

## The Influence of Globalization and International Politics on Nigerian Arabic Poetry

تأثير العولمة والسياسة الدولية في الشعر العربي النيجيري

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### Abstract

Man, is a product of his environment and environment creates literary figures. Today, the whole world has turned global. Hence, the whole universe is an environment for every literary figure. To establish this assertion, in the context of Nigerian Arabic literary discourse, this paper studied the influence of globalization and politics on Nigerian Arabic Poetry. Selected poets in Nigeria were studied. The data used were randomly selected poems of which thematic preoccupation is on politics. The study discovered that the globalization, through its various means, has impacted positively on the poets. It made them view the second “fall” of Baghdad, the September 11<sup>th</sup> event in America, the Rwandan genocide and other world political events. This paper has given account of the height Arabic poetry has attained in the country

**Key Words** : Influence, Globalization, Politics, Arabic Poetry, Nigeria.

**الملخص:** الإنسان ابن بيئته، والبيئة هي التي تخلق أدبياً، فالعالم أصبح اليوم قرية كونية صغيرة، فبيئة كل أديب إذن هو العالم أجمع. لتأكيد هذه الحقيقة بالنسبة للأدب العربي النيجيري، تبحث هذه المقالة عن أثر العولمة والسياسة الدولية في الشعر العربي النيجيري. لتحقيق هذا الهدف اخترنا عدداً من الشعراء بناءً على حلفتهم وخبرتهم العلمية، واخترنا المعلومات التي كانت في الغرض السياسي من أعمالهم للدراسة، بشكل عشوائي فأدركنا أن العولمة، عبر مختلف وسائلها، أثرت تأثيراً فعالاً في الشعراء النيجيريين؛ أرائتهم سقوط بغداد من جديد، كما أشهدهم حادثة اليوم الحادي عشر من سبتمبر عام 2001م بأميركا، كما شهدوا مجزراً رواندا وغيره من الوقائع العالمية السياسية، فعبرو عنها بالشعر العربي الجيد البليغ. لقد كشف هذا البحث للثام عن الأوج الذي بلغته الشعر العربي في نيجيريا.

**الكلمات المفتاحية:** التأثير، العولمة، السياسة الدولية، الشعر العربي، نيجيريا.

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## 1 Introduction

Globalization, according to the project of Levin Institute (2014), is a process of interaction and integration among the people, companies, and governments of different nations; a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world. This phenomenon has today turned the world to a global village and by extension the whole world is expected to be the environment of the poet and prose writer. This paper aims at evaluating the extent to which globalization, through the aid of information technology, has influenced the thought and the composition of Nigerian poets. Due to the limited scope of the paper, the theme of politics was chosen as the area of study.

### Views of Nigeria Arabic Poets on Globalization

Some of the Nigerian Arabic poets believe that globalization is a deceit, an attempt by the West, which they presumed are in the vanguard of globalization, to syphon the resources of the developing countries and continue to colonize them. Hence they believe globalization has no clear definition and scope. The leading poet, who upholds these notions, is Isa Alabi Abubakar (2008: 83) who responded, when he was asked to give his opinion on globalization, thus:

فأين ما فيها من المعلمه؟	قد لهج العالم بالعولمة
طريقها واعرة مظلمه	إننا نسيء فهم أبعادها
فأين عنها قولة مفهمه؟	مسميات عزّ تحديدها
عالمنا دسكرة مرغمه	أرياب هذا الكون قد صيروا
به يرى أمته منعمه	يديرها حسب الهوى الأبيض
ليس لها نفع سوى مشأمه	سياسة العوالمه السائده
كطالب الإبرة في المعتمه	من غره بارقها شأنه

The world has been deceived with globalization  
Did it have any features or parameters?  
Indeed, we misunderstood its essence  
(Because) its ways are very narrow and dark

A nomenclature that is difficult to define  
Otherwise, where are the concise expressions about it  
The Lords of this Universe had forcefully turned  
Our world into a global village  
They control it in accordance with the whims and caprices of The White  
At its expense, its people are seen in enjoyment  
The prevailing policies of Globalization  
There is no benefit in them except the misfortune  
The similitude of whoever got deceived by its superficial  
Is like someone searching for a needle in the dark<sup>1</sup>

Another poet, according to Agbaje (2013: 8), who supported this view, added that globalization is the second manipulation, probably after colonization, by the West to cheat the developing nation. He believes globalization is as a word of truth in the surface that has falsehood embedded in it, and some nations had fallen into its trap. He wonders for how long the developing nations will continue to be deceived.

