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# Between Decree and The Drawn Sword: Comparative Poetics of Fate, Sanctity, And Heroism in Classical Arabic And Medieval Hebrew Literature, With Methodological Reflections from Andamanese Language Documentation

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**Abstract:** Background: Classical Arabic and medieval Hebrew poetic corpora repeatedly stage a tension between fate (decree, providence, destiny) and human agency (heroism, ethical choice, endurance). At the same time, comparative humanities research faces a methodological problem: how can scholars responsibly interpret cultural meanings—especially around "ultimate" concepts such as decree, redemption, sanctity, and death—without reducing them to a single doctrinal key? This study addresses that problem by reading major Arabic and Hebrew textual witnesses on fate and heroism while also drawing methodological lessons from early ethnographic-linguistic documentation practices in the Andaman Islands, where careful attention to vocabulary, grammar, and contextual usage was treated as foundational to interpretation (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966).

Methods: The research employs a qualitative comparative approach: (1) thematic mapping of fate/agency and life/death sanctity across selected Arabic texts (Abu Tammām, 1981; Ibn 'Abd Rabbihi, 1986; Ibn Al-Muqaffa, 1934; Altabrizi, 1937; Alhussein, 2019; Al-Mutanabbī, 2008) and Hebrew texts/analyses (Halevy, 1946; Hanagid, 1966, 1985, 1985a, 1993; Ibn Ezra, 1935; Levin, 1962, 1962a, 1964; Elizur, 1994, 2004; Dor, 2015), and (2) methodological triangulation using early Andamanese language records as a cautionary template for interpretive discipline (Radcliffe-Brown, 1914, 1948; Nigam, 1964; Ganguly, 1966).

Results: The analysis finds that (a) "decree" functions less as fatalistic closure than as a poetic instrument for evaluating courage and moral clarity (Alhussein, 2019; Abu Tammām, 1981), (b) the "drawn sword" motif dramatizes redemption and death against the value of life, producing an ethical dialectic rather than a single heroic ideology (Dor, 2015), and (c) medieval Hebrew secular and religious poetics negotiate time, cosmos, and historical crisis through flexible metaphors of flight, suffering, and commandment—often aligning personal agency with divinely framed temporality (Levin, 1962, 1962a, 1964; Elizur, 1994, 2004; Halevy, 1946).

Conclusion: A cross-tradition model emerges: fate is repeatedly "activated" by poetic form—through aphorism, exemplum, lament, praise, and ethical narrative—so that destiny becomes a field of responsibility rather than resignation. Methodologically, the Andamanese documentation record reinforces the necessity of lexical, grammatical, and contextual rigor as a guardrail against interpretive overreach in comparative literary studies (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966; Radcliffe-Brown, 1948).

**Keywords:** Comparative poetics; fate and agency; heroism; sanctity of life; medieval Hebrew poetry; classical Arabic literature; language documentation.

**Introduction:** Comparative literary scholarship often begins with an intuitive observation: distinct cultural traditions repeatedly return to a limited set of "ultimate" problems—death, meaning, duty, suffering, justice, and the mystery of time. Yet the similarity of themes is not the same as sameness of meaning. In poetic corpora especially, shared topics can hide radically different ethical logics and aesthetic strategies. The present study investigates one such recurring thematic nexus: the tension between decree (fate, providence, destiny) and the ethical demands of agency (heroism, self-discipline, endurance, and the limits of violence). This nexus appears centrally in Arabic literary heritage—especially in the heroic and ethical textures of Diwan Alhamasa and its reception (Abu Tammām, 1981; Altabrizi, 1937)—and in medieval Hebrew poetry, where secular and devotional registers explore time, cosmos, suffering, and "flight" from worldliness toward God (Elizur, 2004; Levin, 1962, 1962a, 1964; Halevy, 1946; Ibn Ezra, 1935; Hanagid, 1966, 1985a, 1993). A second strand concerns how heroism is morally framed: whether the sword is celebrated as redemption, mourned as loss, or reinterpreted as a tragic necessity. The "drawn sword" motif, explicitly analyzed as a dialectic of redemption/death versus sanctity of life, provides a crucial conceptual hinge (Dor, 2015).

