

The Effectiveness of Arabic Language and Arabic Poetry in Consolidating the Concept of Tolerance in the United Arab Emirates

Dina Antar

Assistant professor of Arabic Language and Culture, Department of Humanities and Social Sciences, School of Arts & Sciences, “American University of Ras Al Khaimah”, Ras Al Khaimah, United Arab Emirates, dina.antar@aurak.ac.ae

Abstract

The aim of this research is to know the extent to which Arabic language is effective in consolidating the concept of tolerance and forgiveness, through the various fields of the Arabic language, including poetry and prose, and through eloquent Arabic poetry, Nabati poetry, short stories and essays. It aimed to explain the role of the UAE institutions in using the Arabic language to consolidate the value of tolerance.

It became clear through the research that the Arabic language has great effectiveness in extending love, tolerance and forgiveness to the other, and supporting the acceptance of the other, giving him freedom of expression, accepting his ideas and beliefs, and protecting and assimilating his culture.

The findings showed the interest of the leaders, sheikhs and institutions of the UAE in using the Arabic language to consolidate the value of tolerance. This is also achieved through the Million's Poet Program, Al-Mankous Program, the Prince of Poets which celebrated the value of tolerance through poetry.

Keywords: Tolerance, value, Nabati poetry, the United Arab Emirates, the Arabic language, Al-Mankous

I. Introduction

Language is a way of communication and understanding between people, and it is a carrier of ideas, cultures, and beliefs, through which individuals express what is going on in their thoughts, as it is the point of meeting and unity between Arabs and many peoples. People learn each other's languages with the first aim of improving communication, strengthening relations, and ensuring security from the deception of the other, as it was said in the proverb, he who learns the language of a people is safe from their deception.

The status of this language was closely linked to being the language of the Holy Qur'an. Therefore, this language occupies a special and distinguished place in the hearts of Muslims, as it is the language of religion and worship, as well as its association with the social, scientific, literary and political life of Muslims. The Arabic language is one of the richest languages in the world in terms of derivation and linguistic richness in terms of vocabulary, as it contains more than sixteen linguistic roots.

And if language is so important, then poetry is no less important than it, as some writers consider it a means to create language (Al-Farasi, 2022, p.443). Poetry was "one of the main sources from which the Arabs derived the grammar and origins of the language, when the Arabic tongues were mixed with non-Arabs, and from which the language was learned" (Salim, 2008, p.1553). Poetry is considered the oldest form of literature and arts known to the Arabs, and it is the knowledge of a people when they had no knowledge other than it.

Poetry is called "The Anthology of the Arabs, the society of its empowerment, the surroundings of the dates of its days, and the mention of its facts and conditions, among other great virtues and great glories" (Qalqashandi, 1922, p.58). It is heir feats, records of their exploits, lineages, accounts, history, and a summary of their experiences. And just as language is the means of the soul to express what is going on inside it, poetry also expresses the innermost parts of the soul and its thoughts in the most accurate expression, because it is an instinct that is far from affectation and artificiality (Al-Hassani, 2012, p.9). That is why Umar ibn al-Khattab, may God be pleased with him, said that the best artifacts of a man are verses of poetry, which he presents in his needs, sympathizing with it the heart of the generous, and the heart of the mean, because of the impact of poetry on emotion, as poetry is a human message that connects peoples with the bonds of affection and peace. It is a fertile climate to create a dialogue between cultures and civilizations, and it is a human chord that vibrates for the meanings of the human conscience.

Poetry penetrates the language inhabited by poetry and overflows from it, and it is an essence far from falsehood, fanaticism and fabrication (Mihraṭh, 2012, p.2). Therefore, Arabic language has been associated with the Islamic faith and religion, which urges tolerance and rejection of violence and hatred. The Almighty says, "Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent." (Holy Quran, 1:109). He also says "And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers." (Holy Quran, 42:40). It is a

religion that calls for the establishment of good relations whose roots extend to include all segments of society, (Matroud, 2015, p.2144) like all the heavenly religions that call for that, and agree on the authentic principles of brotherhood, affection, mercy, humility, tolerance and peace (Darwish, 2022, p1103). Islam is a divine principle and a social system with religious dimensions that came to regulate human relations on the basis of goodness, justice, equality, recognition and acceptance of the other, ensuring positive coexistence among individuals, brotherhood, solidarity and cooperation, regardless of individuals' religious, social and political beliefs (Ghazwan, 2021, p.2).

A. Research Problem

There have been few studies that discuss the role of Arabic language in building bridges of tolerance among people, compared to a large number of studies that discuss the value of tolerance from a religious, educational and philosophical perspective. There is one study that discusses the value of tolerance in pre-Islamic poetry, and another discusses the value of tolerance in the poetry of Marouf Al-Rusafi. Hence the importance of research, especially in light of contemporary social changes, and the pursuit of spreading peace, love and goodness to the other, regardless of his gender, color or sect, and adapting the language to serve these lofty goals, especially with the lack of research that discussed the issue of tolerance compared to research that discussed the issue of fanaticism in modern and contemporary Arab thought. (Shamsan, 2015, p.677).

