophet, may God bless him and grant him peace. With the length of this poem, which reached 131 verses, we did not find the poet falls into one of the defects of long poems, i.e. the defect of repetition of rhyme, and this indicates that the Prince of Poets possesses among the elements of his poetic

²⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

²⁵ - Mashara, Hussein The Poetics of Style in the Poem of Ould Al-Huda by Ahmed Shawqy, Al-Qari Journal for Literary, Critical and Linguistic Studies, Volume 5, Issue 3 (2022), p. 90.

²⁶ - Kairouani, Ibn Rashiq, Al-Omda fi Mahasin al-Sha'ir, its literature and criticism, edited by Muhammad Muhyi al-Din, Dar al-Jeel, 5th edition (1985), p. 151

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proceeds a dictionary full of vocabulary and alternatives and the subsequent skills of employment in advance, delay and diversification of grammatical functions.

Second: Inner Music:

If the external music represented in weight and rhyme has performed the rhythmic effect in the poem appropriate with its theme, then there is hidden music that contains a musical tone and timbre that does not appear as a weight of rhyme, but rather we feel it within the text, and the source of this music, either the sound, the word or the sentence, and this is called internal music. He referred to this music by talking about the finest poetry, and he said: "The finest poetry is what: I saw it cohesive in parts, easy to exit, and you know that it has emptied one emptying and casting one casting, for it runs on the tongue as it is painted... Also, the letters of speech and the parts of the house of poetry you see as easy soft, moist and smooth, smooth order, light on the tongue, even as if the whole house is one word, and even as if the whole word is one letter."²⁷ "Subtle music relies on mental and imaginative influences, so there must be some understanding of the meanings of poetry."²⁸

Manifestations of inner music

1- The structure of the singular phonetic: the sound The linguists agreed "on the proof of the occasion between words and meanings".²⁹

What we notice in the Hamzat Shawqi is the dominance of two voices: the first - the lam, which is a wide-explosive gummy letter open open, and because it is a loud voice, it is characterized by a strong movement in listening, which indicates the poet's desire to attract the attention of the listener, and is commensurate with

²⁷ - Al-Jahiz, Abu Othman, Al-Bayan and Al-Tabiyin, edited by: Abd al-Saram Haroun, Dar al-Jeel Beirut, d.t., 1/67

²⁸ - Youssef, Hosni Abdel Jalil, Music of Arabic Poetry, pp. 15-16.

²⁹ - Al-Suyuti, Jalal Al-Din, Al-Mizhar in the Sciences of Language, investigated by Muhammad Abu Al-Fadl Ibrahim and others, Dar Al-Turath, Cairo, 3rd Edition, 1/47.

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Shawqi's eager feelings and his rebellious emotions and feelings. Therefore, the lam is repeated in the introduction with the seven verses twenty-nine times, including the fifth verse:

"And the revelation drips a chain of chain, the tablet and the wonderful pen of narration"³⁰

It is repeated in this house eleven times, and it is commensurate with the height in the house, for the revelation drips from above, as well as the tablet in the upper heaven, and the pen with its height of status.

One of the forms of dominance of the letter lam is also what we find in the eighteenth verse:

"The right is high in which there is a triumphant in the king, not above a brigade"³¹
The lam is repeated nine times, to signify the superiority and dominance of the truth.

The second of these two sounds, is the sound of the thousand, which is repeated in the introduction forty-two times, half of this number as a letter D, and it is no secret that the letters of the tide of the extension commensurate with the passion of Shawqi:

Tanween:

Shawqi used Tanween in his poem sixty-seven times, and Tanween creates in the poem a musical timbre that leads to drawing the attention of the recipient with those tones that contain a song when pronouncing it.

2- Sound in the framework of pronunciation:

Naturalization: "It is the similarity of the two words in pronunciation and their difference in meaning."³² "The musical of Arabic poetry is not limited to the

³⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

³¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

³² - Al-Sakaki, Abu Yaqoub Yusuf bin Muhammad, The Key to Science, investigated by Abdul Hamid Hindawi, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition (2000), p. 539

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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system of syllables in the verses, or the system of rhymes at the end, but also includes that phenomenon that rhetoricians called alliteration. It is the frequency of identical or convergent sounds in different places in one house."³³

Alliteration is mentioned in Hamziyah Shawqi, including:

"The Spirit and the angel around him for religion and the world by buying"³⁴

Homogeneity between (public - angels) and (religion - world)

From it:

"The House of the Prophets, in which only the Hanafis and the Hanafis meet"³⁵

Alliteration between (Al-Hanaif - Al-Hanafa)

"I was created for your house, and it is created for her, for the great ones are the great ones."³⁶

Alliteration between (greats - greats), and alliteration gives speech strength and increases it well and has an impact on rhythm .

Repeatability:

Repetition is a manifestation of stylistics in literary language, but it may improve in some places and ugliness in others, "and repetition has places where it improves and places where it is ugly, so most of what occurs repetition in words without meanings, and it is in meanings without words less, if the pronunciation and meaning are repeated in general, that is a betrayal in particular³⁷." The importance of repetition stems from the fact that repetition "highlights a sensitive point in the phrase and reveals the interest of the speaker in it, and in this sense it has a valuable psychological significance that benefits the literary critic who studies the impact and analyzes the psychology of his writer³⁸." Repetition in the

³³ - Anis, Ibrahim, Semantics, Anglo-Egyptian Library, Cairo, p. 158.

³⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

³⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

³⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

³⁷ - Al-'Umdah by Ibn Rashiq, 2/75-76.

³⁸ - Al-Malaika, Nazik, Issues of Contemporary Poetry, Al-Nahda Library Publications, 3rd Edition (1967), p. 241.