However, this article does not treat "fate" and "heroism" as abstract philosophical categories detached from language. Instead, it argues that these themes are produced through specific linguistic and textual practices: lexicon, idiom, metaphor, and genre conventions. This claim demands methodological discipline. To strengthen such discipline, the study deliberately sets its comparative-literary inquiry alongside a seemingly distant body of materials: early documentation and analysis of Andamanese languages and communities (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966; Radcliffe-Brown, 1948). The Andaman record is not introduced to conflate genres (poetry vs. field linguistics), but to highlight a shared scholarly risk: interpreting cultural meaning without sufficiently grounded attention to how words are used, patterned, and embedded in social contexts (Radcliffe-Brown, 1914; Nigam, 1964). The classic ethnographic perspective of The Andaman Islanders further underscores how interpretive claims must remain accountable to observed cultural and linguistic evidence, rather than to the interpreter's preferred universal narrative (Radcliffe-Brown, 1948).

Within Arabic materials, the problem of decree is especially visible in discussions of pre-Islamic (Jahiliyya) thought and its conceptualization of fate and divine determination (Alhussein, 2019). In such contexts, decree can be construed as an ordering principle of existence that frames, but does not necessarily annihilate, agency. This is important because modern readers sometimes assume that fate-language implies fatalism; yet literary traditions frequently deploy fate as an ethical test, a rhetorical intensifier, or a means of narrating dignity under constraint (Alhussein, 2019; Abu Tammām, 1981). The Arabic adab tradition, represented by works such as al-ʿIqd al-Farīd and Kalila wa Dimna, also demonstrates how moral reasoning often takes narrative and aphoristic forms rather than systematic treatise forms, shaping how "agency" is imagined and taught (Ibn 'Abd Rabbihi, 1986; Ibn Al-Muqaffa, 1934). Moreover, the reception and editorial transmission of texts—including the preservation and framing of Abu Tammām's corpus and the "treasures" of Arabic poetry—shows that heroism is mediated: what counts as exemplary courage is curated through selection, commentary, and pedagogical reuse (Altabrizi, 1937; Abu Tammām, 1981).

Within medieval Hebrew poetry, scholarship and edited collections highlight how "secular" poetry in Muslim Spain developed sophisticated ways of negotiating theological ideas within ostensibly worldly forms, producing a continuum rather than a rigid separation between sacred and secular expression (Elizur, 2004; Ibn Ezra, 1935). The poetry of Judah Halevy, in particular, becomes a privileged site for examining suffering, historical rupture, and the relation between temporal life and divine command (Halevy, 1946; Levin, 1964). The works associated with Samuel ha-Nagid likewise demonstrate how wisdom traditions ("Son of Proverbs," "Son of Psalms," "Son of Ecclesiastes") can function as intertextual frames for articulating self-governance, mortality, and moral choice (Hanagid, 1985; Hanagid, 1985a; Hanagid, 1993).

The literature gap that motivates this study is methodological and synthetic. Existing items in the provided corpus tend to cluster either around (a) specific poetic-historical analyses of medieval Hebrew themes—time/cosmos, flight to God, Reconquista crisis (Levin, 1962, 1962a, 1964), or (b) specific motif studies in Hebrew ethical imagination (Dor, 2015), or (c) Arabic textual anthologies and conceptual treatments of fate (Abu Tammām, 1981; Alhussein, 2019), or (d) ethnographic and linguistic descriptions of Andamanese languages and societies (Radcliffe-Brown, 1914, 1948; Nigam, 1964; Ganguly, 1966). What is less often attempted—yet possible within the logic of these materials—is a unified comparative argument showing how fate-language, heroism, sanctity-of-life dilemmas, and the poetics of time can be analyzed together through a disciplined approach to language and textual

transmission. The present work proposes such an integration, using the Andamanese record as a methodological "mirror" that reminds the comparatist to treat language as evidence, not ornament (Radcliffe-Brown, 1914; Ganguly, 1966).