B. Research Significance

The current research is one of the first studies in the field of identifying the effectiveness of Arabic language in extending the roots of communication between the ego and the other, and in developing the spirit of tolerance, pardon, and forgiveness, by focusing on the areas of Arabic poetry, short stories and essays, especially through contemporary Emirati society.

C. Research Objective

The current research seeks to know the extent to which Arabic language is effective in consolidating the concept of tolerance, and extending pardon and forgiveness to the other, through the various fields of the Arabic language, poetry and prose, eloquent and Nabati poetry, short stories and essays. It highlights the role of the UAE institutions in using the Arabic language to establish the value of tolerance.

The research questions were as follows:

- Does the Arabic language play a role as a mediator to build bridges of tolerance between people living in UAE?

- Does the Arabic language, through Emirati poetry, whether Nabati or eloquent, contribute to the consolidation of the value of tolerance?
- Does the Arabic language, through the short story and essay, contribute to establishing the value of tolerance?

This is what the present research seeks to answer, especially since we have not come across any research that answers these questions.

D. Research hypothesis

This research is based on the hypothesis that there is a relationship between tolerance and the Arabic language in its various fields and the support of the Arabic language for this value, especially through Arabic poetry, short stories and essays, as well as through competitions, awards, television programs and magazines.

The research relied on the tools of cultural criticism, with its ability to reveal the implicit social and cultural contexts, to place the text in its cultural context, and to analyze the implicit patterns contained in the discourse, its concern for human concerns and issues, and its use of various sciences such as sociology, history, and psychology.

The research began with an introduction on the importance of the Arabic language, its status, and its relationship to the Islamic religion; the religion of tolerance, then the definition of the research problem, its importance and purpose, and its questions, then the hypothesis, and the presentation of previous studies and their results, and aspects of the uniqueness of this study. It also included the definition of tolerance linguistically and terminologically, and clarifying the role of the Arabic language in spreading the concept of tolerance through the role of the leaders of the UAE in supporting it. Then it highlighted the Arab Emirati television programs in the field of eloquent and Nabati Arabic poetry, such as the Poet of the Million program, Al-Mankous program, and the Prince of Poets program, along with the poems of some Emirati poets, as well as Hay Festival Abu Dhabi, and Mohammed bin Rashid Foundation and their competitions in the field of short stories in Arabic on the value of tolerance, and encouraging school students to literary creativity in the fields of poetry. And the short story to support the concept of tolerance in the Arabic language. Then the research included the conclusion and discussion of the results, recommendations and references.

II. Previous studies

Al-Dhalimi (2022): This study serves as a book review, in which the researcher discussed the issue of tolerance and coexistence through the novel *The Ruined Man*, by the Sudanese novelist Abdul-Aziz Baraka Sakin. The researcher started with defining the meaning of tolerance,

then explaining Islam's position on tolerance, then introducing the writer and his writings (Al-Dhalimi, 2022).

Al-Salihi (2022): The study dealt with the concepts of tolerance and coexistence, introducing the poet Marouf Al-Rusafi, then collecting and analyzing poems and verses in which tolerance was mentioned (Al-Salihi, 2022).

Mihraṭh (2012): The researcher sought to verify that poetry is an optimal civilized dialogue about peaceful coexistence and spreading the spirit of tolerance among people, and to determine the extent to which poetry is able to create communication relations between people, especially with regard to the position of pre-Islamic poetry on the issue of tolerance, taking into account the social nature of pre-Islamic society, or Pre-Islamic society, as some prefer to call it. The study concluded that there are some manifestations of tolerance in pre-Islamic life and poetry (Mihraṭh, 2012).

A. Comments on the previous studies

Through the above presentation of previous studies, it was found that some of them serve the current study and are in line with it, and some of them intersect with it. The studies helped the researcher reach the conclusion that there is an urgent need to conduct comprehensive research of an analytical nature in the field of tolerance and coexistence with the other, especially with regard to the role of Arabic language in this regard, through the Emirati society, in addition to the scarcity of studies and academic research that dealt with the subject of study. The researcher did not find any academic study discussing the role of Arabic language in consolidating the concept of tolerance in the United Arab Emirates, despite the large number of studies dealing with tolerance from a religious and philosophical perspective and in the field of educational curricula.