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text shows psychological and emotional connotations, as the poet when he repeats suggests to the reader to pay attention to the importance of repetitions, and thus he emphasizes their artistic value. The forms of repetition in Hamziya Shawqi did not come other than the repetition of the word, whether at the level of the noun or at the level of the verb:

It is the repetition of the name:

"Only honesty in boyhood and honesty was not known by the people of honesty and trustees"³⁹

The word "truthfulness" in the next verse to emphasize the sincerity of the Prophet (peace and blessings of Allah be upon him), who did not leave him before and after Islam, so repeating the word as if it were surrounding him at all times.

It is redundancy:

"If Dina had not arised , she would have risen alone with his immediate light."⁴⁰

"And if you take the covenant or give it, all your covenant is dhimma and fulfillment"⁴¹

"In every soul of your stak there is reverence, and in every soul in your call there is hope"⁴²

And from the repetition of the verb:

"And if you possess the soul, you will do it righteously, even if your hands do not possess will."⁴³

The repetition of the verb may vary from its formulation to the adverb, such as:

"If you are hot, you will reach the extent of goodness and do what you do not do."⁴⁴

³⁹ - Shawky, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁴⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁴¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁴² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

⁴³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁴⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

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Counterpoint and interview:

The interview "to come up with two compatible meanings and compatible meanings and then with what corresponds to them or corresponds to them respectively."⁴⁵ The difference between counterpoint and interview is that "the interview is between opposites. If it exceeds the counterfeiting of two opposites, it is a match."⁴⁶

From the interview photos:

"I was created for your house, and it is created for her , for the great ones are the great ones."⁴⁷

"I did not call people to answer a sane and deaf call from you"⁴⁸

"God is above creation in it alone and the people under its banner are competent"⁴⁹

From Photos of Tabaq:

Positive Application:

"A day that gets lost on time , morning and evening with Muhammad and Wada"⁵⁰

"And if you have mercy, you are a mother or a father, these two in this world are the merciful."⁵¹

"And if you take the covenant or give it, all your covenant is dhimma and fulfillment"⁵²

⁴⁵ - Al-Qazwini, Al-Khatib Muhammad bin Abdul Rahman, Clarification in the Sciences of Rhetoric, investigated by: Ibrahim Shams Al-Din, Muhammad Ali Beydoun Publications, Dar Al-Kutub Al-Ilmiyya Beirut, 1st Edition (2003), p. 317.

⁴⁶ - The Ombudsman, p. 304.

⁴⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

⁴⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

⁴⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

⁵⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁵¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁵² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

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Looting Plate:

"The right is high in which there is a triumphant in the king, not above a brigade"⁵³

"If Dina had not arised, she would have risen alone with his immediate light."⁵⁴

The contrast and the interview contributed to strengthening the meanings that the poet told about, and formed an internal rhythm that had an impact on the same recipient, which makes these meanings seep into himself lightly and easily.

The second topic

Morphological structure

What is meant by the morphological structure of the word: "its weight, its formulation and its form that can be shared by others, which is the number of its arranged letters, its specific movements and its stillness, taking into account the extra and original letters, each in its place, so a man, for example, in the form of a recipe that he shares with him against, which is being on three, the first of which is open and the second is included, and the last letter is not considered its movement and stillness in construction."⁵⁵

Among the structures of verbs in Hamziya Shawqi:

Abstract trio:

and (verb)

Open eye "is located on many meanings are hardly limited to expansion of the lightness of construction and pronunciation, and the word if lightened, frequent use and widened disposal, it is located on what was a visible work. What is meant by the visible is what was transgressive in which the treatment of the one who

⁵³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁵⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁵⁵ - Al-Istrabadi, Al-Radhi, Sharh Al-Shafiya, edited by: Muhammad Nour Al-Hassan and others, Dar Al-Kutub Al-Ilmiyya, Beirut, i (1982), 1/2.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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signs it with the one who signs it, so he sees, and he sees⁵⁶." In Hamziya Shawqi, he has three buildings:

Verb - does, including: (chord - see), (hue - yahwa), (verb - do),

Verb - does, including: (born - born), (came - come), (angry - jealous), (knew - know), (spent - spend), (fever - protect), (built - build), (walked - walked), (hit - hit)

Verb - does, including: (Zaha - Izhu), (Qatar - drip), (Haz - possess), (Create - create), (Seemed - seem), (Ola - Yalo), (Panic - panic), (Extinguish - extinguish), (Speeches - sermons), (Income - enter), (King - own), (Systems - organize).

"Verb"

By fracture, it was "also used in wide meanings and abounded in what was a disease, whether a disease of the body or a disease of the heart, and against it, and it came in colors."⁵⁷ It also comes to indicate "to indicate the size of an organ, if it is taken from the words of the organs of the body placed on three letters, such as: neck, liver and slime. And it comes to something else."⁵⁸ Accordingly, two constructions were received:

Verb - does, including: (organize - organize)

Verb - does: and from it: (mercy - mercy), (anger - anger), (pleased - pleases), (companion - accompany), (security - secure), and some to indicate other meanings, towards: (ride - ride).

It did not come from the triple buildings (verb-do) by joining the eye.

More

I do- do, and it has eleven meanings: "make, attack, light, negate the bad, naming, supplication, exposure, meaning "became the owner of such", merit, existence,

⁵⁶ - Ibn Yaish, Ya'is bin Ali bin Yaish, Sharh al-Mufassal by al-Zamakhshari, presented by Emile Badie Yaqoub, published: Dar al-Kutub al-Ilmiyya, Beirut – Lebanon, 1st edition (1422 AH - 2001 AD), 4/ 434.

⁵⁷ - Detailed explanation 4/435.

⁵⁸ - Ibn Aqeel, Bahaa al-Din Abdullah, Sharh Ibn Aqeel, edited by Muhammad Muhyi al-Din, Dar al-Turath, Cairo, i (1999), vol. 4/262.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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and access.⁵⁹ It is merit (attained-achieved), (realized-realized), and from making (bend-bend), (give-give).

