Ode of Zuhair and Persuasive Role of Its Wisdoms

Ali Reza MuhammadRezaei¹*, Mehran Gholamalizadeh²

¹Associate Professor, University of Tehran, Farabi College
²MA Student, University of Tehran, Farabi College
Email: mehran.ut@gmail.com

ABSTRACT

Zuhair Bin Abi Solma is known for his wisdom. Besides including the poetic language, wisdom poetry is composed of valuable experiences in terms of linguistic elements, which have mounted on the linguistic elements and forms through generations and ages and have brought new breath for heart and soul to achieve the humanity evolution. Functional linguists who emphasize on various functional roles of language forms mention a variety of functions for language interpretations such as social, emotional and persuasive functions. These three roles through their communicative, personal and social competencies, dynamic approach toward wisdom are among highlighted roles that are evident in such poems. Relying on the technical-psychological method, this research aims at studying a self – consciousness benefited by Zuhair in his philosophies in order to affect, manage and lead his readers toward the humanity supreme goals.

Keywords Zuhair Bin Abi Solma; Wisdom; Management; Persuasive; Communication.

INTRODUCTION

There are some works in the didactic literature that have played the effective role in persuasion of human thoughts in different areas such as raising excellent moral qualities, self-education, wisdom and training the moral teachings. The relationships to the readers of the works and their effects have been considered as the important linguistic techniques. The poets and the writers can affect their audiences with different strategies. Many poets have effectively endeavored to express the didactic and moral points using different figures of speech. Therefore, the excellent type of the literature should have the profound impact on the audience. Some examples of these literary types have been shown in the wise poems of Zuhair Bin Abi Solma. Zuhair, the son of Solma Rabyh, born in Mozart tribe, was recognized insightful among the Arab poets at the age of ignorance (the period of paganism before the advent of Islam in Arabia), (Salab, 1983, page 5). He was born in “Mazineh” city, near to Madineh city, and lived in “Alhajar” area of Najd dependencies. Zuhair was one of the most famous Arab poets of the ignorance age. He was actually one of their masters. He was also one of the poets who composed the “Al-Moallahat-al-Saba’h” (long poems at the age of ignorance) (Alghanim, 1985, page 62). He married twice from Bani Ghatfan tribe, firstly to a woman named “Omm-e-Ofi", which her name is given in the beginning of the Moallaghe:

بعوضة الدراخ فالمنتظِم
أمن أوم أوفي دمته لم تكنم

But as her children died, he divorced her and married to Kebsah, daughter of Ammar, for the second time, and she gave birth to two sons, named “Ka’ab” and “Bojayr”, both of whom were poets too. It is quoted from some narrations that Zuhair lived almost one hundred years. Referring to a poem he composed for the beginning of war between Dahes and Ghabra, historian predicted that he was born in 530, but it is preferred to mention that he died between the years 611 and 627. Although Zuhair lived at the age before the advent of Islam, he is one of the great poets at the ignorance age and he was known to be insightful among them. Highly insightful views obviously exist in his poems (Zayf, 1119, page 302). Wisdom at the ignorance age (before the Islam advent) has been an evidence for growth and elevation of the poet’s mind and thought, as Zuhair Bin Abi Solma is characterized by. Such an elevated mind is detectable while studying his views and opinions. It is clear that he enjoys all aspects of emotional intelligence in order to forward his thoughts to achieve his goal.

Different articles and pieces of writing are found about him by the help of a little search in the official sites:

* Corresponding Author
Ali Reza MuhammadRezaei
Email: amredhaei@ut.ac.ir
Alhekat Fi Moalaghah Abi Solma (wisdom in Al-Moalaghat by Abi Solma); Abolfazl Rezaei and Ali Zeighami. Majallat-al-Loghat-al-Arabieh va Adabeha (journal for Arabic language and literature) second year, no.4.


World by the view of Zuhair Bin Abi Solma; Najmeh Rajaei and Reza Afkhami Aghda, journal for language and literature, faculty of literature and humanities, Ferdosi University of Mashhad, 38th edition, no.4, year 2006, pages 135-156.