B. Definition of tolerance

Tolerance is the act of forgiving any serious person and agreeing to what is required from him (Fayoumi, 1883, p.185) and tolerating his seriousness out of generosity. It is said that this is a generous man, i.e. easy (Ibn Manzoor, 2009, p.577), and grace is the spaciousness of the heart (Al-Baalbaki, 1995, p.185). Thus, tolerance revolves around the meanings of good treatment, leniency, tolerance and softness of character. It supports the right to difference between people, synergy, sympathy, compassion and consultation (Al-Lahibi, 2009, p.474). Tolerance is respect, acceptance and appreciation of world cultures and freedom of expression. It supports knowledge, openness and communication, directs the individual towards forgiving those who offended him, and replacing the culture of war with a culture of peace (Abdel-Hadi, et al. 2020, p.48). This means that tolerance means the ability to tolerate others and be patient with things that a person does

not desire, and to deal with wisdom, kindness, and forgiveness (Al-Qaisi, 2015, p.417).

Tolerance means ignoring the offense, with the ability to take revenge, as there are conditions for naming it as tolerance, otherwise it becomes helplessness. In addition to the previous meanings of the word tolerance, it carries the meaning of recognition of the other (Dagher, 2012, p.384), and respect for the cultural pluralism of peoples, based on the fact that people are different and distinguished in terms of color, race and culture (Al-Ajami, 2021, p.364).

The role of the leaders of the United Arab Emirates in establishing the concept of tolerance

The UAE is an Arab Islamic country that speaks Arabic as its first language. It has risen to the throne of tolerance through its initiatives. The leaders of the UAE have called for upholding and consolidating the value of tolerance, starting with His Highness Sheikh Zayed bin Sultan Al Nahyan, may God have mercy on him, who called for tolerance among people without regard to religion or belief, in compliance with the commandment of the true religion. He, May God have mercy on him, said: "The approach of Islam is to treat every person as a human being, regardless of his creed or race." (Al-Mulla & Albulooki, p.71). He also said: "Cooperation between people despite different religions and beliefs is the basis of happiness, and cooperation brings together the near and far" (ibid, p.70). Rather, he called for mercy on all beings: human beings, animals, and plants, saying that "cooperation between humans leads to compassion, which the Creator, Glory be to Him, urged. Exalted be He, for man must be merciful to his fellow man, and to animals and plants, for God Almighty has mercy on those who show mercy" (ibid, p.70). He explained that the UAE's view of youth is not based on race, "but rather on the efforts they make for their country to advance it" (ibid, p.71).

Moreover, Sheikh Mohammed bin Rashid Al Maktoum (may God protect him) followed in Sheikh Zayed's principles, saying: "We were brought up in Zayed School on many noble values, the most important of which is tolerance, and the UAE will remain the model and role model for conscious openness to the other, accepting his ideas, and understanding his requirements, because everyone in our country lives and they work without differentiating between a citizen and a resident... Everyone works to build the future, with the spirit of one team. Tolerance is not a slogan, but rather we live it as a way of life. We spare no effort in providing reasons for happiness for all, with all our pride and appreciation for every sincere contribution that helps build a bright tomorrow for our country, our region, and the world" (ibid, p.72). He also said about his upbringing on the value of tolerance in Sheikh Zayed School, the late Sheikh Zayed, God willing, "We are all Zayed's children, and the children of Zayed not only bears his name and his concern for

his country, but also his values and morals, his broad-heartedness, his tolerance, and his love for people...all people” (ibid, p.72). Whoever lives on his land, Sheikh Mohammed bin Rashid, may God protect him, says, “All of our interests are to preserve the reputation of our country...Our interest is to establish a tolerant, cohesive society...Our interest is all in protecting Zayed's legacy” (ibid, p.72).

The UAE deservedly deserved the title of the State of Tolerance, as His Highness Sheikh Mohammed bin Rashid Al Maktoum, may God protect him, said, “Tolerance and the UAE are two sides of the same coin. Moreover, Tolerance is the title of intellectually and humanly advanced societies, and a tool for civilized empowerment, and a guarantee for the stability and prosperity of nations, and in 2019 we will seek to consolidate this value, and lead the movement of intellectual, media and research productions, to promote this value in our region, which has suffered greatly due to fanaticism for ideas, sects, or for parties” (ibid, p.76). His Highness Sheikh Mohammed bin Rashid Al Maktoum, may God protect him, was keen to attend international events related to tolerance. “Today I witnessed a part of the Global Summit for Tolerance... Personally, I believe that tolerance is a human right, and I believe that it is a tool for civilized and developmental development, and I believe that tolerant peoples are global human peoples who deserve leadership. Perhaps what our region needs most today is for its peoples and their religious and cultural spectrum to tolerate themselves” (ibid, p.76). Therefore, His Highness Sheikh Mohammed bin Rashid Al Maktoum announced the appointment of the first Minister of Tolerance in the United Arab Emirates, February 2016, and she was Sheikha Lubna bint Khalid Al Qasimi, who was twenty-two years old at the time, with the declaration that the goal of the Ministry of Tolerance is to support the state's position towards consolidating values of tolerance, pluralism, and acceptance of the other at the levels of belief, culture, sect, and religious.