وأرجو بيانا على العولمة	تحيرت في كلمة مبهمه
وفي فهمها عقدة مظلّمه	أتى لفظها خائنا صرفنا
ولاحت لفكري بها مشأمه	ترامت وشاعت على فكرنا
أظلّوا علينا بها معتمه	وقد ساسها أمة طاغيه
وراء ستار بذى الملحمة	أتى الغرب في جوره ثانيا
بصوت مُحِقٌّ فلبّت أمة	دَعَا دعوة بطنها باطل
علام رضينا بذى المظلمه	إلام ندير الهدى بالعمى
عفا رسمها وانمحت مَعْلَمَه	كفاء غرور الحياة التي

Uthman Idrees Al-Kankawi is another poet who toed this line of opinion. In his poem entitled “Globalization of Terrorism” he submitted that globalization that the West is using the print and electronic media, and other resources at their disposal to establish and spread, is a globalization of terrorism. He believes they are merely using their might, force, scientific knowledge and manipulative strategies to fight, suppress, and loot the resources of the developing and Islamic nations. He also believes that it is purely an attempt by the West and the Zionist

<sup>1</sup> All the translations of the poems in this paper are done by the two Authors

to superimpose their cultures on other cultures and as such get rid of other cultures. To buttress these assertions, he gives example of Iran/ Iraq war, which he believes was ignited by the West, and subsequent invasion of Iraq by Allied forces led by America that culminated in the capture of Saddam Hussain, the erstwhile ruler of Iraq. He also cites the example of the symbolical labeling of those who are striving genuinely to the course of Allah (Jihad), in one way or the other, as terrorist. Likewise, the freezing of accounts of those sponsoring or funding teaching of Arabic and Islamic Studies, and building of mosques and Arabic Schools across the world. Hence, he concludes that the sole aim of globalization is an attempt, through manipulation, to “americanize” the world. He then rhetorically asks if this is how the Muslim nations will continue to languish in suppression and humiliation. He finally assures them that eventually they shall be victorious.

دعا إليها الغرب في الجريده  
أجري عليها القول في القصيده  
من ملك العلوم والحديده  
وخططوا لحربنا المكيدة  
لحربنا وغصبتنا مريده  
هيمنة الغربي من جديده  
تحرق خير أمة وحديده  
شتوا بها حربهم الشديده  
لكنها أحبولة البليده  
لتسخر العالم بالمكيدة  
من القرى الأرضية المديده  
لاسيما الإسلام والعقيدة

بل في إيران، ما بنا بعيد  
وحبسوا صدام بالحديده  
تقودها الطائفة العنيد  
صنيعة الإرهاب بالوتيد

لنهضة العولمة الجديدة  
وأنفقوا وناقوا عليها  
لا تعجبين أن ملك العبيدة  
بقوتين فاقنا الأعداء  
عولمة الإرهاب في الحديثة  
فإنها في منطق سليم  
صهيونة أخرى ترى لظاها  
وسيلة تخفى لنا خطاها  
فإنها في ظاهر عجيبة  
هموا بها محو المدى الثقافي  
أحبولة الغرب لكل نامي  
لمحو رأي العالم السياسي

انظر صنيع الغرب في العراق  
من بعد أن قد حربوا العراق  
وما يمسّ البلد البريء  
سموا جهاد حركي جاد

وجمّدوا أموالنا وغلّوا  
وألصقوا الإسلام بالنقيض  
تمرّكة العالم بالمكيدة  
هل في حضيض العيش والمعيشة  
"وأنتم الأعلىون" لا تملّوا  
يد الثريّ، كيف كالعبيده؟  
بل وصفوا الأخيّار بالشديده  
لمنتهى بغيّتهم الوحيدة  
تمضي حياة الأمة الحميده؟  
يا من يدين الملة التليده

From all indication, this poet is of the opinion that globalization is an attempt by the West and the Zionist to suppress and deprive the developing nations their resources in order to service their people and above all to get rid of Islam and the Muslims. This thought was explicitly amplified by another poet, Muhammad Jamiu Asalejo, in his poem entitled "Globalization and its negativities on the Muslim Nation. "In the poem, he notes that turning the world into a global village is not a problem, but the possibility of copying the culture of nakedness that is alien to Africa and forbidden by Islam. To this end, he asks that "even if globalization is benefiting us economically, are we successful with its other elements?" By other elements here he means western culture. At the end of the poem, he posits that Islam is a universal religion which has Qur'an and its own culture. (Agbaje, 2013, 8-9)

عولمة الغرب بسيمائها  
وأفق الغرب قصارى الغنى  
ليملكوا الأنعام من فيهم  
عولمة مظهرها مصالحه  
عولمة منطقها سالم :  
عولمة صهيونية ممرکه  
عولمة مفسدة فعلها  
نتحيت كل قطرة سعيها  
كفن الإسلام وأثاره  
ولو أفادتنا اقتصادية  
إن ضحك الذئب إذا مار أى  
أحبولة الأخذ عليها بلا  
كذا ابتسام فظة - لطفة -  
عتيدة الكيد بإعدادها  
من ألف جثة إلى يائها  
نور السیادات بآلائها  
نقصدها ضر بإفنائها  
هيمنة الوجهة سودائها  
تحرقنا لظى تلقائها  
ثقافة العريان في دائها  
في وقدها حتى بصحرائها  
قتل مطاياها وبيدائها  
فهل سعدنا نحو سيمائها؟  
شاة مشت تلقاء أحيائها  
مرء، ياقوم لإحصائها  
بفارة ليس لإحيائها