Accordingly, the study asks four guiding questions. First, how is decree represented as a concept: as metaphysical closure, ethical frame, rhetorical intensifier, or narrative device (Alhussein, 2019; Abu Tammām, 1981)? Second, how is heroism morally evaluated: does it celebrate violence, critique it, or transfigure it through competing values such as the sanctity of life (Dor, 2015; Abu Tammām, 1981)? Third, how do medieval Hebrew poetics conceptualize time—commanded days, cosmic order, historical suffering—and what does that imply about human agency under divine temporality (Elizur, 1994; Levin, 1962; Levin, 1962a; Levin, 1964)? Fourth, what methodological safeguards can prevent interpretive overreach when reading culturally dense vocabularies—especially when dealing with translated corpora and edited anthologies (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966; Altabrizi, 1937)?

By addressing these questions, this article aims to contribute a publication-ready comparative framework grounded strictly in the provided references, while offering a model of scholarly caution: interpretive ambition is paired with a commitment to lexical-contextual accountability. That pairing is the central methodological and ethical aspiration of the study (Radcliffe-Brown, 1948; Elizur, 2004).

## METHODOLOGY

This study uses an interpretive qualitative design rooted in comparative textual analysis, motif study, and reception-aware reading. The method is constructed to remain accountable to the evidentiary nature of texts and to the transmission histories suggested by editions, anthologies, and scholarly analyses included in the reference list (Abu Tammām, 1981; Altabrizi, 1937; Elizur, 2004). The research does not use statistical modeling, experiments, or formal equations, consistent with the stated constraints. Instead, it employs a carefully staged interpretive protocol designed to maximize depth without drifting into unsupported generalization.

Corpus delimitation and justification. The Arabic corpus is anchored in Diwan Alhamasa as edited and framed in modern publication and its associated tradition of textual curation, alongside a conceptual study of fate in Jahiliyya thought (Abu Tammām, 1981; Alhussein, 2019). Supporting Arabic adab and ethical narrative resources are used to clarify how moral reasoning is often carried through exempla and story structures rather than abstract treatises (Ibn 'Abd Rabbihi, 1986; Ibn Al-Muqaffa, 1934). Additionally, the presence of Al-Mutanabbī in digital availability signals the importance of access and reception in contemporary scholarship, where canonical voices circulate through online repositories (Al-Mutanabbī, 2008). The Hebrew corpus is grounded in edited collections and scholarly analyses of secular Hebrew poetry in Muslim Spain, studies of "commanded days," and thematic essays on time/cosmos, flight to God, and suffering during the Reconquista crisis (Elizur, 1994; Elizur, 2004; Levin, 1962; Levin, 1962a; Levin, 1964). Poetic collections and editions for Judah Halevy, Samuel ha-Nagid, and Moses Ibn Ezra provide the primary literary surface through which themes are approached (Halevy, 1946; Hanagid, 1966; Hanagid, 1985; Hanagid, 1985a; Hanagid, 1993; Ibn Ezra, 1935). Dor's motif study supplies an explicit analytic lens on the drawn sword, redemption, death, and sanctity-of-life tensions (Dor, 2015).

The Andamanese materials are treated as a methodological comparator: they provide an example of how early scholarship framed the relationship between language description (vocabulary, grammatical notes, field investigation reports) and cultural interpretation (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966). The broader ethnographic synthesis in The Andaman Islanders is used to underscore interpretive accountability and the risks of projecting external categories onto a cultural-linguistic system (Radcliffe-Brown, 1948).

Analytic stages. The analysis proceeds through four stages:

1. Lexical-semantic anchoring: Key thematic terms are approached as lexical fields rather than single ideas: "decree/fate," "heroism," "sword," "sanctity of life," "time," "cosmos," "flight," and "suffering." The intention is to reduce the risk of translating a culturally specific term into an overly universal philosophical label (Alhussein, 2019; Dor, 2015; Levin, 1962). The Andamanese precedent—vocabulary lists with grammatical notes—models this anchoring by treating words as evidence requiring context, not as decorative tokens (Ganguly, 1966; Radcliffe-Brown, 1914).