The Arab League's support for tolerance through the Million's Poet program

Poets also chanted and recited poetic verses on tolerance, to reunite, strengthen bonds, and call for tolerance and love. In this context, the Million's Poet program, which is the most famous and largest competition program in Nabati poetry, has become widespread and famous since its inception in 2006, under the auspices of His Highness Sheikh Mohammed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi at the time, and the current President of the United Arab Emirates. At the end of this program, prizes and rewards are given to the six first-ranked poets, amounting to 15 million dirhams, as the first-place winner gets the title of the Million's Poet, in addition to five million dirhams, while the second-place winner gets four million, the third gets three million dirhams, the fourth gets two million, the fifth gets one million, and the

sixth gets 600 thousand dirhams, and this program is shown in a live broadcast on the Emirates and Baynouna channels.

The second season started in 2008, and the eighth episode was about tolerance, in which four poets competed for the title of AlBayraq ‘the flag of poetry’. Every poet presented poems about tolerance, including the poet Khaled Al-Otaibi, the poet Thunayan Al-Rashidi, the poet Khalil Al-Shabrami, and the poet Mahdi Al-Haidar, whose poem was titled Tolerant:

O religion, before the non-Arabs, followed by the Arabs

Tolerant and for the mistake if it happened forgiving

Tolerance is firmly rooted in our religion and language, which are an integral part of our personalities as Arabs. Therefore, it is housed in the lands of the Arabs, as also stated in the poem of the poet Khalil Al-Shabrami Al-Tamimi, entitled “Let tolerance be your principle and your slogan”:

Let tolerance be your principle and slogan

Spread your feeling in a poetry evening

Forgive the integrity of your attitude and thoughts

As long as intellectual is your nation's crisis

And say to tolerance, please, your home is the land of the Arabs,

And your residence is compulsory

And if the poem carried other dimensions that were not stated in the verses, as was the case with the statement in the previous poem by the poet Mahdi Al Haidar, then tolerance means accepting the pardon of the other in the event of the ability to take revenge, but you forgive and pardon by your will, not forced, because forgiving after being forced by the other indicates weakness, defeat and lack of the ability to strike back. Therefore, one of the conditions for tolerance is that forgiveness occurs while being able to extract the right.

The year 2019 concluded, in the ninth season of Million's Poet, with an exceptional episode, the content of which is about tolerance, and poems about human brotherhood. The number of poets for that poetry evening was six poets who presented their poems after declaring 2019 the year of tolerance. The first episode of the program, which represents the largest competition in Nabati poetry, organized by the Committee for the Management of Festivals and Cultural and Heritage Programs in Abu Dhabi, witnessed a competition between six poets.

The episode showed a documentary film that dealt with the role of the late Sheikh Zayed bin Sultan Al Nahyan, may his soul rest in peace, and his role in establishing the UAE, and establishing the values of tolerance,

coexistence and acceptance of the other, and his famous saying: “Tolerance is a duty, and since the greatest of the greats is the Creator, the Almighty, forgives, we are human beings, we were created to forgive, we are human beings, but we are brothers,” with an emphasis on the symbolism of the “Year of Tolerance” in the march and message of UAE tolerance, and the Ministry of Tolerance as a unique Emirati sign that reflects the culture of the people of this good land, which opened its arms to all people of all races and cultures. A group of poems on tolerance were recited by the program’s presenters, Hussain Al-Amiri and Asmaa Al-Naqbi, praising Prosopis tree, a symbol of tolerance, forgiveness and peace, and light, a symbol of goodness:

From the glory of the Prosopis, the tides of peace

All meaning of tolerance, O my land

Open the light, the window of speech

And plant hands for good from your land

To the paths of glory, the great men led you

Until you became the home of pioneering thought

We notice the loftiness of tolerance in these verses, as it is tolerance based on broad-mindedness, culture and thought, which transformed the brown land with goodness into green gardens of Prosopis trees, which led its people to the peaks of glory, and became a meeting place for people of knowledge and thought.