Verb - does and has "eight meanings: one to be for transport, the second to multiply, the third to make an adjective, the fourth to name, the fifth to pray for the thing or on it, the sixth to do on the thing, the seventh to remove, and the eighth to be intended to throw it so."⁶⁰ From these meanings came the meaning of the transfer becomes the subject effect, and from it: (human beings - preach), (short - shorten), (agitate - irritate).

Actor - activate, and it is for obedience and from it: (Dawi-healing)

Fabricate - fabricate, and it has six meanings, one of which is compliance, the second to be in the sense of "interaction", the third to be in the sense of taking, the fourth to act and diligence, the fifth to be in the sense of "do, and the sixth kidnapping: and most of these formulas came on the compliant, including: (prosper - thrive), (met - meet), (ended - ends), (shake - shake), (build - betni).

It does- it is done and it has eight meanings, one of which is to be obedient, the second is to be careful to add, the third is to take part by part, the fourth is imbalance, the fifth is expectation, the sixth is demand, the seventh is multiplication, and the eighth is Turkish."⁶¹ Among the meanings of obedience and the following verbs are mentioned: (cheering - cheering), (adoring - adoring), (progress - progressing), (bursting - exploding).

Interactive- reacts and has three meanings: "One is to be for the two onwards, and the second is rum. The third is delusion."⁶² The other two verbs (sequential-sequential), (wondered-wondered).

⁵⁹ - Ibn Asfour, Ali bin Mu'min bin Muhammad, Al-Hadrami Al-Ishbili Al-Mumti' Al-Kabir fi Al-Tasarf, Librairie du Liban Publishing, 1st Edition (1996), p. 127.

⁶⁰ - Al-Mumti' fi al-Tasrif, p. 129.

⁶¹ - The Enjoyable, pp. 126-127.

⁶² - Enjoyable, p. 125.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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Activate-do, which is "to order".⁶³ Accordingly, it came: (Istiqā - Istiqī), (Istiqā - Istiq), (Istiqā - Istiqāa).

Verb - Do Abu Hayyan al-Andalusi mentioned some of the meanings of verb, and that in saying: "It may be formulated from the name of a quadrilateral to work with its name towards Qarms: digging the Qurmo p* and simulating: the scorpion of the thing, Luah like a scorpion. Or to make it into something: the safflower of the garment. Or because he was injured: he was hindered or injured: he was limped, he was injured. Or show it: I hardened the tree, I took out its honey. And to shorten the story of Basmal."⁶⁴ And on the meaning of simulating turbulent motion and reaction (earthquake - earthquake).

Source:

The infinitive defines it as "the name of the event running on the verb".⁶⁵

The sources are of two types: audio, abstract trio, which is "many different amounts to what Sibawayh mentioned them to thirty-two buildings"⁶⁶, are most of what is mentioned in the poem, including: guidance - glory - right - light - righteousness - knowledge - Shura - courage - intercession - ignorance - satisfaction - compassion - generosity.

And the second type - standard sources, which are few in this poem, including: greeting - exaltation - hypocrisy - creation - smile - dream - supplication - mockery.

Meme source: He has three words: Mardah - Mahaba - logic.

The name of the time: It indicates the time and two words are mentioned for it (anger - blow).

Body name: It denotes the occurrence body and has a single word (shake).

⁶³ - Al-Mumtī', p. 132.

⁶⁴ - Al-Andalusi, Abu Hayyan, Resorption of beating from Lisan Al-Arab, edited by Rajab Othman Muhammad, Al-Khanji Library Publishing, Cairo, 1st Edition(1998), p. 180

⁶⁵ - Sharh al-Kafīyya, 4/399.

⁶⁶ - Detailed explanation 4/46.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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Derivatives:

The name of the actor : comes to indicate renewal, and most of the derivatives received, and it came in his two forms:

Trio: Beings - High - Oppressors - Capable - Baghi - Poet - Magician - Hadi - Swimmers - Inattentive - Ignorant - Naqaat.

Non-tripartite: Orbital - Miracles - Sequential - Restaurant – Disjointed

Object Name:

From the triple: no response to the weight of an uncreated effect

Ward from the non-trio: Muhammad - messengers - Muzaffar - estimated - anthropomorphic - Muhannad - Mujtala - medics -

Exaggeration formulas: indicate the event with abundance and exaggeration, including: Badi - Lighta - Wadia - Envious - Karim

The names of time and place

Deadline - Appointment

The third topic

Structural structure

The structural aspect represents an important input to understanding the poetic text, because its study shows us the grammatical relationships that appear at the surface level, and are transformed from a deep structure, and this structural aspect depends to a large extent on the sentence and its components, as it is the basis from which it is formed.

As for the types of sentence in Hamziya Shawqi, they are as follows:

Actual sentence:

The simple verb sentence installed came in the following patterns

Verb + actor / actor deputy, this pattern only benefits the attribution of the action to the subject with renewal

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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Eve has achieved - appeared Mahyak - extinguished melted and the water - born guidance - organized Asami - panicked thrones of the oppressors - Vzazlt - mentioned his name.

Verb + complement + actor / deputy actor, this pattern, including its addition to the basic structure, received an additional meaning is allocation and confirmation, which we find in: Adam possessed them for you - and the pride ended up with you - and their crowns echoes - prescribed to him until you came medicine

verb + subject / vice actor + complement

Christ praised him - I was created for your home

verb + subject + object

Realize the glory of prophecy - and if you take the covenant or give it

Verb + object + subject, the introduction here stated the meaning of customization, and accordingly: She took the strength of her affairs things - agitated her raging masters - secured the snap of his horses in pieces.

Verb + hidden subject + complement + object, the presence of the complement indicates an additional meaning by description or specification, including:

They reached the range of good - supported the war peace.