قد عاشرت "عراق" من أجل أن  
وقاتلت أهل العراق بما  
أما الإسلام لعالمه  
بليغة في العلم آثاره  
حذار يا قوم فتك العدى  
وعندنا القرآن بل لبّه  
تصليتي على نبي الورى  
تغصب "إيران" بعليائها  
قد أهلكت إيران مع ظائها  
سوي الورى فيها بسعدائها  
و (يوسف) الورع وأرجائها  
عن هونة صدوا وأعبائها  
مع الثقافات وآلائها  
والآل والصجب بهوجائها

Obviously, it is religious prejudice that informed the opinions of most of the poets mentioned above and that makes them not fully acknowledge the positive aspect of globalization. But there are other poets who appeared to be objective in their own perception of globalization. One of them is Ridwan Ibrahim Olagunju, who in his forty lines of the poem entitled "optimism about Globalization" he expressed how he marvels at the possibilities and opportunities that globalization provides. (Agbaje, 2013, 10-11). He says:

إني تعجبت من العولمة  
وكيف لا يفتن فهم الذي  
فهى بلا روح ولا هيكل  
حيّرني طاقتها المفعمة  
بدا لعينيه هدى العولمة  
تؤلي لنا الخيرات مستعظمة

I was marveled about globalization  
Its full forces puzzled me  
There is no way his comprehension would not be fascinated  
To he whose guidance of globalization appears in his vision,  
(Because) it has no soul and no body  
Upon that, it provides us with great goodies

He stated the reasons why he is so astonished about it when he says:

تتقل ما يحدث في سرعة  
كما أرى فيها لبحاثة  
في حجرة يسكنها واحدا  
إلى الورى فهى لنا ملهمة  
يبحث عن أشياء من مرحمه  
يحيط بالعالم والأنظمه

It brings events to people as fast as possible  
Indeed, it is to us an inspiration

As I saw in it a mercy for a researcher,  
Who conducts research in different fields  
In the apartment, he leaves alone,  
He encompasses the cosmos and the systems

He explained that the secret behind the wonder works of globalization is the air which he believes comes from Allah (God). He then replied the likes of Yusuf al-Qardawi and Isa Alabi who believe globalization is evil and has no benefit and that it was a plot by the Whites or the West to further colonize the developing nations or oppressed the Muslims. He subscribes that the reality is far from what they thought. Globalization, according to him, makes information easy and readily available to people at no cost and that information is the source of development and civilization. He then puts up a defense in favor of the Whites thus:

فأحرزوا من إثرها مكرمة	أحكمها البيض لنفع السورى
في الوعي كم قد كشفوا الجمجمة	للبيض قوم بلغوا قمة
وألقمونا الوعي كالأطعمة	وهم رجال أسرعوا بطأنا
أذهبناهم ثاقبة مضرمة	فضّلهم ربّ السورى ربّنا
به فعشنا عيشة منعمة	فسهّلوا العيش بما أنعموا
قد استحقوا في الدنيا محرمة	أكرم بهم فإنهم أمة
لو آمنوا ونفسهم مسلمة	لأدخلوا الجنة عليها

The White has perfected it (Globalization) in order to be beneficial to the world  
And, as a result, they garner respect for themselves  
The whites are the people who have reached the peak  
In the awareness, for in many ways they have succeeded in uncovered the hidden  
They are men who fasten our sluggishness  
And fed us with civilization like food  
And by so doing the Lord of the Universe honor them  
Their minds are extremely sound and full of insights  
With what God has endowed them with, they made life easy  
And as such, we are living a luxury life  
What indeed a great nation they are

They deserved to be honored in this live.  
They would have entered the highest paradise  
If they have faith and their minds submit totally to the will of Allah

Despite the religious biasness shown by this poet, as evidence in his last submission, he was objective in his view on globalization. He believes that the western world, with their invention and provision of tools of globalization, have cut niche for themselves and have really served humanity, because they make things easy and comfortable for all and sundry.

### **Description of the Instruments of Globalization in Nigeria Arabic Poetry**

Regardless of the divergent opinions on the essence of Globalization on the part of Nigerian Arabic poets, most of them were marveled at the instruments and the tools of globalization, and they expressed it in their poems. The information Technology and Automobile were the elements of these instruments that caught the attention of these poets. Specifically, Internet, Computer, Handset, Plane, Sport/Football among other things were objects of their descriptions. For example Isa Alabi Abubakar(2009, p21 ), Mustaphah Olawumi (2008, p6) Uthman Idrees Al-Kankawi and Muhammadul Jamiu Asalejo as contained in Agbaje ( 2013) were all full of wonders of the technology of Mobile Phone. They, with beautiful words, describe its ability to connect the world, to bring closer what is far, to store messages, files, datas, pictures, songs and videos, and transfer them to other devices, as well as using it as radio, television and browsing the internet among other things. They state that it saves cost, energy and prevents risks. Because, instead of travelling far, one can easily conduct his or her affairs on phone. Some of the negative aspects of it were also mentioned, such as causing certain diseases and exposure to immoral affairs, as containing in Al-kankawi's poem (Agbaje, 2013, p13), This may probably be the reason while Isa Alabi Abubakar concluded his own poem thus:

فاقتناء (المحمول) والله غنم      فاحفظوه من ناقص وخبث

Indeed. By God, acquisition of Mobile Phone is a treasure  
But guide it against any act of immoral and malignant