2. Motif mapping and genre tracking: Motifs are mapped across genres (anthology poetry, wisdom literature, ethical narrative, scholarly motif analysis). This is crucial because "fate" and "heroism" behave differently in praise poetry, lament, proverbial instruction, and narrative exemplum (Abu Tammām, 1981; Ibn Al-Muqaffa, 1934; Dor, 2015).

3. Reception and editorial framing analysis: Texts are read with attention to their editorial packaging and cultural afterlives—how anthologies construct

exemplarity, how edited volumes define "secular poetry," and how online access shapes contemporary engagement (Altabrizi, 1937; Elizur, 2004; Al-Mutanabbī, 2008).

4. Methodological triangulation: Interpretations are tested against a minimal set of discipline constraints derived from the Andaman documentation record: (a) avoid claims that outrun the linguistic-textual evidence, (b) distinguish description from evaluation, and (c) treat translation as an interpretive act that must remain revisable (Radcliffe-Brown, 1914; Nigam, 1964; Radcliffe-Brown, 1948).

Validity and limitations. Validity, in a qualitative interpretive study, is pursued through internal coherence, explicit citation discipline, and triangulation across sources that address the same theme from different angles (e.g., fate in Jahiliyya thought and fate in heroic anthology; sanctity-of-life motif analysis and broader Hebrew poetic themes of time and command) (Alhussein, 2019; Abu Tammām, 1981; Dor, 2015; Elizur, 1994). The main limitation is that the study is restricted to the provided references and does not introduce external historical-linguistic scholarship beyond them; therefore, conclusions are framed as interpretive propositions grounded in these sources rather than as exhaustive historical accounts (Radcliffe-Brown, 1948; Elizur, 2004).

**RESULTS**

The findings are presented as interlinked descriptive outcomes rather than numerical results. They are organized around three main comparative results and one methodological result, each grounded in the provided sources.

1) Decree as ethical framing rather than fatalistic closure.

Across the Arabic materials, "decree" emerges not merely as an explanation of why events happen, but as a rhetorical tool used to evaluate human response to contingency. In Jahiliyya thought, as analyzed by Alhussein, decree and faith-related conceptualizations establish an interpretive horizon in which human beings confront limits while still being judged by courage, loyalty, generosity, and steadfastness (Alhussein, 2019). This horizon becomes visible in heroic anthological practice: Diwan Alhamasa is not simply a record of battles; it is an ethical archive where speech acts—praise, lament, boast, counsel—transform raw violence into moral exemplarity (Abu Tammām, 1981). The anthology's logic, especially as mediated by traditions of editorial and cultural "treasuring," implies that what is preserved is not violence as such but the evaluative language around it (Altabrizi, 1937; Abu Tammām, 1981).

In the Hebrew materials, decree is likewise not reducible to fatalism. Elizur's discussion of "days commanded from God" frames temporality as ordered—days are not random; they are "commanded," suggesting a structured time that can be lived responsibly (Elizur, 1994). Levin's treatment of time and cosmos indicates that medieval Hebrew secular poetry frequently uses cosmic imagery to intensify the ethical stakes of the human life-span: the cosmos is not only scenery; it is a scale against which choices, suffering, and longing are measured (Levin, 1962). When Levin describes "flight from the world to God," the phrase does not necessarily mean escapism; rather, it articulates an ethical and spiritual repositioning in response to worldly instability and moral threat (Levin, 1962a). The result is a shared cross-tradition pattern: decree-language intensifies ethical responsibility under constraint rather than erasing agency (Alhussein, 2019; Elizur, 1994; Levin, 1962a).

2) Heroism is repeatedly moralized through competing values, especially the sanctity of life.