Verb + verb + object + subject, conflict between the two verbs leads to arouse the attention of the reader or listener, he thinks to who assigned the act, and in this form it is stated: troy and water the righteous their reward

Complement + verb + subject + object with it, the presence of the complement adds meaning, and issued speech confirms this meaning, and accordingly: God preached heaven.

Verb + Verb + Disputed Subject

And the Virgin rejoiced and shook- says and organizes poets.

Passive verb + complement + passive verb + disputed subject vice

He seduces them and burns the generous

Passive verb + complement + vice subject + complement

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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"Victory in its darkness is revealed to you successively manifested by darkness"⁶⁷

Complement + passive verb + active vice

And with his intention you push the bad people

Complement + passive verb + hidden subject vice for science + second object + complement

"In the cradle, the living is watered with his hope, and with his intention the misfortune is induced"⁶⁸

The simple verb sentence negated came in the following patterns:

Negation of why / not + verb + subject / vice subject, the use of (not) in negation to divert its meaning to proceed, "which is the doctrine of the cooler and the most latecomers".⁶⁹ It is as if he had thus proved in the negative, and accordingly he replied: The Slavs did not perish - the Muhannad did not die without him

As for the negation with (no), it has the meaning of continuity in negation, and accordingly it is stated: Do not receive the sun and Gemini

Negation of no / did + verb + complement + actor, and he must say: not surpassed by a brigade - did not receive in the Romans of jurists

Negation of why + verb + hidden subject + object of it, and he must say: You did not have a religion

Negation no + verb + exception tool + subject + complement, and he must say: only the Hanafis meet him

Negation of why + verb + object + subject, and he must say: did not weigh compassion and generosity - did not overwhelm them luxury

Negation of what + verb + exception tool + object + subject, and what negation enters the verb sentence if

⁶⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

⁶⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

⁶⁹ - Al-Muradi, Abu al-Qasim, The proximate genie in the letters of meanings, edited by Fakhr al-Din Qabawa and Muhammad Nadim Fadhil, Dar al-Kutub al-Ilmiyya, Beirut, edition (9-199), p. 266.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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I entered the past tense and kept it on the way, and if you entered the present tense, its tense concluded for the case for most grammarians. Ibn Malik disagreed with this, as he believed that "it may save the present tense into the future."⁷⁰ The combination of negation with its past assertion with the exception confirmed the meaning of the absence of choosing any religion other than Islam, this is in the words of Shawqy:

"If a person chooses a religion, he will only choose your religion for the poor"⁷¹

Complement + negation of why + verb + subject, and he must say:

"Only honesty in boyhood and honesty was not known by the people of honesty and trustees"⁷²

Simple nominal sentence installed:

They are presented in the following patterns:

The predicate + the predicate, and this pattern does not give an additional meaning other than the establishment of the ratio of judgment to the predicate, and therefore these sentences are mentioned: The beings are light - and the mouth of time smiles and praise - and religion is easy and the caliphate is pledge of allegiance

The predicate + the predicate, and this pattern in which the semi-sentence news is presented to the beginner, and this submission is resorted to by the creator of the literary text to achieve artistic goals, including customization, including: the platforms have a shake - hearts cry - and from the minds scales and executioners - and from poisons purified medicine

⁷⁰ - The Proximal Genie, p. 229.

⁷¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

⁷² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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The predicate + the predicate + complementary, and this pattern and each pattern includes a complement that comes to increase the meaning commensurate with the increase in the composition of the complement, this meaning is either customization, description or confirmation, and it is stated on this pattern:

"And the garden of Al-Furqan laughing usury Baltarjuman Baltarjuman Shaza singing"⁷³

The predicate + complementary + the predicate, which is like its predecessor in adding meanings, and it is added to what the presentation of the news brings of confirmation and specification, and the same in the poem: for religion and the world by buying

The predicate + complementary + the predicate, and accordingly it is stated: War is against you have a law - and righteousness is a dhimma - everyone is in the right to life alike

Predicate + Complement + Predicate + Complement and it is stated: The name of the majesty in Badi' letters A there

Simple negated nominal sentence:

There is no market in it or princes, not here to negate unity, and the first to be negating the entire sex to suit the meaning, but Shawqi resorted to negating loneliness because of weight. And like him: what has intercessors

Compound Verb Sentence:

A compound sentence is not satisfied with one attribution, but needs one or more other attributions. It is the sentence of the news within the framework of the major sentence, the sentence of the case, the sentence of the participle, the sentence of

⁷³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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the answer to the condition, and others. Among the patterns of the compound sentence in Hamziya Shawqi:

Verb + Subject + Adverb

"The names of the messengers were organized, for it is a newspaper in the tablet and the name of Muhammad Tughra"⁷⁴

"I was created for your house, and it is created for her, for the great ones are the great ones."⁷⁵

"I copied the Torah while it was light, and it backtracked the Gospel, which is intelligence"⁷⁶

Verb + Subject + Object + Adverb

"Blow up the building of shirk, for it is ruin, and eradicate idols, for they are in vain."⁷⁷

Verb + Subject + Object + Adjective sentence

"They struck misguidance as a blow that went away , for ignorance and misguidance are exempt."⁷⁸

verb + complement + subject + participle sentence

Azra with the logic of his people and their statement and a revelation that falls short without the rhetoricians"⁷⁹

verb + subject + complement + object + adjective sentence

"If Dina had not arisen alone, she would have risen alone, and a religion would have risen alone with his immediate light."⁸⁰

⁷⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

⁷⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

⁷⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

⁷⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 45.

⁷⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 45.