Meanwhile, as Muslims, some of the poets believe that hearing a voice from a mobile phone was not new after all. They recalled, according to the teachings of their religion, that prophet Sulaiman (Solomon) had a voice discussion from Ant and that it is the part of the signs of the End of Time that an animal will speak in admonition to Man. Among the upholders of this notions are Alkankawi (Agbaje, 2013 :21-22) who says:

لا تحسبن بأن الصنع ليس له      في الذكر أصل لكل المرء ما صمد  
لقد جرت ذبذبات القول معجزة      من نملة- لنبي، بعدها حمـد

Do not assume that this manufactured (Mobile Phone)  
Has no basis in the Qur'an, because everyone has what he believes  
Indeed a voice waves had occurred miraculously  
Between *Naml* (Ant) and a prophet ( Sulaiman) after which there was gratification

And Muhammadul JamiuAsalejo (Agbaje, 2013, p22) who also says:

وقبلها أكرم الأقوال معجزة      من نملة لسليمان من الذكر  
فإنها عظة- والله- للجفلى      والعصر-وي- إنما الإنسان في خسر  
بأنه لقريب يوم محشرة      فما (الجوالة) باللهو ولا الفخر

Before it (Mobile Phone) there was a most honorable word miraculously  
From the *Naml* to Sulaiman in the Qur'an  
Surely, by God, there is in it an admonition  
By the End Time, people are indeed in a lost  
Hence, Mobile Phone is not a child play or game  
It is, indeed, a sign of the day of resurrection

It appears the two poets misunderstood the verse of the Holy Qur'an which says:

*“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because*

*mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad" ( Q27 v 82)<sup>2</sup>*

They confuse the word *Daabbah* (beast) in this verse to be Mobile Phone, whereas the beast referring to here is an Animal, which is not a Mobile Phone, and the beast, according to the verse, shall be brought from the earth and will talk directly on its own to man. The Mobile Phone was manufactured from the factory, and it is just an instrument conveying whatever people say into it. Hence this interpretation was erroneous.

The poem that is rather comprehensive in appraising these instruments of globalization is that of Musa Yusuf Al-Fullani entitled "The Western People has a Motive." He says (Agbaje, 2013,17 ):

جزا التكنولوجيين الإله ولا يجزيهم أحد سواه  
بما أوفى وما أعلى ثوابا على الفعل الجليل كما نراه  
لقد جدوا بما اخترعوا يقينا وجلّ الله يهديهم هداه  
من الآلات تنفعنا كثيرا تفيد المرء نيلا من مناه  
وأجهزة المطابع من هبات يُمَنّ بها الإله من اصطفاه  
أتدري أن السيارات منها بها بلغ المسافر ما نواه  
وضوء الكهرباء من المساعي والانترنت ينفع من دراه  
كذلك جميع الطائرات على الآفاق يمسكها الإله  
كذا الصاروخ من ضمن العجائب كذا الجوّال يسلبنا سنياه  
وللتلفيز خير لنا عناه  
وللمرواح فضل في خطاه  
ودور لامع مما حواه  
وميكروسوب عجب من علاه  
تقدّم في الورى فيما هباه  
بأخر غيرهم فيما أتاه  
كذا المجهار والمذياع صاح  
ألا إن المكيف خير سعي  
وللحاسوب منفعة كثيرة  
وتتسكوب من صنع بديع  
وبالتكنولوجية أهل غرب  
وسادوا غيرهم شرقا وعزّا

<sup>2</sup> Translated by World of Islam: [www.worldofislam.info/quran/Qurannn/pv/027.htm](http://www.worldofislam.info/quran/Qurannn/pv/027.htm) visited on 18/12/2021

**Meaning:**

May God reward the Technologists with goodies?  
Which no one can reward them accept He  
With appropriate and highest reward  
On the great job, they have done as we see it  
Obviously, they try with their manufactures  
The Almighty, who guide them to it, is great  
From their instruments, we derived a lot of benefits  
They help people to achieve their desires  
The printing devices is one of their gifts  
Which God has endowed with those He choses  
Did you aware motor cars are part of it  
With them, we travelled to wherever we want  
Electricity is part of their products  
Likewise, the internet for those who know how to use it  
Planes are another one  
It is Allah Who holds it in the air  
Rocket is part of these astonishing Technologies  
Likewise, the Hand-set whose epoch overwhelmed us  
Also Microscope, Radio- My friend-  
And Television which benefits us  
Air conditioner is a great job  
Fan also has its own honor in its own class  
The computer has a many benefit  
It plays an outstanding role to whoever owns it  
Telescope is one of the outstanding discoveries  
Likewise, the Microscope  
It was through technology that the West  
Developed what it was endowed with  
They are ahead of others in honor and prestige  
And others are behind them in potentiality

He then stated that with all these technologies and devices, the aim of the West was to destroy the developing nations. And to cause brain drain among them,

waste their time, and sells to them what he considered to be a deadly cassette. He then warned his people to be careful of using these devices because they will account for whatever they use their organs for in the day of judgment.