Dor's analysis of the drawn sword motif in Hebrew cultural discourse provides a direct lens on the moral ambivalence of heroic violence. The sword can signify redemption and decisive action, but it can also signify death, loss, and a direct challenge to the sanctity of life (Dor, 2015). Importantly, Dor's framing presents these as competing claims that must be negotiated rather than as a single heroic value system (Dor, 2015).

When this lens is brought into conversation with Diwan Alhamasa, heroism appears as a layered ethical phenomenon rather than a simple celebration of martial force. The anthology format itself selects and preserves speech that turns conflict into a site of virtue-testing—through endurance, loyalty, and the management of fear—so that "heroism" is partly defined by how language shapes moral memory (Abu Tammām, 1981). The Arabic adab tradition further supports this: works that teach ethics through story (e.g., Kalila wa Dimna) display the logic that moral knowledge is often transmitted through narrative scenarios of risk, choice, and consequence (Ibn Al-Muqaffa, 1934). In such a framework, heroism is not only what one does, but how one reasons about what one does, and what one learns from the outcomes (Ibn Al-Muqaffa, 1934; Ibn 'Abd Rabbihi, 1986).

On the Hebrew side, the poetry associated with Halevy and ha-Nagid, read through the analytic orientations offered by Levin and Elizur, positions suffering and historical crisis as environments in which ethical heroism can be expressed without necessarily sanctifying violence (Halevy, 1946; Levin, 1964; Elizur, 2004). Levin's discussion of suffering in the Reconquista

crisis underscores that historical upheaval can produce poetry that interrogates collective vulnerability and the costs of political change (Levin, 1964). The "result" is that heroism is repeatedly reframed: courage is as much about moral endurance and theological wrestling as it is about the sword (Dor, 2015; Levin, 1964; Abu Tammām, 1981).

3) Time, cosmos, and historical rupture operate as "meaning engines" that connect fate to agency.

A consistent finding in the Hebrew-focused scholarship is the centrality of temporality. Elizur's "commanded days" formulation foregrounds time as not only a neutral medium but a theologically saturated structure that shapes moral awareness (Elizur, 1994). Levin's "time and cosmos" analysis suggests that medieval Hebrew secular poetry uses cosmic order to stage questions of meaning, finitude, and responsibility: the human being is placed within a vast system, and this placement intensifies the ethical urgency of limited life (Levin, 1962). The "flight from the world to God" theme, in this light, becomes a temporal strategy: it reorients the self's relation to worldly time and divine time, and thus to moral decision (Levin, 1962a).

In Arabic materials, "decree" likewise functions through temporal framing: the sense that events unfold within a larger order produces a poetic space for evaluating courage and loss (Alhussein, 2019; Abu Tammām, 1981). The anthology tradition, by preserving exemplary speech, creates a cultural time-machine: it turns past acts into present ethical instruction, allowing the community to re-live and re-evaluate foundational dilemmas (Abu Tammām, 1981; Altabrizi, 1937).

The comparative result is that time is not merely a topic but a mechanism. In both traditions, time language enables the movement from metaphysical claim ("there is decree/commanded days") to ethical demand ("therefore live with responsibility and interpret suffering carefully") (Elizur, 1994; Alhussein, 2019).

4) Methodological result: lexical-contextual discipline reduces interpretive overreach in comparative poetics.

The Andamanese materials offer a methodological "result" by example. Vocabulary work with grammatical notes and field investigation reports illustrate a scholarly posture: interpretation must be built from careful attention to usage, structure, and contextual evidence (Ganguly, 1966; Nigam, 1964; Radcliffe-Brown, 1914). Even where the subject matter differs from poetry, the logic transfers: comparative claims should be tethered to what texts actually do with language, not only to what a theme "should" mean in a generalized theory (Radcliffe-Brown, 1914; Radcliffe-Brown, 1948). This result reinforces the study's approach to fate and heroism: rather than declaring these concepts universal, the analysis treats them as culturally articulated through genre, motif, and editorial framing (Elizur, 2004; Abu Tammām, 1981).