The first poem was presented by the poet Al-Anoud Faraj Al-Mutairi, entitled: Be Tolerant, and the idea of tolerance in the verses was linked to religious dimensions based on the high status of those who repress anger, pardon people, and the reward of the forgiver is Paradise:

Forgive for God's sake

Forgive the face of the one great individual

Whoever pardons, heaven will be his reward

How many rich has a mean heart

How many poor people pardoned the killing of his son

If he knows who did not forgive the generous reward

Maybe if he sees the reward, he will envy him

The poet believes that the mean, and with an anti-paradox, will envy the afflicted with loss of his son or a loved one, for his forgiveness, if he knows the status of the forgiver with the Lord of the Worlds and with people as well. The poets also praised the role of tolerance in transforming the state of the enemy, from a hateful hater, to a benign

guardian, especially if he willingly forgives. The poet Khaled Al-Subaie says:

You see tolerance is great if it is good
You see tolerance is great if there is good in it
Force your enemy to turn into a close friend
I heard Zayed say that it is a duty
Lord, forgive Zayed and have mercy on him, O Merciful
This is one characteristic and it gives you several characteristics
Other than tolerance, they say the forgiving is generous

It is clear that the verses included a quote from the Qur'anic text, and an agreement with it, for God Almighty says: "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]"(Holy Quran, 41:35,35). It also included the use of Arab proverbs represented in our saying, "The forgiving is generous." We notice the religious and mythological dimensions and connotations of tolerance and peace in the verses of the poet Abdullah Al-Ajouri from Jordan, who refers to the symbolism of the olive tree in the Arab heritage, a symbol of peace, and Prosopis tree, a symbol of tolerance, which was the slogan of the Year of Tolerance, and it symbolizes tolerance and the acceptance of the other.

This tree is a symbol of goodness. Despite the harsh conditions such as the lack of water and nutrients, you find it standing tall, firmly rooting the roots of love in the depths of the earth to absorb drops of water from the rain to preserve its life for the benefit of humanity, and to save the hungry in the desert from the heat, and to supply them with food if the elements of nature are scarce. It is the Emirati community in desert to tell the stories of ancestors, and tales of hope. Abdullah Al-Ajouri says about tolerance:

I passed by the shade of an olive tree
And I came under the shade of Prosopis tree
As if flying from my eyes to my eyes
You travel with me
God's peace on the land of peace
The one who wrote me stopped

The olive branch is a messenger of peace for mankind, as when the earth was submerged in water and a flood during the days of the Prophet

Noah, and the ark of Noah, peace be upon him, was towed by them on a matter that was destined, and God Almighty carried him on the same planks and covers, the ark ran by God's command. And when God Almighty commanded the earth to swallow its water, and the sky to stop raining, our master Noah sent a dove to investigate the news of the earth, so that they could disembark from the ship in peace. The dove returned to them with an olive branch, symbolizing the peace that befell the land, and safety after God Almighty destroyed the oppressors. Therefore, the olive tree occupied a privileged position in most cultures, as a symbol of wisdom, in the Greek heritage and culture, as a symbol of the goddess Athena, who presented it as a domesticated plant for humans, and the goddess Irina, the daughter of the Greek god Zeus, their sacred deity, who is depicted carrying an olive branch.

We note the poet's use of the letter Qaf [ق], a symbol of strength, hardness, and severity. It is a strong, exaggerated letter from the diacritical letters, located in words that bear the meanings of severity, such as: right-power-harshness-capacity-energy-judgment-beat. And verbs that contain the letter Qaf[ق] need more strength to achieve them, such as: suppress / cut / stun / pluck out / kill / suffocate / heart. Moreover, this letter carries religious connotations of highness and elevation, as God Almighty swore by it, and one of the Surahs of the Holy Qur'an was named after it, Surah "Q [ق]."

The poet, Mubarak Al-Oud Al-Amiri, praises the role of the rulers of the Emirates, especially His Highness Sheikh Mohammed bin Zayed Al Nahyan, may God protect him, following the approach of his father, His Highness Sheikh Zayed bin Sultan Al Nahyan, may God rest his soul. Mubarak Al-Amiri says:

Thank you, Abu Khaled, we say
O collar of glory, shade us with its shadow
Bear the heavy load
And his virtues are a great sea of tolerance

The poet Muhammad al-Shaibani used the imperative method as a constructive method to urge tolerance, and advised people to do so because it gives value to human life:

Tolerate as long as you can do
Tolerance gives people value for life.

And the poet Mohammed Rashid Al-Awaili praises the role of Sheikh Zayed, may God have mercy on him, in extending the hand of tolerance among people, and for his children to follow his path:

Tolerance is a great human trait
Whoever forgives, our Lord increases his status

The approach of Zayed, the owner of the merciful heart

The renewer, may God rest his soul

As for the second evening of the ninth season of the Million's Poet program, the topics presented in the evening were all poured into tolerance. Six poets participated in the evening. The poet Abd al-Rahman Shathan al-Qahtani followed in his versus the same previous approach in praising the role of Sheikh Zayed, may God have mercy on him, in extending the hand of goodness and tolerance:

Zayed's legacy, may God preserve his bones

He walked on his path of goodness and knows it

Tolerance bandaged the pain of an unjust nation

In this context, Saleh bin Mubarak bin Burki Al-Rashidi began his poem about the Year of Tolerance, by perpetuating the memory of Sheikh Zayed, and looking forward to the future of the country in the shadow of tolerance, as the Year of Tolerance passed like rain.