Death by the view of Zuhair, Poet at the ignorance age, in comparison with the view of the contemporary literati http://hbrumand.mihanblog.com/ (Hadi Brumand)

But in this article, wisdom is analyzed by three aspects of linguistics, semantics, psychology and management, none of which are studied in the previous researches. The poet’s personality and his poems are analysed here through the lexical and linguistic study, beyond the words and styles used in literature, on reliance of physiological-technical method. Management and leadership aspects of the poet are matched with all elements of informational social influence theory and emotional intelligence in order to lead and manage the readers. And all efforts have directed to study this wisdom from the point of view of self-awareness element, as one of the five elements of the emotional intelligence (1. self-awareness, 2. self-regulation, 3. motivation, and 4. empathy, 5. social skills) to determine how the poet has taken advantages of this aspect.

SOCIAL SKILLS

(The role of emotion and applying the audience values in order to parallel with the audience) Roman Jacobson, a Russian-American linguist, has various theories in the linguistic field and the critical literature. His theory of communication is one of the most consistent communicative theories. Jacobson, in an article entitled “Linguistics and Poetics”, has divided the communication pattern and its constituent elements: the sender sends a message to the recipient. To be effective, the message should be referred to a field in order to the recipient can understand it. It also needs some codes joint between the sender and the recipient or between the encoder and encoding and finally there is required a contact- a physical channel and a psychological connection between the recipient and the sender of the message- that allow both of them to connect the verbal communication and continue it (Jacobson, 1960, 54). There are considered six communicative elements when applying the theory of communication in literature: the writer or the poet is considered as the sender of the message and the reader is considered as the recipient of the message. The communicative action occurred in the extra-linguistic context and the social-cultural situation can form the communication basis. The contact or the communication channel has been formed by reading or hearing the text. The purpose of Jacobson in telling the code and coding is to show a system of the linguistic rules and norms that a work has been formed based on it and the reader can understand the work by the familiarity with these common linguistic rules and signs. The message in this communication pattern is not only the meaning but also the linguistic form of the literary work. It should be noted that the message cannot explain the concept of action and the main part of the results in this communication is related to factors including the subject, the communicative channel and coding. By focusing on this issue that which one of the communicative elements is dominance in the message, there has been marked one of the six communicative elements. Each of the communicative elements- sender, recipient, subject, code, contact, and message- has the persuasive, emotional, empathy, literary, paralinguistic and referral roles, respectively. In this study, we investigate the persuasive role in Zuhair Hekmat-e- Moalaghe (Poems at the age of ignorance). The poet, in each of these verses, has increased his relation with the audience using the linguistic techniques and has used the persuasive role of the language for the audience in his objectives. According to Jalil Hamdavi (PhD), the success of the speaker in persuading the audience depends on the relation between them. The persuasive function of the language is based on the clarification of the relation quantity between the speaker and the audience and, from this point of view, there has been formed the persuasion of the audience toward an issue and frightening him out of an issue and the speaker has tried to incite the audience (Hamdavi, 1997, page:106).

PERSUASIVE ROLE

When the direction of the message is toward the audience, the language has a dominant persuasive role. It can be said when the relation has been focused on the receiver (audience), the persuasive function is superior. The most obvious manifestation of the function is shown in imperative, vocative and benediction statements. Also, many predicative statements stated with the aim of persuasion, have the persuasive roles. When the aim of the word is to incite the participation of the
recipient, there will be realized the motivational and persuasive role of the language. This function of the language has also the important role in the advertisements (Giru, 2001, 21).

Vanek has said: “What people do by the help of language is the oral implementation of the specified functions. People confirm ask order, protest, encourage, apologize and etc by using of the language” (Vanek, 1976).

Jacobson has called actions the messages that their targets are to create the reaction and movement in the recipient.

Zuhair, in some part of his ode, has investigated the audience values in order to accompany him, penetrate in him with these values and effect on him. The poet has considered the moderateness and tolerance in the life as a deterrent from the possible sufferings.