⁷⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

⁸⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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Verb + object + complement + subject + adjective sentence

"Your adultery in the great creation is a merit that tempts them and loves the generous"⁸¹

Compound nominal sentence

Predicate + Predicate Verb sentence

And the throne flourishes and the barn flourishes - and the revelation drips smoothly - the best of fatherhood was won by Adam - they realized the glory of prophecy - and the satisfaction of many dream and hypocrisy

Predicate + Predicate Nominal sentence

And orphans provide for some of it and intelligence - these two in this world are the merciful - the truth in it is the basis - the socialists you are their imam

Predicate + Predicate + Nominal/Verb Sentence Adjective

You are a mother or a father, these two in this world are the merciful - a religion that praises a verse in a verse - a fact advocated by Socrates - the reformers fingers gathered hands

Predicate + Complement + Predicate + Adjective Sentence

"I have in your praise, O Messenger of brides, who are faithful to you and their hardship is clear"⁸²

Conditional sentence:

The sentence of the condition of the compound sentences, as it is originally two sentences linked by a tool Vsarta as one sentence, has filled Shawqi's poem conditional sentences, and counted them twenty-six sentences in which there are many tools of the condition, but what received the largest share of them tool if which benefits the investigation and confirmation, has continued from the house thirty to the house forty-third without interruption;

⁸¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁸² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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Conditional methods meet their three elements (the name of the condition, its sentence and its answer) within the limits of one house or more, but the skill of the poet appears in employing the rest of the house space with various expressive tools such as kindness

The description and others are far from simply filling a vacant space to deepening or expanding the meaning, and therefore the clauses of the condition came in the following patterns:

If + Verb Sentence + Verb Sentence + Conjunctions

"If you are hot, you will reach the extent of goodness and do what you do not do."⁸³

"And if you are satisfied, that is in his sickness, and the satisfaction of many dreams and hypocrisy"⁸⁴

If + actual sentence + nominal sentence + adjective, and the advent of the nominal sentence in the answer to the condition to confirm the proof of the event, and accordingly it is stated:

"And if you have mercy, you are a mother or a father, these two in this world are the merciful."⁸⁵

"If you are angry, it is anger in the truth, not hatred or hatred."⁸⁶

The second tool of the condition (if) is that the answer abstains from the condition, and therefore it is stated:

Lu + Verb Sentence + Verb Sentence + Adjective Clause

"If Dina had not arisen alone, she would have risen alone, and a religion would have risen alone with his immediate light."⁸⁷

⁸³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁸⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁸⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁸⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁸⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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If+ Nominal Clause+ Verb

"If a person chooses a religion, he will only choose your religion for the poor"⁸⁸

The third tool (Lola) states that the answer is abstained due to the existence of the condition, and accordingly it is stated:

"The socialists, you are their imam, if it were not for the claims of the people and the excessive"⁸⁹

The fourth tool (either) is useful for detail and emphasis, and accordingly it is stated:

"As for beauty, you are the sun of its sky, and the navigation of the friend from you is Ayaa"⁹⁰

"As for your speech in the minds, it is legislated, and science and wisdom are the water ghoulis."⁹¹

The fifth tool (in) that is useful for minimizing or doubting afterwards, and accordingly it is stated:

"War is the honor of the peoples, and if they prostitute, glory is what they claim is innocent."⁹²

The sixth tool (whenever), which is an adverb that benefits repetition, but carries the condition implicitly and accordingly states:

"The unseen is blurred from the worlds, whenever you fold the sky of your imitation sky"⁹³

Order wholesale:

They are the sentences in which something is requested to happen, and semanticists have limited them to five types: command, prohibition, interrogative, call, and wish.

⁸⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

⁸⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

⁹⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁹¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

⁹² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 45.

⁹³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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I did not find in this poem any kind of request other than the call, which is the most, and the interrogative, on the following:

The call: Originally it is the request for the turnout of the caller, but the purposes of the call are multiple, and what is in this poem is a call with the tool O that is used to call the near and far, and the poet used it to monologue the Prophet, may God bless him and grant him peace, including:

"O best of those who came to existence as a greeting from those sent to guidance to you who came"⁹⁴

"O one who has morals, what Al-Ula desires, and what the elders love"⁹⁵

Interrogative: Asking for understanding or requesting that the image of the thing occur in the mind, and the interrogative may deviate from the original meaning to other meanings that are understood from the context of speech, including: "denial, rebuke, negation, exhortation, reporting, derogation, suspense, wishful thinking, and so on."⁹⁶ From the interrogative in the poem:

"The right in it is the basis and how not and God Almighty the builder"⁹⁷

"Such a thing I tasted in this world folded and split from the creation of a robe against you"⁹⁸

Here, the poet's wonder appears, in the first sentence, he marvels at how the truth is not the basis, as well as the condition of the Prophet who endured for his message. And also: what poets say and organize wonder or denial of what poets may be able to organize after they have seen what incapacitates them.

As for saying:

"Was there anyone around Muhammad of his people except one boy and one woman?"⁹⁹

⁹⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

⁹⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁹⁶ - Al-Jarem, Ali, and Mustafa Amin, The Clear Rhetoric, Dar Al-Fikr Beirut, 1st Edition (2005), p. 166.

⁹⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

⁹⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

⁹⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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It carries the meaning of negation, the denial that there is anyone around the Messenger of Allah other than what he mentioned.

Synthetic phenomena:

1- Submission and delay:

About submission and delay says Jurjani: is "the door of many benefits and many beauties and wide behavior, far from the end is still missing you from Badia, and leads you to nice and still see poetry that appeals to you hear, and soothes you have its location and then look and find a reason that Raqk, and kindness to you that presented something in it and turned the word from place to place."¹⁰⁰ Submission and delay is one of the reasons for beauty and enjoyment of speech, and among the forms of presentation in the poem:

Presenting the news to the beginner:

"The Spirit and the angel around him for religion and the world by buying"¹⁰¹

"And if I preach, the pulpits have a shake that shows dew and hearts cry"¹⁰²

Presenting the news of the scribe to the scribe and his name:

"They envied and said poet or magician, and from envious people there will be mockery"¹⁰³

Introducing the neighbor and the sewer on the news of the scribe on the scribe and his name:

"The soldiers of God had a hardship in their impact on the worlds prosperity"¹⁰⁴

¹⁰⁰ - Al-Jurjani, Abdul Qaher, Evidence of Miracles, corrected by Sheikh Muhammad Abdo and Sheikh Muhammad Mahmoud Al-Turkzi Al-Shanqeeti, Dar Al-Kutub Al-Ilmiyya, Beirut, dt . P83.