The Year of Tolerance, we wrote for you fulfillment and longing

Have passed like rain from a passing cloud

From Zayed approach got the starting point

And in Zayed Home, our dreams are present

With tolerance, he destroyed the faces of hypocrisy

And tolerance weaves the mask of arrogance

And take the wolf as a symbol of tolerance

The poet used an unusual image of the wolf, and turned away from the image, as the wolf in the Arab heritage symbolizes betrayal, breaking the covenant and cunning. But the poet used it here because it is one of the animals whose image is marginalized in the thought of the Arab man. Therefore, the poet tries to make peace between the wolf and his image taken from the Arab heritage, and between the Arabs now in order to open a new, white, and bright page:

It is said that we write to him with a moral motive

Tolerance can come to our patron saint

Confirm with me in my book your mark, my brother

It is your duty to defend as much as you can

Hey wolf, see what's new is fixed

If it was even on the terrible fall of time

The poet takes the wolf as a means to extend the influence of tolerance, and as a symbol of tolerance even with those whose image is entrenched in the conscience as a symbol of evil, and to give him another chance, as the wolf carried the sign of injustice and the defendant accused in the story of our master Joseph, peace be upon him, when the wolf was unjustly accused of eating the Prophet of God, Joseph, upon him Peace.

As for Hamad Al-Makhlafi Al-Harbi, he began his poem by saluting the land of peace, love and tolerance, the Emirates, praising Zayed's role in spreading tolerance and strengthening it in the hearts of the people of this country:

All civilizations coexisted in it
A land with features from Zayed's heart
And the greatest gift given by the Emirates
The land of peace; Love and tolerance

In this context, the poet Saleh Muhammad Al-Enezi praised the principle of accepting the other:

Acceptance of the other and good treatment
Flags we raise in the Year of Tolerance
The pulse of society continues with integration
Features appear with honorable presence

Moreover, Zaid bin Jadaan Al-Wasmi shows that tolerance occurs when you are able to recover your right, and you are not helpless, which is what people are trying to adopt. In his view, tolerance does not indicate incapacity because at that time it is not tolerance but weakness:

Not failing to return the error however
Our hearts are tolerant and our faces are joyful

As for the poet Nasser bin Khamis al-Ghailani, his words and meanings were smooth without affectation, about tolerance, rejecting ignorance and sectarianism, and putting tolerance as a priority, in the introductory section of his poem:

Against extremism, ignorance and sectarianism
Our Islam is a religion of love and peace
As long as the tolerance approach is a priority
We raise the values of humanity and remove darkness

Al-Mankous Program, as a poetry competition program that supports tolerance through the Arabic language:

Abu Dhabi celebrated “Al-Mankous” in the Year of Tolerance, It is a program of poetry competitions, which presents a number of well-known Emirati and Gulf Mankous tunes.

IssaSaif Al Mazrouei, Vice-Chairman of the Festivals and Cultural and Heritage Programs Management Committee in Abu Dhabi, explained that there is "no tool more capable than composing poetry to carry the message of tolerance from the UAE to the world, by composing the verses that is close to the heart, expressive of it, and describes the unified human feeling, whether in the East or the West, and stems from the ancient folk cultural heritage of Nabati poetry, in a television program that is the first of its kind in its focus on the Mankous melody to introduce it as one of the favorite Nabati poetry melodies in performance by many poets, and beloved by the poetry audience and its lovers, as a continuation of the successes that were achieved by the Million's Poet Program and the Prince of Poets Program to attract and embrace creative poets and introduce them to the public and the whole world.

The Prince of Poets program, as a poetry competition program that supports tolerance through the Arabic language:

The Prince of Poets program, in its eighth edition 2019, celebrated the Year of Tolerance, with the participation of twenty male and female poets. From Al Raha Beach Theater in Abu Dhabi, the program began with the operetta Tolerance, written by the poet Karim Al-Maatouq, the poet Al-Haidar Al-Abdullah, composed and sung by Fayez Al-Saeed, and the artist Yara. The program presented a report on the value of tolerance in the thought and culture of the founder Sheikh Zayed bin Sultan Al Nahyan, may God have mercy on him, and the UAE's keenness to establish a bridge to communicate with the world.

Poems of His Highness Sheikh Hamdan bin Mohammed bin Rashid Al Maktoum on tolerance:

The poem (Tolerate), which was written by His Highness Sheikh Hamdan bin Mohammed bin Rashid Al Maktoum and posted on social media and on his official website in the same year in which the Ministry of Tolerance was formed, is considered one of the most important poems about tolerance. In it he says:

Sometimes I think and think and think...
How long will my resolve with unbridled longings...
As long as the door of forgiveness is not closed...
Come and send my imagination features...