“If someone does evil, it is expected the retaliation but when one sees the other person, not only does not answer the evil with the evil but with good and right behavior, naturally, his conscience is awakened and his personality is excited and then he grants the greatness to the other person. Therefore, due to the great personality, the disgust and the hate change to the confidence and affection. This is the important effects of the beneficence and forgiveness” (Eftekhari, 2000, page: 23).

In the word (بصناع), the moderateness and tolerance in issues have been accompanied by the clarity. The letter (ص) implies the transparency. Also, phonetically, the letter (ص) implies removing the rusts from visage and encompassing the clarity and transparency (Abbasi, 1998, page: 152). The poet has used a word which has several meanings. These meanings are causality. The word (بصناع) is in rhythm of (ولطورا) implying exerting oneself with a literary composition. Also, another implication of the letter (ص) is the affliction and hardship. The letter (ص) has the intensity, strength, dynamism and influence (Abbasi, 1998, page: 149).

Everyone needs to bear hardships in his life and should tolerate them in order to get rid of the challenges and achieve the security. The poet believes that if someone does not tolerate such hardship, he will face more severe hardships. The poet intensifies this severity by giving conditional answer in the verbal sentence. It also implies the continuity in the future. The poet focuses on below words in order to show the hardship and suffering from the lack of the tolerance and compromise.

Al-Zars: In dictionary, this word means the molar. The molars are fixed at the bottom of the jaw. These teeth are more powerful than other teeth. Their surfaces are not smooth but toothed or edged. This feature can intensify the power of the molars. If the soul does not polish (not be smooth) it will grind in the mill of life events.

Yazras (ضرس): It means “to trample” and is a metaphor for the destruction. The poet, in the first half-verse, uses more tangible and gentler words but in second half-verse contained the consequence of intolerance, he uses some words implying the concept of the severity and hardship explicitly and implicitly. The syntax (في ضرس و نيب) can reveal this issue that such agreement should be accompanied by removing rusts from the faces and hearts over the time, widely and continually.

Using the verbal techniques, the poet, indirectly, accompanies his speech on the audience in order to persuade him to tolerate the hardship throughout the life. The poet targets the needs and interests of the audience through the motivational role of the language, calling them and transferring his thoughts to them and getting his concept of speech back. In the discussion of persuading the audience, this issue is very important that the poet mentions some conclusions and promises the audience on them. Whatever these conclusions increase the satisfaction of the audience and they can be alignment with the needs of the audience, there will be increased the acceptance percentage and the importance of the audience toward these messages and as a result they seek any task introduced them in order that they achieve these conclusions.

“The main assumption used in the model is that the more or less active audiences are looking for some content that provide maximum satisfaction. The satisfaction level depends on the needs and interests of the audiences. The more people feel that real content can meet their needs, it is more likely that they choose that content” (Vindal. Benosignaitzer, Olson, 2000, page: 282).
Since linguistics interacts with psychology and there has been recently formed many researches and discussions entitled “Psycholinguistics” and “Psychology of Language” in this field, the attention of the speaker in persuasion of the audience to this aspect of linguistics is very important (Yusuf, 1990, page 17). It can be noted that the message is a bridge between the speaker and the audience. If this bridge has been integrated by the speaker, there will be formed more cohesive relationship between the speaker and the audience and there will be established the close association. On the other hand, if there is cleared some weakness from the speaker to the audience, this relationship becomes weak.

The ascetics, the Sufis and poets have generally paid attention to the moral virtues in order to achieve the happiness in this world and hereafter. On the other hand, because of the human aspect in the humanity, speaking about virtues always sits in hearts of everyone and grants the new life to the psyche and spirit of the man; therefore, it has been paid by all people. This characteristic can be seen in all the verses with high frequency.

Zuhair has called the man explicitly and indirectly to avoid moral undesirable traits. He has visualized the excellent conclusions of the moral virtues for the audiences.