¹⁰¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁰² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁰³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁰⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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"Was there anyone around Muhammad of his people except one boy and one woman?"¹⁰⁵

Introducing the neighbor and the sewer to the news.

"The name of the majesty in Badi' letters A there and the name of Taha Al-Baa"¹⁰⁶

"The right in it is the basis and how not and God Almighty the builder"¹⁰⁷

Introducing the neighbor and the sewer to the perpetrator:

"They realized the glory of prophecy and the glory of the Almighty ended in it"¹⁰⁸

"By you God preached the heavens, and you were adorned and humbled by your grip of stupidity"¹⁰⁹

Introducing the neighbor and the sewer over the action and the subject.

"O best of those who came to existence as a greeting from those sent to guidance to you who came"¹¹⁰

Introducing the neighbor and the sewer to the action, subject and effect.

"In the cradle, the living is watered with his hope, and with his intention the misfortune is induced"¹¹¹

"Only honesty in boyhood and honesty was not known by the people of honesty and trustees"¹¹²

Introducing the neighbor and the sewer on the object:

"God prepared from the fold of His Holy Heaven a descent for yourself that Alaa did not reward"¹¹³

¹⁰⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

¹⁰⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁰⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁰⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁰⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹¹⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹¹¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹¹² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹¹³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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"Such a thing I tasted in this world folded and split from the creation of a robe against you"¹¹⁴

Introducing the neighbor and the sewer to the object and the subject:

"I did not call people to answer a sane and deaf call from you"¹¹⁵

"They have two purified Sammut, both light, Rihaniyya, and splendor."¹¹⁶

Introducing the neighbor and the sewer to the news:

"And if you have mercy, you are a mother or a father , these two in this world are the merciful."¹¹⁷

Introducing the neighbor and the sewer on the spot:

"And extend your dream to the fools orbitally until it narrows with your foolish offer"¹¹⁸

"Victory in its darkness is revealed to you successively manifested by darkness"¹¹⁹

2. Introducing the effect on the subject:

"I did not call people to answer a sane and deaf call from you"¹²⁰

Presenting the envelope on the news:

"And righteousness is for you a dhimma and an obligation, not a grateful favor and a duty"¹²¹

Presenting the envelope, neighbor and sewer on the object:

"After you, you have ordained for the servants a government in which there is no market or princes."¹²²

The introduction in these sentences comes for specification and emphasis.

¹¹⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

¹¹⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

¹¹⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

¹¹⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹¹⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹¹⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

¹²⁰ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

¹²¹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

¹²² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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2- Deletion

The Arab tends in his talk to brevity and brevity, falls from the speech if it is in the mentioned enough to understand what is meant, said him Jurjani: "It is the door of the accurate path of the nice socket strange matter similar to magic;¹²³

Delete the beginner:

"And if you walk to the count, then if you run, you are the calamity."¹²⁴

"The socialists, you are their imam, if it were not for the claims of the people and the excessive"¹²⁵

Delete the object:

Eve has scored

"I did not call people to answer a sane and deaf call from you"¹²⁶

Verb and subject omitted:

"And if you pardon, he is able and destined not to underestimate your pardon of the ignorant."¹²⁷

Delete complements

And if you pardon - if you have mercy - and if you get angry - and if you accept
Deletion comes to arouse attention and generality.

¹²³ - Evidence of Miracles, p. 150.

¹²⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹²⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

¹²⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 44.

¹²⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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3- Interceptive sentences

The objection phrase ¹²⁸ adds to the speech a new meaning, from these meanings: Tanzih, supplication, exhortation, contempt, confirmation, reporting, etc., and there was no objection in Hamzia Shawqi other than the following verse: They wonder – and you are the purest temple – by the Spirit or by the Isra Temple¹²⁹

Fourth topic

Semantic structure:

The Arabs were interested early in research in semantics, and this had an impact on the movement of authorship with them, here is Al-Khalil bin Ahmed seeks to produce the first semantic book is the dictionary of the eye and the movement of authorship in the meaning and significance of the Arabs followed, we found general dictionaries or objective dictionaries come to light successively, but the semantic research in its modern sense did not appear until the beginning of the twentieth century in the book "The Meaning of Meaning" by Ogden and Richards, and this is the actual beginning of semantic research in the modern era, and systematic in this part of the research is to trace the significance in its synthetic framework,

Through the artistic construction of the literary image, as well as its tracing in its lexical framework, and its relationship to the semantic fields within the poem.

Poetic image:

The artistic image is an important part of the emotional experience of the creator, who formulates it into a linguistic fabric with a structure of harmonious relationships that are interconnected parts that carry colors of photography that attract and influence the recipient. Therefore, the ancients considered the poetic

¹²⁸ - Ibn al-Atheer, Abdullah, The Walking Proverb, edited by Sheikh Kamel Muhammad Oweidah, Dar al-Kutub al-Ilmiyya, Beirut, i (1998), 2/183

¹²⁹ - Shawqy, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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image as part of poetry that only does it, says Al-Jahiz, "poetry is an industry and a kind of weaving and a genus of photography."¹³⁰ The poetic image is due to two important origins: "imagination and musical phrase, while imagination is one of its elements of analogy, metaphor, metonymy, counterpoint and good reasoning."¹³¹

What is noticeable in the poem is the focus on three types of images, namely: simile, metaphor, and metonymy.