### **International Politics in Nigerian Arabic Poetry**

The reservation on the part of some of the Nigerian Arabic poets toward the instruments of globalization notwithstanding, they are all influenced and really benefited from them, through the Internet, Satellite Stations, Radio Stations, printed media. With different devices, they are able to monitor and witness happenings and events across the globe. They are also able to contact their colleagues and participate in conferences, seminar, workshops, training and other programs, and occasion with and without leaving their countries and abodes. These afford them the opportunity to express their views on numerous events and occasions. With regards to politics, they are able to commend and condemn certain leaders, as well as their policies. They comment on and describe wars, battles and make their view known on issues bothering on Terrorism, genocide ethnic cleansing, invasions, annexation, peace broking and others. In other to measure the extent of the influence of globalization on these poets and their poems we would like to break our discussion into the following:

#### **a. *World Political Leaders in Nigerian Arabic Poetry***

Without leaving the shore of the country, Nigeria, Arabic poets, through the help of information technology, monitored the activities of world political leaders and their policies and politic, which arose their emotion and prompted them to compose poems in their praises to eulogize or elegize them or to satire, advice or compare them with other leaders in the history of mankind or their contemporaries.

#### **(i) *Eulogy***

Among the leaders who impressed these poets and earned their eulogy are Nelson Mandela of South Africa, Muammar Gadhafi of Libya and Barack Obama of USA.

Example of Nelson Mandela's eulogy would be drawn from Abdul Rahman Abdul Azeez Az-Zakawi's poem entitled: "Who will show me the like of Mandela of Africa. He composed the poem, according to (Agbaje, 2013), when the then American President, George Walker Bush, signed the bill for removal of Nelson Mandela and his African

National Congress party from the US terror watch list during Mandela's 90th birthday. Ronald Reagan had originally placed the ANC and its leader on the list. He says:

أوسوا أساستنا بنلسن مندلا  
مَنْ لي بثاني مندلا أفريقيا  
وهو الفدائي المثالي الإبا  
وإذا رأيت، رأيت ألفا في الوعى  
رجل الرجالات الأفارقة الألى  
فالرجل خير الرجل فينا من قضى  
إن الجنوب لأفريقية لن ولن  
نادى فأوذي ثم سجن أن دعا  
عشرين بعد السبع في سجن العدى سنة فإن السجن أقبح منزلا  
جاءته من بعد المشيب أخي الردى  
وهو المعيد لأفريقيا جنوبها  
نتلو مآثر فضل نلسن مندلا  
قد أض نلسن مندلا نصا بدا  
ما قلت أن له الكمال فإنما كان الكمال لرئنا متكملا  
لكنه فيما أرى للساسة  
يكفي أبا ومقلدا وممتملا

### **Meaning;**

Follow the footstep, O! Our leaders, of Nelson Mandela  
That was the man who relinquishes power honorably  
Who can show me the like of Mandela of Africa?  
In boldness, sacrifice and dedication  
He is selfless person, model, activist and self-reliant  
When you see him, you saw a tree in the forest  
And when you meet him you met a rear gem  
He is the leader of African men (warriors) who  
Fought the Colonials with bravery  
The best man among us is he who  
Spent his tenure to benefit mankind as best as possible

South Africa will never, never forget  
The selfless Mandela  
He called for the liberation and was persecuted,  
And jailed for a long time,  
Twenty-Seven years in the enemy's prison  
Indeed prison is a cruel place!  
He gained freedom after growing gray air  
His memory will continue indelibly  
He is the one who restored to South Africa  
Its good name like his name Mandela  
We shall continue to repeat his legacies  
The way we recite the revealed book (Qur'an).  
Nelson Mandela has now become a text for the read  
For the life, the text can never be changed  
I did not say he is perfect.  
Indeed perfection belongs to God  
Though he is a cable father, mentor and model  
But it appears to me to be a great politician.

Without any iota of doubt, the poets were really impressed with the personality and pedigree of Nelson Mandela and without ever stepping into South Africa; he was able to follow the activities of this world state man and political icon as if they leave in the same village.

Muammar Gadhafi is another international political personality who constitutes a theme for Nigerian Arabic poems. Perhaps because of his philanthropic stride of establishment of schools and institutions of learning, where a lot of Arabic and Islamic students from Nigeria had benefited, and partly because of his support for organizing and sponsoring of conferences, seminar and workshops which a lot of Nigerian scholars had attended in and outside Libya. Among the poets who are found of Gadhafi is Abdul Azeez Salman. He attended one of the institutions he established at AbomyCalafy in the Republic of Benin. He has many poems on Gadhafi among which is the one he composed in the year 2009 to congratulate him during the fortieth anniversary of his revolution. He commended him on his

struggle to unite Africa and on his strive to establish institutions that are meant to educate African students. The poem is of 36 line entitled “Benghazi is grateful to God” (Agbaje,2013, p37 ). AbdulwahabZubay Al-Gamawi also has another poem he composed and presented at the third General Conference of the Islamic Call, which was held in Tripoli in 1986.He composed it to encourage Gadhafi on his revolution and prayed that victory shall be his, by the grace of Allah. He further emphasized that the American President, Ronald Reagan and his Allied forces that were against him then, shall be destroyed and that Gadhafi’s revolution shall be successful. (Ibraheem, 2011).