In this verse, there is some balance because the poet has used the conditional methods twice indicating the importance of the issue and its concept. The poet emphasizes on having the respectable and excellent social status among the people highly and considers it superior to the property. One of the mechanisms to achieve a high position in hearts of people is forgive. The forgiveness can has material, moral and scientific aspects. It can be realized such generalization from the word (المعروف) because, the poet has used (المعروف) implying the generalization. It can emphasize such concept with the common method and the speech in conditional forms covered the issue rationally. Every man should strive to gain the prestige and the social status and such status can be acquired by his own efforts. So the conditional answer in the first verse is in form of an active verb and in second verse is in form of a passive verb. This is one of the characteristics of the passive verb and the omission of the object based on the generalization (Al-Taftazani, 2009, page: 68). Next, the poet has believed that if someone does not avoid insults, he may place under the curse words and insults from everyone, relatives, friends and strangers and he (the poet) has preferred the word (عذاب) to (المعروف). In fact, the poet has considered the wealth and the property as the supporter to achieve the desirable traits and the honour. Surely, his words refer to this matter that the property is considered as the means to communicate this relation and maintain it effectively. One of the factors considered important for the speaker to persuade the audience is a status that the speaker has provided for the audience by using the linguistic techniques. Whatever these devices (linguistic techniques) can delight the audience, this status will takes place at the height and will be recognized by the audience. Also, due to this status, the audience shows more interests and persuades the speaker on his aim and thought. Most of the time, the speaker is placed in a special status from the perspective of the audience and this status has been cleared by regarding to the selection and arrangement of the words and then Arabic rhetoric has undertaken to ascertain this position since its origin (Naseph, 1995, page: 10).

Arabic rhetoric has smoothed this status by using of its power in this regard. Since Zuhair is a powerful and wise poet, he has used these techniques successfully. On the other hand, Arabs were familiar with the power of Arabic language and its rhetoric and were aware of these matters. Zuhair- using Arabic rhetoric correctly, the order and the arrangement of the words, procession of equinoxes and causes and effects in this verse and other verses- has promoted his position in sight of the audience and has tried to persuade the audience toward own aims and thoughts. As, the triumph level of the speaker (to convince the audience and influence on him) depends on his effort to use the rhetorical techniques (Naseph, 1995, page: 11).

One of the values considered by this wise poet is to avoid acting jealously as it always generates the intervals between the man and others and reduces the humanity of the man:

The rhetorical and linguistic techniques such as the arrangement and the selection of the words with the conditional method in this verse and other verses have been accompanied by the poet speech to persuade the moral virtues and avoid the moral vices and make sense of motivation in the audience. In this verse, also, the audience is the centre of attention and the concept of speech comes back to the audience. The poet, through the persuasive role, calls the audience to get rid of the stinginess. There have been considered fighting against self (ego) in all moral works. It can be noted that the emancipation from self (ego) is the most important moral teaching. Zuhair, in this verse, due to the persuasive function of the language, reminds the audience about bad conclusions and keeping aloof the people from such person. Zuhair persuades the audience fighting against his self, keeping aloof from bad conclusion and seeking to gain good names among people. Now, we investigate these linguistic techniques:
Zuhair has believed that if someone has graces and merits to others and wants to act jealously with his merits, the other persons keep out of him. The poet uses (ةَجِلْف) in form of the indefinite noun implying not only the reduction (lowest preference) but also the increase and the manner (highest preference). The implication of the reduction is more exaggerated when stating the value of the forgiveness because the value of the forgiveness is more precious action at the time of the least enjoyment. The poet talks about the results of the stinginess instead of ordering about the forgiveness and material and non-material aids. He tries to persuade the audience to stay away from the avarice, by using the conditional sentence with the present tense verb. The poet, beyond this verse, has put another fact- having the interaction with friends and relatives, being helpful and providing useful help if it needs and the time should be cherished for human dignity. The poet could use the letter (قَاف) instead of (باو). 