## DISCUSSION

The results support a central interpretive thesis: in these corpora, fate is best understood as a poetic and ethical instrument—one that intensifies responsibility, frames suffering, and forces moral evaluation under conditions of uncertainty. This thesis requires careful handling because "fate" can be rhetorically misconstrued in two opposite ways. One temptation is to read fate-language as mere metaphysics that cancels agency; another is to read it as mere ornament that can be ignored in favor of modern moral psychology. The sources push against both temptations by demonstrating that fate-language is integrated into ethical imagination, not external to it (Alhussein, 2019; Elizur, 1994; Levin, 1962a).

Decree and the ethics of constraint.

Alhussein's treatment of decree and faith in Jahiliyya thought indicates that fate discourse can function as a worldview grammar—an interpretive system that explains contingency while still holding individuals to standards of courage and honor (Alhussein, 2019). When such discourse enters anthological form, as in Diwan Alhamasa, fate is refracted through exemplary speech: courage is narrated, loss is lamented, and endurance is praised in ways that teach a community how to feel and judge (Abu Tammām, 1981). This indicates that fate is not only "believed" but "performed" through poetic language; it becomes a practical ethics of constraint.

A comparable ethics of constraint appears in Hebrew materials. The idea that days are "commanded from God" transforms time from a neutral flow into a moral field: if days are commanded, they are to be accounted for; lived time becomes answerable time (Elizur, 1994). Levin's emphasis on time and cosmos reinforces that the finite human life is evaluated against a larger structure, which can produce humility, longing, and moral seriousness rather than passive resignation (Levin, 1962). This ethical framing becomes sharper in historical crisis: suffering in the Reconquista context is not only political commentary but a spiritual-ethical test, raising questions about endurance, collective identity, and the costs of historical transformation (Levin, 1964; Halevy, 1946).

Heroism, violence, and sanctity: toward a dialectical model.

Dor's sword motif analysis is crucial because it explicitly

articulates moral conflict: redemption and death are not neatly separable, and the sanctity of life can stand in tension with the perceived necessity of decisive force (Dor, 2015). If one takes this dialectic seriously, heroism cannot be reduced to a single virtue. Rather, heroism becomes an arena in which multiple values collide—duty, survival, sanctity, redemption, communal memory—requiring poetic forms to negotiate what cannot be harmonized easily (Dor, 2015).

This dialectical model aligns with the anthology logic of Diwan Alhamasa: by selecting diverse poetic moments (boast, counsel, lament), the anthology allows multiple valuations of courage and loss to coexist, implying that the culture's ethical imagination is plural and situation-sensitive (Abu Tammām, 1981). The existence of Arabic ethical narrative traditions, such as Kalila wa Dimna, reinforces that moral knowledge emerges from complex scenarios rather than from single-rule moralism (Ibn Al-Muqaffa, 1934). Therefore, heroism can be understood as practical wisdom under pressure, where violence is neither automatically sanctified nor automatically condemned; it is evaluated through context and consequence (Ibn Al-Muqaffa, 1934; Ibn 'Abd Rabbihi, 1986).

On the Hebrew side, the integration of wisdom frames (Proverbs, Psalms, Ecclesiastes) in ha-Nagid's textual architecture suggests a similar complexity: the ethical life is narrated through multiple scriptural-philosophical voices, enabling reflection on power, mortality, and meaning (Hanagid, 1985; Hanagid, 1985a; Hanagid, 1993). When such a polyphonic structure interacts with crisis-themed readings (Levin, 1964), heroism can be interpreted as an ethical posture that may include resistance but also includes grief, humility, and a consciousness of life's fragility.

Time as the hinge between metaphysics and ethics.

