

## Discourse Analysis of Popular lyrics of Ibn Makhluf

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لخضر بن خلوف ولي صالح وشاعر بارع أفنى كتاباته في التذلل لله عز وجل وفي مدح خير الأنام محمد عليه الصلاة والسلام. تتسم أبياته بالعفوية والبساطة ولكن في الآن ذاته تتصف بالمعنى العميق والمغزى البعيد. والكتابة عنه وعن أشعاره باللغة الإنجليزية ما هي إلا محاولة للتعريف بهذا العلامة الجليل للقراء غير العرب من أجل التبصر والتمعن في قوة الكلمة الموزونة والمنسقة في قالب شعري أجمل ما فيه هو كتابته باللهجة المتداولة عند العامة

Actually the word 'discourse' that derives from the Latin word 'discursus' stands for 'conversation, speech' and poets usually are speakers of mankind. There is a fact agreed upon as regards discourse analysis of poems that are popular and spontaneously written in dialect that most of the populace understands. A poem in its simplest definitions is a written text which can be approached from a variety of disciplinary viewpoints. These types of texts are of great importance for readers; not only are they vehicles of knowledge but also they contribute to represent that social level or category or class who are proud of a heritage of wisdom and culture derived from the past by previous generations. The representative voice of this heritage in the scope of this article is the Algerian Sufi and mystic scholar Lakhdar Ibn Makhluf who devoted his life for the service of Allah and his Messenger through producing religious lyrics know as el-Madih. This article, thus, targets at exposing a simple discourse analysis to Ibn Makhluf's short verses with the aim, at the same time, to introduce part of the folkloric treasure that Algerian culture possesses and for that reason the poems have been translated to English. One among the works of Ibn Makhluf refers to his ancestry which goes back to the noble creature the daughter of the prophet Muhammed Peace be upon him Fatema Zahra' and back to Ali bin Abi Taleb May Allah honour them all.

As regards his noble strain he says in poem nr1:

*God gives mercy to the teller of verses*

*Lakhel and Abdouallah is his father's name*

*Whose name is famous*

*Maghraoui's grandfather is the messenger of Allah*

*His mother refers to Qurayshi women*

*And refers to Jacobinism as well<sup>1</sup>*

When Ibn Makhluf got the forty's he insisted on praising the prophet peace be upon him in saying in poem nr2:

*I spent one hundred and twenty five years account*

*And I added six years to my age*

*Forty were spent like a mirage*

*The left ones for praising the blessed were set apart<sup>2</sup>*

He was so near to God and the blessed prophet that he could dream of Muhammed peace be upon him constantly which then was the occasion of narrating the dream in poem3:

*Enough for my intention and faith*

*Lakhdar cannot be a sinner*

*Ninety nine visions*

*And still God is offering me<sup>3</sup>*

In an attempt to understand these verses there is a contribution to literacy and so, the text when it is a popular poem it cannot be but colossal including different purposes, function, structures and forms.

**1-Purpose:** As related to the aforementioned verses, the poet purposes to show in poem 1 that any birth referring to the prophet Muhammad is the noblest descent that one should brag. Thus the aim is to clarify and widen the strength of the noblest ancestry on earth and then the poet's one just refers to. While in the second poem he targets at showing himself submissive to the praise of the prophet but at the same time he wants to convince the reader his utmost love and devotion to him. As for poem three, the poet calls himself by his own name and insists on the dream of every Muslim to see the prophet while sleeping because the prophet himself peace be

upon him says "A good **dream** is from Allah, and a bad **dream** is from **Satan** ». But for those who see me in their dreams that whoever dreams of me means he sees me indeed because Satan can never have my own personality.

**2-Structure:** the structure and form of the three poems are informative, narrative, poetic and persuasive dealing with spiritual and divine matters important for the senses and morality of good Muslims. The poems, though very short, are very persuasive and considered textual data constituting coherent units in the whole poems; they also declare purposive and expressing a real situation where language is in use which gives a particular focus to discourse and a structural definition of it. All the constituents in the three poems have particular relationships within each other occurring in a restricted number of arrangements

**3-Utterances:** short sentences put contextualized in a sestet (first poem), and quatrains (second and third poems) i.e. they are context bound. This point needs more clarifications like to determine that an utterance in discourse is smaller than sentence, it is for many linguists contextualized sentences. As for Hurford and Heasley (1983) differentiate between a sentence and an utterance in the following way:

**A sentence is neither a physical event nor a physical object. It is conceived abstractly, a string of words put together by the grammatical rules of language. A sentence can be thought of as the ideal string of words behind various realizations in utterances and inscriptions.**

**(in Schiffrin, 1994:40)**

4-Meaning: each verse has a meaning related to the whole function of the poems and indeed **“meaning and the reason for meaning can be both ascertained and discovered”** (Bressler, 1999:114). But from another hand I assume that a definite definition of each poem is by no means impossible; any text under analysis requires a variety of views approached to construct one of the meanings (bressler 1999) expanding in that our own and personal horizons (Palmquist, 2004). The poet means in the first poem that being a descendent from the noble tree of the prophet is a pride to him and at the same time he means his pride of belonging to it and it is not by accident that he could be such faithful and obedient to God but his ancestry which is noble helps that in many ways. For the second poem and again the meaning is not definite or limited only to age spent but he insists on that part of his life gone into raptures over the honour and love of the prophet

In the meaning of the third poem the poet means that God will bless us if we follow the path of His liking. In addition Satan cannot come in dream of a person in the form of the prophet; yet it is possible only to the Companions who had seen the Prophet in his true form. And so, Lakhdar, as the poet terms himself, knew and could recognize the Prophet when he saw him in dreams.

As far as discourse analysis of the poem is concerned gives a shade about the completion of structure and content in dispersing meanings of words. This is important step to do when to treat a written text to highlight the way the reader reads understands and view the different angles of the poem and try to learn from it; as asserted by different scholars (Goldman, 1997; Goldman & akestraw, 2000; Hiebert, Englert, & Brennan, 1983; Lorch, 1989).

Though the aforementioned poems look very short but they are good source of discourse analysis because According to Cook (1990:7) novels, as well as short conversations or groans might be equally rightfully named discourses.

### Références

- Schiffrin, D. (1994). *Approaches to Discourse*. Blackwell: Blackwell Publishing.
- Bressler, M. (1999). *Literary Criticism: An Introduction to Theory and Practice*. New Jersey: Prentice Hall.
- Palmquist, R. A. (2004). Discourse Analysis. Online documents at URL <http://www.gslis.utexas.edu/~palmquis/courses/discourse.htm#TOP> [27.12.2011].
- Cook, G. 1990. Discourse. Oxford: OUP.

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1- الله يرحم قايل لبيات  
لكحل واسم باباه عبد الله  
لمشهور اسمه في الأنعام  
مغراوي جده رسول الله  
وأمه جات من القرشيات  
اليعقوبية لآلة كله

2 - جوزت مية وخمسة وعشرين سنة حساب  
وزدت من ورا سنّي ست شهور

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منهم مشات ربيعين سنة مثل السراب

وما بقى مشى في مدح المبرور

3 - يكفيني صدقي ونية

لخضر كيف يكون خاطي

تسعة وتسعين رؤية

والعاطي مازال يعطي