The letter (باو) is for the absolute plural. When you say: Mohammad and Sadiq were present, there is no reason Mohammad had been entered before Sadiq. It is possible that Mohammad had been entered before him or after him, or they might be entered together. The letter (قَاف) explains the arrangement and the continuation. The arrangement means that it is joined by a word after a conjunction (ماتُه) to what was earlier. The continuation means that (ماتُه) sits after (ماتُه) the word before a conjunction without any space or with a close space (Al- Samerai, 2002, page: 201). The poet warns the audience that the pride has been always hidden in the power, financial and scientific abilities or anything else. Indeed, the poet, using the conjunction (ذَلِك) instead of (باو), has omitted the space between strengths, abilities and the avarice. The poet in this verse, in fact, has noted to another of the individual merits- the motivation and the desire to achieve future objectives- and he has requested the others using the opportunities to take initiative (forgiveness and contribution), has made the most avails. This is where the unanimity has appeared as one of the social competencies. Because, due to the unanimity, the human becomes aware of feelings and needs of other people, covering the needs based on the service-oriented and increasing his influence ability by using of the effective tactics (forgiveness and contribution)(Zarei Matin, 2009, page: 41).

Another technique applied by the poet is to use the preposition (على) that is tied everywhere powerfully. This power can have the financial, academic and positional origins or anything else. The real meaning of (على) is the transcendence really and virtually (Ibn Hesham, 1979, page: 190). The poet has shown the avarice, the power and the domination with the letter (على) and has blamed these behaviors. Zuhair has shown the resignation of the people from the jealous persons with the proposition (عن) which implies the estrangement (Ibn Hesham, 1979, page: 196). Also, after the verb “dispense” (ستغفَى) is always (عن) because, when a person feels the freedom from a person or a need, he takes himself away from it. This estrangement is hidden in the verb and in the proposition (عن). The poet has presented keeping aloof of a person from the other one through the scene of the terms and has embossed it by stating briefness. The poet has shown the conditional answer in the passive verb in order to state some generalization in the passive verb, as mentioned before. This objective has been followed in the next verse:

و من يَوف لَي يَنهم و من يَهدِ قلبه إلَى مطمئنٍ لا يَتجمَّح

In this verse, the loyalty would not be criticized by anyone and the poet has expressed the importance of the loyalty by using of this lexical style. The heartfelt confidence causes to disappear over the path decisions. If someone leads his heart to the goodness, he does not have doubts. The poet, in the second line, prefers the word (إلى) (muslim) instead of (أبَد) because there is some emphasis on the preference (Al- Tephtazani, 2009, page: 63). The first step is to have the confidence in good work (goodness) and the attention to all aspects. The confidence forms self-confidence as one of the individual merits leading the man to have the strong sense on the values. This is a subject that Zuhair emphasizes on it in the second line. One of the good activities followed by the confidence without any doubt in the person is the loyalty. In addition to (أداء) (أداء) and (خِلاص) (أداء) (sincerity), one of the other meanings mentioned for the word (أبد) (أداء) is (واقف) (fidelity). With these explanations, the second sentence is the second emphasis for the loyalty. Zuhair has created a balance in this verse. The loyalty (وفاراري) and the confidence (إطامين) have moderated this balance. On the other hand, there is some kind of perfectionism and the completion in the concept of the fidelity (وفاراري). There has been stated in Persian and Arabic thoughts: “Practice makes perfect”. It shows that the true goodness has been tied with the fidelity. The loyalty and the commitment are the human skills leading to the development of the motivations, the psychological development, the trust to each other and the increase of the effective relationship. Informational social influence is the influence on other people led them to go with the stream because every person is considered as an informational source guiding the behaviour of the person (Arnson, 2007, page: 2); because, the person thinks that the interpretation of other people of an ambiguous situation is more accurate than his own interpretation and then Zuhair has formed this belief, at the beginning of this section of his ode, by introducing the his knowledge and experience to the audience and he has intended to accompany the audience in the second section. When the poet wants to accompany the other
persons with him, he uses the values of the audience and applies them. Indeed, the poet plans to have the social influence. In this section, the audience has confronted with the values rooted in the depth of his thoughts and life and accepted them. The deepest and the most lasting response to the social influence is to internalize a value or a belief; because, it is based on the personal intensive to be true. The important component of the internalization is the personal acceptability that provides the information (Arnsôn, 2007, page: 2).