If life is as long as it tastes like sugar
I may not have felt the guilt of others and forgive...
That's what I'm saying if I'm in a bad mood.
And the horses of abandonment between the henna trump...
I say it to the one who denied my love...
I forgive him and he does not know forgiveness.
I aspire to please him, love, and remember...
If your lover aspires to satisfy you, beautiful...
Do not become salty in desertion
Forgive what is more beautiful than the one who forgives

The verses carried several semantic meanings, such as love, tolerance, and abandonment, and the poet used similes taken from the field of horses and their races due to his intense love for horses, as he is a well-known knight in the field of equestrian and horse racing.

Emirati poets and raising the value of tolerance through poetry:

Emirati society has given women a wide space to express the issues of the age and its hopes, which include establishing the value of tolerance. The poet, Muzna Al-Amiri, recited poems about the value of tolerance, in the Year of Tolerance. Muzna says in a poem entitled The Year of Tolerance:

I knew Sheikh Rashid and Zayed from Tolerance, and I rejoiced myself in the Year of Tolerance

The poetess realized that tolerance guarantees love, peace, happiness and the spread of good. She praised the role of Sheikh Zayed, may God have mercy on him, in making the UAE a country of coexistence and peace, and rejecting ignorance, racism, bullying and hatred. Muzna says in the poem "Tolerance is Happiness":

Love builds happiness, and tolerance is something that inherits goodness, favor, and stability

The poet Muzna used the symbolism of the pen for knowledge.

Poet Dr. Abdullah bin Muhammad Belhaif Al Nuaimi, Minister of Development and Infrastructure, praised the value of tolerance, in his poem about welcoming the Year of Tolerance, which he dedicated to His Highness Sheikh Abdullah bin Zayed, Chairman of the Tolerance Committee:

Tolerance has become of course in our dealings
And God increased our faith in our past

So from us, generous forgiveness in a homeland
He pardons and forgives, neither out of fear nor softness
The land of tolerance that God created
To gather creation in the world and religion

Poet Zayed Al-Masry says in the poem "They Stretched the Ropes of Tolerance":

Extend the cords of tolerance and cut the cords of strife
A chance before death realizes us and we realize it!
What have we gained from arrogance and division!
Weakness, illusion, and exhausting memory
The bodies of the years withered and only the bones remained
And the son of Adam wandered from "battle" to "battle"
Do not think that forgiveness is weakness and forgiveness is defeat
(Tolerance and forgiveness) gives you value and blessing
And beware of reciprocating sins and revenge
(Patience) is the path of the elders whose path you honor
Love yourself, love others, live in peace and harmony
Close the door that brings you harm and distress.

Al-Masry used the symbolism of the rope for meeting, love, and sit-in, so he made ropes for tolerance to be stretched and for quarrel ropes to be cut, as the rope may symbolize love, as in the rope that connects the mother to her fetus and nourishes it through it, and the rope that God Almighty commanded us to adhere to – the rope of God – and hold fast to the rope of God all together and do not separate, i.e. By the covenant of God Almighty. So the verses carried subliminal quotations and intertexts from the great Quranic text.

Poetry Academy and Prosopis Dictionary on Tolerance:

The Poetry Academy, in cooperation with the Sheikh Zayed Book Award, issued the "Prosopis Dictionary in the UAE" 2019. Prosopis is the tree that was taken as a symbol of tolerance in the UAE in the Year of Tolerance 2019. It is the first Arabic language dictionary of its kind to be issued as Prosopis, written by Sultan Al-Amimi, a member of the jury for the Million's Poet Prize. The dictionary contains 280 large pages. The author paved the way for the lexicon material with a chapter on the Prosopis tree and its presence in the language, dialect, local culture and Nabatean poetry in the UAE, and the interest of Sheikh Zayed, may God rest his soul in it, as an important symbol in the lives of the people of the

region and in Emirati culture in terms of its relationship to the concept of tolerance and coexistence.

Hay Festival Abu Dhabi and promoting the position of the Arabic language as a language of tolerance in the world:

Hay Festival Abu Dhabi was held in Manarat Al Saadiyat, Abu Dhabi, February 2020, when His Excellency Sheikh "Nahyan bin Mubarak" inaugurated this festival, which represented an opportunity to enhance the position of the Arabic language at the global level, and to emphasize that tolerance, understanding and coexistence among all is the way to a successful society, and to a world of peace and prosperity, as confirmed by the UAE government, and as His Excellency Sheikh Nahyan bin Mubarak Al Nahyan made it clear that the Hay Festival Abu Dhabi is an urgent necessity to find channels of dialogue, understanding and joint action with all people, so that the UAE enjoys success, security, stability and prosperity, and achieves development and progress in all fields, and become a country open to the world, advocating for issues of truth, justice and peace, as one of the most important features of a wise vision.