Barack Obama, the incumbent president of United States of America, is another leader who aroused the feelings of Nigerian Arabic poet. His being the first African American whose father is from Africa appears to be the main factor that stimulated the interest of those poets to compose poems in congratulating him when he became the president, His ascension of America White House came to them as a surprise to the extent that he appears to be the only leader from the West who enjoyed this privilege from Nigeria Arabic Poets. Azakawi’s poem of about 100 lines will suffice for us in this regards due to its comprehensiveness. At the opening of the poem, the emotion is too hot and overwhelming. He says in Ibrahem (2011, 102):

لك البيضاء قد عنت احتراماً \*\* فصار العرش عرشك يا أباتا  
أتاك زمام أمريكا انقياداً \*\* إذا لصلاحها شد الحزام  
هأول مرة قدمت طوعاً \*\* كأول أسود لهم إماماً

The White house is yours! Surely you have attained the honor  
Indeed the throne has become yours O Obama  
The lead of America has been surrendered to you totally,  
Therefore, for it betterment you have to buckle your belt  
For the first time, they voluntarily put you forward  
As their first Black Leader.

He then enjoined Obama to stand for the truth and eschew any form of revenge. Because his election has permanently eradicated racism in America and the

world at large. He believes a white nation, like America that can entrust the mantle of its leadership to an Afro-America whose father came from Africa, is a great nation. He concluded that a nation like that is an Islamic nation by its deed.

الا اخضع في الإمارة للحقيقة \*\* ولا تطع الهوى وذر انتقاما  
بك القومية العمياء تلقى \*\* بأمریکا وفي الدنيا تماما  
فقوم بأوا عرش القيادة \*\* (لأفر أميركي) لا يسامى  
هذا الصنع أمريكا القوية \*\* لإسلامية خلقا مراما

He also advises him to consult well before taking a decision and take dialogue and reconciliation as part of his policies and should not in any way encourage war or be a warmonger as George William Bush. Likewise, economic reformation should be part of his agenda and piety should be his food and water.

خذ الشورى قناتك في القيادة \*\* وحب الصلح يا (برك) الحساما  
إلى السلم ادع لا الحرب العوان \*\* ولا تك (بوش) من يهوى الضراما  
لجبر الإقتصاد خذ التآني \*\* كذا التقوى شرايك والطعام

At the concluding part of the poem, he enjoins the Arabs and the Muslims in general to come together and take clue from America political situation. Whereby there was no fighting or any disturbance during the election, and as soon as John McCain discovered he had been defeated by Obama he congratulated him. In the same vain, George W. Bush, who was the incumbent president then and in the opposite party to Obama, did not manipulate the election and did not refuse to hand over to him.

ألا يا شرق قد آن القيام \*\* فسيروا نحو وحدتنا أماما  
تحدى الغرب أهل الشرق طرا \*\* بهذا الصنع، فالتاريخ قاما  
تحدى الكون حيث الانتخاب \*\* فلاقتلانووه ولا اتهاما  
وحيث خضوع يوحنا لأمر ال \*\* قضاء مهنتا (برك) ابتساما  
وحيث خضوع (بوش) لغير حزب \*\* له ليقود أمرهم زحاما



(ii) *Satire*

Two International leaders are prominent in the satirical Arabic poems of Nigeria origin. One of them is Saddam Husain of Iraq and George W. Bush of the USA this is due, according to the poets, to their love for war and oppression. Saddam Husain was hotly satirized, when he invaded Kuwait in 1990. The Invasion of Kuwait, also known as the Iraq–Kuwait War, was a major conflict between the Ba'athist Iraq and the State of Kuwait. It resulted in the seven-month long Iraqi occupation of Kuwait, and subsequently led to direct military intervention by American-led forces in the Gulf War, and the torching of 600 Kuwaiti oil wells. Isa Alabi Abubakar (2005) was at the forefront of the poets, who rebuked and condemned this action. In the poem of 49 lines entitled “enough is enough” he says:

ندد بشر مدمر جبار \*\* ذبح العباد بمدمية الجزار  
ما للعراق يديره هدامه \*\* يزجى بنيه إلى لهيب ال نار  
إن العراق سفينة ملاحها \*\* صدام هل تتجو من التيار؟  
قد طالما يشكو بنوه سياسة \*\* هوجاء سرًا خسية الإضرار  
أدعوك يا صدام أنت مكابر \*\* تطفى على الأخلاق بالأوزار  
يا مبدعا في الاعتداء هوادة \*\* ما هكذا الإبداع بالإصرار

Condemn, in strong term, the evil of a titanic destroyer  
Who Slaughters (innocent) people with a butcher knife  
Why is Iraq been governed by its destroyer?  
Who exposes its warmest sons to the flames of fire  
Iraq is a boat, and its sailor is Saddam  
Will it survive the tide?  
His people have been protesting his reckless policies  
Silently, for the fear of his persecution  
I call on you, O Saddam, you are arrogant  
You are overstepping the boundary of ethics with impunity  
O you who is creative in a relentless assault  
There is no creativity in stubbornness