In the second section, the poet calls the audience to the moderateness and adaptability with other persons and invites him to behave others kindly. The forgiveness, the moderateness and tolerance with others are considered the highest ethical and human values representing the glory of the spirit and the greatness of the human personality. To create a coherent and powerful society, it is necessary for people to tolerate different ideas and thoughts, remit the foolish behaviors generously and change the enmity and hatred to the love and affection and then develop the human skills and the social and individual merits. The social skills or the regulation of the relationship with others have been considered one of the aspects of the emotional intelligence that the poet makes a profit in order to advance his objectives.

The social skills or the regulation of the relationship with others: the art of having relationship with people widely is some skill to manage the feelings of others. Such skill is some ability to sustain the popularity, the leadership strength and the individual influence. The leaders with high levels of the emotional abilities are mostly the persons with high self-confidence. These persons tend to have a wide range of acquaintances and skills in order to build the relationships. They are skilled in the management of the groups (Zarei Matin, 2009, page: 42).

CONCLUSIONS

In all sections, the poet has emphasized on the knowledge and experiences that make possible the way of relationship and empathy to others for the man. He (the poet) has managed using the emotional intelligence and the social influence. At the end of the topic, the poet not only does not abandon the audience in some of his speech and orders but also mentions how he can evolve dynamically throughout his life and familiarizes the audience with the key source of the evolution which is the experience and the consciousness.

- There has been observed the diverse starting and conclusions in total entering wisdoms. In the opening verse of this section, the compromise is considered as a starting point and the win is considered as an end point.

- The subject that is very important in the discussion of the persuasion of the audience is the conclusions mentioned by the poet to the audience and his promises to the audience.

- The poet places the warning signs through the human movement in order to increase his decision making in different critical situations and optimize his relationship with others. The poet identifies the guidance signs.

- The poet warns human values and the munificence and identifies the necessities, devices and preparations for the man to achieve the values and the munificence.

- The poet uses greatly the semantic and lexical contrasts in order to illustrate musts and not musts.

- The poet explains clearly to the audience, through moving towards the perfection, the calamities of every movement. He calls the audience to the moderateness and adaptability with other persons and invites him to behave others kindly.

- The forgiveness, the moderateness and tolerance with others are considered the highest ethical and human values representing the glory of the spirit and the greatness of the human personality that the poet uses them to develop the human skills and the social and individual merits.

- The poet talks about the results of the stinginess instead of ordering about the forgiveness and material and non-material aids. He tries to persuade the audience to stay away from the avarice, by using the conditional sentence with the present tense verb. The poet, beyond this verse, has put another fact- having the interaction with friends and relatives, being helpful and providing useful help if it needs and the time should be cherished for human dignity.

- The poet emphasizes on the loyalty and the confidence in doing good work: The first step is to have the confidence in good work (goodness) and the attention to all aspects. The confidence forms self-confidence as one of the individual merits leading the man to have the strong sense on the values. This is a subject that Zuhair emphasizes on it in the second line of fourth verse. One of the good activities followed by the confidence without any doubt in the person is the loyalty.

- The poet illustrates the time management and the use of opportunities and the hope for the young generation in the semantic contrast between (الشيخ) and (الفتى) well.

REFERENCES

[1] Azhari, Muhammad bin Ahmad, 2000; refine the language, Beirut, Arab heritage Dar-ehya.

[5] Syed Yousuf, Jomeh. 1990, language and mental illness, The world of knowledge, Kuwait
[10] Sahib Ibn Abbad, Ismail, nd., Ocean language, D.t, the world of books, Beirut
[12] Abbas, Hasan, 1998, the characteristics of Arabic alphabet and their meanings, First edition, Damascus, the Union of Arab Writers
[14] Nassef, Mustafa. 1995, language and interpretation, and communicate the world of knowledge, Kuwait