Simile:

It is "a comparative relationship between two parties, for their union or participation in a characteristic or situation, or a set of qualities and conditions."¹³²

Eloquent analogy: likeness + likeness

"Guidance was born, so the beings are light and the mouth of time smile and praise"¹³³

"And upon him from the light of prophecy is luster and from Hebron and his gift is Sima"¹³⁴

Analogy of prophecy with light

"And if you have mercy, you are a mother or a father, these two in this world are the merciful."¹³⁵

An analogy of the Messenger in his mercy to the mother and father

¹³⁰ - Al-Jahiz, Al-Haywan, edited by Abd al-Salam Haroun, Arab-Islamic Scientific Academy, Beirut, 2nd Edition (1965), 3/133.

¹³¹ - Al-Shayeb, Ahmed, The Origins of Literary Criticism, Al-Nahda Al-Masrya Library, Cairo, 10th Edition (1999), p. 249.

¹³² - Asfour, Jaber The Artistic Image in the Critical and Rhetorical Heritage of the Arabs, Beirut, 3rd Edition (1992), p. 172

¹³³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹³⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41

¹³⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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Analogy:

"And the opinion did not shine Muhannad without him like a sword did not hit the opinions"¹³⁶

"And if you judge, there is no doubt, as if the adversaries came from heaven to judge"¹³⁷

Implicit analogy:

From it:

"War is against you law, and poisons are medicines"¹³⁸

Borrowing:

It is "the transfer of a phrase from the place of its use in the origin of the language to another purpose".¹³⁹ Ibn Rashiq shows its importance, saying: "Metaphor is the best metaphor, and the first doors of Budaiya, not in the ornaments of poetry, are more impressed by them, and it is one of the virtues of speech if it falls in its position and descends its position"¹⁴⁰. "Metaphor is "a linguistic relationship based on comparison, like analogy, but it is distinguished from it by the fact that it depends on substitution or transition between the fixed semantics of different words."¹⁴¹

The rhetoricians divided metaphor according to the metaphor into two parts: the mechanical metaphor and the declarative metaphor:

Mechanical metaphor:

Shawqi relied on the metaphor a lot, so there is hardly a house without it, and this is due to the subject of the poem in praise based on photography, including :

¹³⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹³⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹³⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

¹³⁹ - Al-Askari, Abu Hilal, Al-Sinaatain, p. 205

¹⁴⁰ - The Mayor, p. 268.

¹⁴¹ - Technical image p. 201.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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The birth of guidance - the beings are light and the mouth of time smile and praise¹⁴²

Here is a metaphor that diagnoses time, as he smiles from his mouth in joy at the arrival of Muhammad, may God bless him and grant him peace.

From it:

And the garden of Al-Furqan laughing usury with the translator with the translator - a singing scent¹⁴³

Here is also a diagnosis of the garden, as it laughs with joy at the arrival of Muhammad, may God bless him and grant him peace.

From it:

A day that gets lost on time, morning and evening with Mohammed Wadaa¹⁴⁴

Here is a diagnosis of the day with a person who is proud of the arrival of Muhammad, may God bless him and grant him peace.

From it:

In the cradle, the living is watered with his hope, and with his intention you will push the misfortune¹⁴⁵

In this house there are two metaphors, a depiction of soup with a drink, and a depiction of abuse with something that pays, and in this anthropomorphism.

Declarative metaphor:

It is the one in which the likeness is absent and the likeness is declared, and the belongings of the suspect are sufficient, and it is mentioned in such as:

The birth of guidance - the beings are light and the mouth of time smile and praise
Photography of the Messenger - may God bless him and grant him peace - with guidance

From it:

¹⁴² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁴³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁴⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁴⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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"They envied and said poet or magician, and from envious people there will be mockery"¹⁴⁶

Depiction of the Prophet - may God bless him and grant him peace - by poet and magician

From it:

"Sheikh Al-Fawares know his place if her masters agitate agitated"¹⁴⁷

Photography of the knights in the lions to show their strength and arrows

From it:

" I have in your praise Oh messenger of brides who are Yemeni in you and their hardship is clear"¹⁴⁸

Depictions of his words and expressions decorated with puppets. From it:

In his sea for those who swim in it on the literature of life and its science anchoring¹⁴⁹

Pictures of meditators and researchers in the Qur'an with swimmers.

Metonymy:

He called it the reference, which is: "that the little word is referred to many meanings by nodding to it and a glimpse indicating it",¹⁵⁰ or it is: "If the speaker wants to prove a meaning, he does not remind him of the word assigned to him in the language, but comes to a meaning that is the next and rump in existence, so he nods it to him, and makes it a guide to it."¹⁵¹

Among the images of metonymy in the poem:

A metaphor for an adjective, which is the most, including:

¹⁴⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁴⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46

¹⁴⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 46.

¹⁴⁹ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

¹⁵⁰ - The Two Industries, p. 273.

¹⁵¹ - Evidence of Miracles, p. 52.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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The name of the majesty in Badi has a thousand letters there and the name Taha Albaa¹⁵²

A metaphor for the greatness and status of the Prophet (peace and blessings of Allaah be upon him).

These include:

God bless you, the sky has been decorated and humbled holding you the dust¹⁵³

A metaphor for joy and love with the arrival of the Prophet - may God's prayers and peace be upon him

And if you protect the water, it is not supplied, even if the Caesars and kings are thirsty¹⁵⁴

A metaphor for strength and immunity

A metaphor for a described, including:

The thrones of the oppressors panicked and shook and echoes rose on their crowns¹⁵⁵

A metaphor for rum

"A religion praises a verse in a verse for its daughters surahs and performances"¹⁵⁶

A metaphor for the Qur'an

"Victory in its darkness is revealed to you successively manifested by darkness"¹⁵⁷

A metaphor for the Qur'an

"And he walked on the face of time with its light, the soothsayers of the Nile Valley and the nobles"¹⁵⁸

A metaphor for the ancient Egyptians

The euphemism for the lowest percentage:

¹⁵² - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁵³ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁵⁴ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁵⁵ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 41.

¹⁵⁶ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

¹⁵⁷ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 43.