After this condemnation and warning Saddam was eventually captured, and his Iraq was invaded by Allied Forces led by America. The poet, Isa AlabiAbubakar, witnessed this life in the corner of his room with the help of the instrument of globalization. He then said to Saddam in a poem entitled “ The Hubal Idol fall in Iraq” ( Abubakar, 2005, p37) and ( Ibraheem, 2010):

أتى سقوطك يا جلاذ يا هبل \*\* نهاية المستبد الخزي والخبجل  
هذه التماثيل لا يسعى لها أحد \*\* من الطواغيت إلا جاءه الزلزل  
أذقت قومك ألوان العذاب وما \*\* لا قوة تحتك ناز أمرها جلل  
عراقك اليوم أضحي أرض منقصة \*\* بالأمس تغبطه في عزه الدول  
جعلته هدف الأطماع تنهشه \*\* من كل صوب وأملى فعلق الخطل  
وتنتهي الحرب يا صدام تشعلها \*\* لكى يقال بدا فى عصرنا بطل  
قد أندروك فلا تلوو على أحد \*\* هذا مصيرك يا صدام يا هبل

Your fall has come, O you Saddam the *Hubal*<sup>3\*</sup>  
The end of the tyrant is shame and shyness  
These Idols no one will mould them  
Among the tyrants except he slips  
You have made your people taste various type of agony  
And he who has no power under you is in horrific hell  
Your Iraq today have become a worthless land  
Whereas, yesterday, it was among the envious nations  
You made it a target of greediness; it is being ravaged  
From every direction, just because of your absurd action  
O Saddam, you love to trigger a war,  
So the people will said a hero has emerged in our time  
You have been warned, but you listen to no one  
This is your fate, O Saddam the *Hubal*

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<sup>3\*</sup> Hubal (Arabic: هبل) was a god worshipped in pre-Islamic Arabia, notably at the Kaaba in Mecca

Some Nigeria Arabic poets also perceived George W. Bush as a war monger. They believed he hates the Muslims and Islamic nation. That probably informed the reason he was the most lampooned President of America in Nigerian Arabic poetry. But the fact is that it was during his reign, and that of his predecessor, Bill Clinton, that the Information Communication Technology became more effective in usage and more affordable to the people in Nigeria and that makes the monitoring of global event more possible. When Obama became the president, it appeared to become a sort of relief for some people who believed that there will be a departure from the policy of war and oppression that characterised his administration. Here is Abdul Aziz Salman who made jest of W. Bush in his poem of 32 lines (Agbaje, 2013). He opened the poem with a description of how good government should be after which he enumerates the responsibility of the government to his people. He then crowns it up with the following (Ibraheem, 2011:54):

سبحانك الله قد ولت حكومة من \*\* قضي على الأمن والإحسان بالذات  
تبارك الله قد انهدت حكومة من \*\* سعى فسادا وتخنيق السلاطات  
الله أكبر قد ماتت حكومة من \*\* يروى دماء ونفطا من عداوات  
حكومة كدّرت أرض العراق ولم \*\* تذب سوى أنها مرعى مسرات  
حكومة أطلقت بالكيد مفسدة \*\* نيران فوضى على ود وإنصات  
بئست حكومة (بوش) من مشارقتها \*\* وفي مغاربتها أنكى الإساءات  
إن شئت قل: (بوش) أو شاب مفادهما \*\* في منتهى الشر يا سوء انطباعات

Glory is to God; it has gone, the Government of him  
Who truncate peace and good things  
Glory is to God, the government of him  
Who perpetuate evil and strangled harmony  
God is great; it has died, the government of him,  
Who sucked blood and petrol from enmity  
The government that polluted Iraq  
Without any sin except that it is a pasture of delights  
Right from the inception, the government of Bush was bad  
And the end of his tenor was characterised with worst of evil  
If you like, say Bush or a youth the meaning of the two words

Is evil genius, what a bad nature!

### *Elegy*

Nigeria Arabic poets do not only mourned political leaders whom they believed are good personalities, but also mourned and lamented a country that was heated by act of terrorism or natural disaster. Among the political figure that were mourned by Nigerian Arabic poems were Yasser Arafat of Palestine, Anwar Sadat of Egypt, King Fahd of Kingdom of Saudi Arabia, Nelson Mandela and others. (Abubakar, 2005,:40)

#### *b. Terrorism in Nigerian Arabic Poetry*

Terrorism is another political phenomenon in the world today. The act is rampant in all the nooks and crannies of the world, and it threatens the pace of the global world. Hardly will a day past without the media reporting an act of terrorism. Some of the leading Nigeria poets have, at one time or the other, condemned this inhuman act, especial when their religion Islam is being accused as the breeder of terrorism. There are several poems which condemned it and defended Islam as a religion which has nothing to do with terrorism or any act of violence and oppression. Abubakar (2009, 31- 44 ) says:

قذفوا الرعب في قلوب العباد \*\* وأسألوا الدماء في كل واد  
كيف تحقيق ما يرومون بالإر \*\* هاب أو هدم سور أمن البلاد؟  
إن ما لا ينال بالسلام قد يصد \*\* عب أحراره بغارات عاد  
أي شيء يا قوم أغلى من النفس \*\* س التي يرهقونها بفساد؟  
أي دين دعا إلى العنف والتم \*\* ثيل بالأبرياء لنيل المراد؟  
قاتل الله من يشجع في ك \*\* ل مكان تشدد الأوغاد

They (the Terrorists) threw terror into people's hearts

And cause blood to flow everywhere

How can they achieve what they aim at with terrorism?