Mohammed bin Rashid Al Maktoum Foundation, the virtual exhibition of the knowledge content of tolerance, and short story competitions on the value of tolerance:

In August 2020, Mohammed bin Rashid Al Maktoum Foundation participated in the virtual exhibition of the knowledge content of tolerance through a session organized by the Ministry of Tolerance and Coexistence and the Department of Education and Knowledge in Abu Dhabi, through which the Department of Education and Knowledge in Abu Dhabi launched the creative writing competition for the short story "narrative", under the slogan "Unleash your thinking for creativity and imagination" in cooperation with the Ministry of Tolerance and Coexistence, and the Center of Excellence in the Arabic Language at Al-Futtaim Educational Foundation, as one of the forms of cooperation between the Ministry of Tolerance and Coexistence, and all institutions to promote the Arabic language and consolidate its role as a language of tolerance and coexistence.

III. Conclusion

Arabic language played its role in spreading tolerance throughout the UAE by creating an atmosphere of inner love among everyone who resides on the land of this dear homeland – the Emirates. His Highness Sheikh Mohamed bin Zayed, may God protect him, says, "What people and the world are most proud of is that we are a country in which everyone lives according to their differences that God created them for, with true love and true tolerance... Tolerance is a force that drives

society forward. We educate our children on tolerance, and we instill in them the values of cooperation, respect for diversity and difference, to be strong with their self-confidence. A strong person is the one who is able to accept the difference of the other, and coexist with it. When any society upholds this value, it guarantees its members cohesion, preserves their reward, and prepares for them broader spaces for cooperation for a better life... Tolerance guarantees happiness to people, grants them reassurance and tranquility, and helps them to continue the journey of life with optimism and hope.

The tolerance of the UAE has contributed to directing the eyes of people around the world towards this safe and tolerant country. Therefore, tolerance made the UAE a destination for visitors and tourists around the world, and they loved positive relations with brotherly countries, as His Highness Sheikh Mohammed bin Zayed Al Nahyan says, as tolerance worked to "enhance the good reputation that the UAE has achieved by building bridges of friendship and building positive relations with all countries and peoples, emphasizing the approach of tolerance, coexistence and openness to countries, and the vision of the wise leadership in building balanced and effective relations with all countries, thus gaining the respect and trust of the world and became a destination for various visitors and tourists from different countries and countries.

The UAE has also sought to spread the value of tolerance through the Arabic language at the international level. His Highness Sheikh Mohammed bin Zayed Al Nahyan, may God protect him, says, "The UAE, through its policy and model in the region, sends positive messages about the need for tolerance and coexistence, and joint development work, to address the many challenges that face us together within the framework of the international community."

IV. Findings

The Arabic language was effective in consolidating the concept of tolerance, extending forgiveness, pardon, and tolerance to others, accepting the other's culture and respect, supporting and accepting his opinion and beliefs, through the UAE's leaders, sheikhs, and institutions, employing the Arabic language in order to establish the value of tolerance, and urging everyone who lives on the land of the Emirates to be tolerant. The UAE ranks first in the index of tolerance towards foreigners. This is the result of efforts, perseverance, and tireless work to spread this value, starting with the founding leader, His Highness Sheikh Zayed bin Sultan, may God rest his soul, and His Highness Sheikh Khalifa bin Zayed Al Nahyan, may God have mercy on him, and His Highness Sheikh Mohammed bin Zayed Al Nahyan, President of the UAE, may God protect him, and His Highness Sheikh Mohammed bin Rashid, the ruler of Dubai, may God protect him, and the poems of His Highness

Sheikh Hamdan bin Mohammed bin Rashid, Crown Prince of Dubai, may God protect him in tolerance.

We should not forget the role of poetic programs in this regard, such as the Million's Poet program, and its annual prizes estimated at fifteen million dirhams annually, since its inception in 2006, the Mankous program, and the Prince of Poets program, and their celebration of the value of tolerance through poetry, and the role of Emirati poets in spreading tolerance, and the issuance of the Al-Ghaf Dictionary in the Arabic language for the vocabulary of tolerance, and the symbolism of the Al-Ghaf tree for tolerance. There are several other activities in this regard, such as the role of Abu Dhabi Hay Festival, the Arabic Language and Human Values Conference and its celebration of the language, its rhetoric and aesthetics to spread the idea of tolerance and coexistence, the virtual exhibition of the knowledge content of tolerance, and the Arabic initiative to write a short story in Arabic about tolerance.

Recommendations

The research recommends conducting specialized studies in ancient literature and poetry to conclude the role of Arabic language in urging tolerance and acceptance of the other.

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