Time-related scholarship in the Hebrew corpus indicates that temporality is the bridge between decree-language and moral agency. "Commanded days" implies accountability; cosmic time implies scale and humility; "flight to God" implies reorientation of desire and duty (Elizur, 1994; Levin, 1962; Levin, 1962a). These are not merely devotional ideas; they are ethical technologies that shape how people respond to fear, suffering, and the inevitability of death. In the Arabic materials, decree in Jahiliyya thought plays a similar role: it is a metaphysical vocabulary that yields ethical posture—especially in contexts where social honor and mortality are constantly in view (Alhussein, 2019). Anthological preservation then transforms individual time (a life, a battle, a loss) into cultural time (a lesson, a remembered virtue), deepening the ethics of memory (Abu Tammām, 1981; Altabrizi, 1937).

Methodological reflections: what Andamanese documentation teaches the comparatist.

A major risk in comparative humanities is "semantic inflation": the tendency to treat translated keywords ("fate," "heroism," "sanctity") as stable universals while ignoring how their local meanings shift across genres and contexts. The Andamanese documentation tradition offers a counter-discipline by modeling how linguistic evidence is collected and organized—vocabulary lists with grammatical notes, field investigation reports, and careful descriptive framing (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966). Even if early anthropology has its own historical limitations, the methodological insistence on tying interpretation to lexical and contextual evidence remains instructive (Radcliffe-Brown, 1948).

Applied to the present study, this means that claims about "decree" or "sword" are treated as claims about how texts do work: how they persuade, memorialize, warn, console, or moralize. The editorial and anthology contexts are therefore not background; they are part of meaning production (Altabrizi, 1937; Elizur, 2004). Likewise, the study treats digital availability (as in Al-Mutanabbī's online presence) not as a trivial detail but as a feature of contemporary reception that shapes what is read, cited, and taught (Al-Mutanabbī, 2008).

**Limitations and future scope**

Because the study is restricted to the provided references, it does not attempt exhaustive historical reconstruction of Arabic or Hebrew poetic development beyond what these sources support. Therefore, conclusions are offered as interpretive syntheses rather than definitive historical claims (Elizur, 2004; Radcliffe-Brown, 1948). Future work—still consistent with the methodological spirit of this paper—could deepen lexical analysis by expanding parallel corpora within each tradition and by examining how key terms for decree and sanctity shift across registers. Within the scope of the present references, the most defensible future direction is methodological: develop comparative reading protocols that treat vocabulary, genre, and editorial framing as primary evidence, akin to the discipline modeled in early language documentation (Ganguly, 1966; Nigam, 1964; Radcliffe-Brown, 1914).

## CONCLUSION

This study set out to build a publication-ready comparative framework for understanding how fate (decree, commanded time) and heroism (including the moral tension around the sword and sanctity of life) are articulated in classical Arabic and medieval Hebrew literary corpora. The evidence from the provided references supports four main conclusions. First,

decree functions less as fatalistic resignation than as an ethical frame that intensifies responsibility under conditions of uncertainty (Alhussein, 2019; Abu Tammām, 1981). Second, heroism is morally negotiated rather than simply celebrated; the drawn sword becomes a symbolic site where redemption and death collide with the sanctity of life (Dor, 2015). Third, time and cosmic imagery operate as meaning engines that connect metaphysical language to moral posture, particularly in Hebrew poetic analyses of commanded days, flight to God, and historical suffering (Elizur, 1994; Levin, 1962; Levin, 1962a; Levin, 1964). Fourth, methodological rigor—modeled here through the Andamanese documentation record—strengthens comparative interpretation by insisting that claims remain accountable to lexical, grammatical, and contextual evidence rather than to generalized thematic intuition (Radcliffe-Brown, 1914; Nigam, 1964; Ganguly, 1966; Radcliffe-Brown, 1948).

Taken together, these conclusions propose a disciplined comparative thesis: fate becomes ethically meaningful through poetic form; heroism becomes morally intelligible through dialectical values; and interpretation becomes credible through language-grounded method. Within the boundaries of the provided sources, this integrated perspective offers a robust foundation for future research on cross-cultural poetics, ethical imagination, and the scholarly responsibilities of comparative reading (Elizur, 2004; Abu Tammām, 1981).

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