Or with demolition of the country's security fence?

Whatever that is not easy to get with peace

Will be difficult to achieve with force

O my people! is there anything more precious than the soul

Which they are wasting with ungodly act?

Which religion calls for violence and  
Toils with innocent life in order to achieve a goal?  
May Allah destroy whoever is aiding and abetting  
Terrorism anywhere.

That is why when the September 11 act of terrorism occurred in the United States of America and was witnessed by the poet, through an agent of globalization, he mourned the dead Americans and sympathized with them thus:

حادثة روعت العالم \* \* خوفت الجاهل والعالم  
والشر قد كثر أنيابه \* \* فالتهم الظالم والراحما  
نائبة من همه وصفها \* \* يخونه بيانه راغما  
سبتمبر الأسود شهر غدا \* \* يذكره عالمنا ناقما  
من يرحم البيض فقد هالهم \* \* ما شيب الشحون والناعما؟  
أرثى لهم لأنني شاعر \* \* لا يقبل الإرهاب والظالما  
إني امرؤ ذو مقة قلبه \* \* رق ويهمى دمه ساجما

**Meaning:**

Event which course a jittery across the spine of the (whole) world  
It frightens the Ignorant as well as the Scholars  
Calamity had open his carnivores  
And it swallowed the oppressor and benefactor  
A calamity whoever tries to describe it,  
Its description will betray him no matter how expert he is  
The darkest September, a month the world will continue to remember in sorrow  
Please sympathize with the White (the Americans) for they have been inflicted  
With a (fear) that could make the old and young, alike, grow a grey air  
I console them because I am a poet  
Who distastes terrorism and oppression?  
I am a person whose heart is soften  
And who sheds tears profusely  
(Ibraheem, 2013, 54)

There are other acts of violence and killing of the innocent souls in the form of Ethnic Cleansing/ Genocide that Nigerian Arabic poets witnessed through the instrument of globalization and which they composed poems to condemn. Such include Rwanda genocide, Gulf War, The war between Western and Southern Sudan and other (Ibraheem & Abubakar, 2012)

*c. Palestinian Issues in Nigerian Arabic Poetry*

The Palestinian issue is another political turmoil that is ravaging the peace of the world; it has been the subject of discussion several times in the United Nations assembly, the American Government has brokered truce more than once, yet there is no solution to it yet. When the American government attempted to draw a road map for its settlement during the era of George W. Bush, the Nigerian Arabic poets are part of the global family who participated in the discussion without them leaving the shore of their country or home. The following is the contribution of one of them, Isa Alabi Abubakar(2008):

أتقود "خارطة الطريق" \* \* يوما إلى أهدى الطريق؟  
جاءت تشق طريقها \* \* من (بوش) أو فج عميق  
أرسمتموها مخلصي \* \* ن لنصرة الشعب السحيق  
أو أن يُهشَّم أو يعذب \* \* أو يذلل كالرقيق؟  
رباه ما هذا التلا \* \* عب بالرشاء لدى الفريق  
مدوا إليه يد المعو \* \* نة وهو عاني كل ضيق  
تبقى فلسطين الحبيب \* \* بة عندنا مثل العقيق

Will the Road Map, one day, lead to the best way (of resolving the impasse)?

It comes, cutting its way from Bush or deep ravine

Did you draw the map with sincerity to help the oppressed people?

Or is it for them to be smashed or tortured or downgraded like a Slave?

O my God! Why the playing with the hose pipe in front of he who is drowning?

They stretch onto him the hand of help, and he is experiencing a great pain

Palestine will ever remain to us lovable brethren.

The poet, with a beautiful, accurate choice of words, expresses his skepticism of the workability of the road map drawn by the Bush government to solve the

Palestinian/ Israeli logjam. He described the levity with which the whole world took the matter and likened it with someone holding and toiling with a pipe borne without using it to rescue a drowning person who was looking for what to cling on for survival. Rather he was left helplessly gasping in the river.

### **Conclusion**

From the foregoing, attempt has been made to study the extent to which globalization has influenced Nigerian Arabic poets in their creative writings. International Politics was the theme chosen to achieve that. It was discovered that though some of the poets were skeptical about the essence of globalization and were suspicious of the motives of its advocates. However, their poetry disclosed that they were marveled about the agents of globalization and that they were positively influenced by it for they were able to actively participate in the world politics without necessarily getting out of their country.

It was also discovered that these poets view things from the religious perspective, and this was partly because they studied Arabic solely with the aim of understanding Islam. But it could be noted that due to emotion, they sometimes misrepresent the Islam they are prophesying while misinterpreting some of its teachings.

To a large extent, the language of their poetry is measurable to an acceptable standard and conforms to the Arabic prosodic rules. The paper has succeeded in introducing some Arabic Poets who are not hitherto known especially to the English readers.

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