¹⁵⁸ - Shawqi, Ahmed, Shawqiyat, Hindawi Foundation for Education and Culture, 42.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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"And if you accompany me, he sees loyalty embodied in your cold companions and mixtures"¹⁵⁹

A metaphor for a ratio in his saying: The companions saw fulfillment in your response, is a metaphor for the percentage of loyalty to the Messenger (peace and blessings of Allaah be upon him).

Semantic fields:

It is "a group of words whose semantics are related, and are usually placed under a general term that is combined, for example, the words of colors in the Arabic language, as they fall under the general term (color) and include words such as: red, blue, yellow, green, white."¹⁶⁰ That is, it is a set of vocabulary with a relationship in a subject. We can distinguish a set of semantic fields in Shawqi's poem:

The first field - and spread in the introduction to the poem: the field of words of happiness and pleasure, which is suitable for the opening of the poem Shawqi, who was overwhelmed with happiness in his praise of the Prophet, may God bless him and grant him peace, and flooded the whole universe with happiness with the birth of guidance and its words:

Born - guidance - Dīa - smile - praise - buy - flourish - thrive - laughing - aroma - singing - greeting - human beings - decorated - humbled - grab - cheered - shaken - lost - light - praise - brides - received.

The second field - and took a place in the introduction and middle of the poem: the field of the heavenly unseen world, which is commensurate with happiness in the first field, as if this happiness is a grant from a metaphysical force, and its words:

¹⁵⁹ - Shawqi, Ahmed, Shawqiyyat, Hindawi Foundation for Education and Culture, 42.

¹⁶⁰ - Omar, Ahmed Mukhtar, Semantics, World of Books, Cairo, 7th Edition (2009), p. 79.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

ISSN 2760-4926 (Online) Volume 2, Issue 5, May 2026



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The Soul - the Fill - the Angels - The Throne - The Ultimate - The Sidra - The Tablet - The Revelation - The Pen - Gabriel - His Majesty - The Unseen - God - Worlds - Sadah - The Soul - The Faithful - The Resurrection - The Basin.

The third field - covered the center of the poem, it is the main theme: the field of the holy khalal:

Your life - modesty - Sima - virtue - intelligence - honesty - honesty - ethics - Zantic - beauty - sun - Hassan - generosity - Skhot - generosity - generosity - pardon - able - estimated - pardon - mercy - merciful - satisfied - his patients - satisfaction - dream - spent - no suspicion - paid - loyalty - dhimma - prevention - your dream - fair - my legs - restaurant - compassion - generosity.

The fourth field - a field that fits with the noble defects that represent the nature of the Arab environment: the field of the Arab environment

Hijaz - Okaz - Hira - rhetoric - poet - magician - Sinai - eloquence - springs - construction - Sulafa - Salva - regret - Haraer - Imaa - market - princes - brigade - horses - Fawares - Asadha - Haija - antelope - Muhannad - spears - bow - sword - prisoners - wounded - snabak - tribes - League - battalion - idols - says - organizes - Fella

The fifth field - spread throughout the poem, to suit it with the praise of the Prophet of the Islamic religion: the field of religious words, and its words:

Religion - guidance - messengers - messengers - majesty - Taha - prophets - Adam - Eve - prophecy - Christ - Virgin - earthquake - fire - Ghadh - verse - religion - hypocrisy - heaven - judiciary - Caesars - Mustajir - remembrance - verse - miracles

- statement - Torah Gospel - Surat - truth - Furqan - Jerusalem - Seine - Surat - Raa - bored - caliphate - Shura - law - mila - Isra - for the worlds - misguidance - ignorance - intercession - jurists - Jinan - Aden.

Conclusion and conclusions:

Through this quick tracing of the linguistic structure of Shawky's prophetic hamzah, Shawqi's ability to formulate his ideas and weave them into a rich

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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linguistic template, reflecting the breadth of his lexicon and his ability to reveal the essences of the soul and what is related to it. Whoever reads the poem for the first time draws him and makes him live with him in happiness by praising the Prophet (peace and blessings of Allah be upon him), and this is evidence of the poet's emotional artistic honesty.

I came out of the research with some results:

At the level of acoustic structure:

– Shawqi followed the habit of the ancient Arab poet and chose the full sea of the poem, because of what it contains

From the large number of passages, help him to discharge his emotional and intellectual charge.

– The poet maintained the *tasri'* at the beginning of his poem to show his prowess as a great poet.

– We found a few *skis* in the activation of the sea "interactive: in this poem, and this crawler moved away from the defects of activations, and fit the place of praise for the Messenger of Allah peace be upon him.

– There are many styles of performances and multiplications in the poem.

– Shawqi's poem is devoid of rhyme defects, such as the *itaa* that accompanies long poems, and this is evidence of his ingenuity.

At the level of morphological structure:

The poet's employment of morphological formulations – in all its variations – was in some variation, as he employed it in a way that served the subject of the text based on praise and description. The poem was dominated by the actual element of the abstract trio, the abstract triangular was predominantly predominant, and the derivatives predominantly the name of the subject and the name of the object.

Eureka Journal of Language, Culture & Social Change (EJLCSC)

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At the level of the compositional structure:

- There are many patterns of the actual and nominal sentences in their different forms (exiled - proven - simple - compound).
- The poet employed the conditional sentence well that served the theme of his poem and his emotion.
- Shawqy used two types of order sentences: call and interrogative.
- Shawqy employed some synthetic phenomena to show his idea, including: submission, delay, deletion, and objection.

- At the semantic structure level:

- The poet employed the poetic image in his poem, and analogy and metaphor had the largest share of it.
- Shawqy emerged in this poem some semantic fields that suited his theme, including:

The field of words of happiness with the coming of guidance.

The field of the heavenly unseen world.

The field of the precious khalal.

The field of the Arab environment.

The field of religious words.

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