

The Poetics of Advancement and Delay in the Wisdom Included in Love Poetry in the Islamic and Umayyad Eras

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Abstract

The method of presentation and delay has been mentioned frequently in the wisdom contained in the love poems of the poets of this era. These poets have resorted to it to convey to the recipient what they want by presenting and showing elements over others through breaking the familiar and changing the pattern of expectation in the recipient to surprise him with the linguistic shift and departure from what is familiar to him. Accordingly, he should savor the meaning and its beauty and make the speech effective in the mind of the recipient. The creator seeks several purposes when using this method, including interest, brevity, confinement, drawing attention, and others, or he goes out for an artistic and aesthetic purpose that he seeks to achieve to arrange the words in a way other than what their mental arrangement requires in the recipient.

Keywords: Poetics, wisdom, Recipient, Confinement.

1. Introduction

Poetics of presentation and delay

The rules of speech require a specific arrangement of speech units according to a specific rule. When using the method of presentation and delay, the poet in this method resorts to the most important means of displacement in the structure of the text and the composition of the grammatical sentence. Presentation and delay are among the structural methods of deviation that confirm the flexibility, vitality and courage of the poet in departing and moving away from the usual in the speech of the Arabs. In the past, Sibawayh (d. 180 AH) referred to the method of presentation and delay by saying: ((As if they present what is more important to them and they are more concerned with its explanation, even though they both concern them and mean them)))To put our hands on the purpose of the presentation that he mentioned in presenting the object before the subject, which is interest and care for the matter that comes before for a purpose that he aims for and drawing attention to what comes before. Presentation and delay are expressions that the speaker manages through exchanging the intended meaning in the positions of the words, and he must exploit them in a way that enables him to express his ideas, for the words in the sentence are arranged in a very sensitive order, and any change in them causes a fundamental change in the formation of the meaning. .

Al-Mubarrad (d. 285 AH) mentioned the term “advancing” and “delaying” for the purpose of warning: “Advancing” and “delaying” are only valid if the speech is clear about the meaning.” To clarify that the purposes of introducing and delaying are to avoid confusion in speech and to understand the meaning.

The Sheikh of eloquence, Abdul Qaher Al-Jurjani (d. 471 AH), explained the artistic and aesthetic secrets of this rhetorical aspect that primarily target the listener of the speech, where he said: ((It is a door with many benefits, many beauties, wide-ranging, far-reaching, and it continues to reveal to you something beautiful and leads you to something subtle. You continue to see poetry that pleases you to hear and is pleasant to you, then you look and find the reason why it pleases you and is pleasant to you, if something is presented in it and the word is transferred from one place to another)).

Al-Zarkashi (d. 794 AH) said in the introduction to the delay that it is “one of the methods of eloquence, as they came with it as evidence of their mastery of eloquence and their mastery of speech and its submission to them. It has the best place in hearts and the sweetest taste.”

Presentation and delay are one of the distinctive methods that the poet employed to keep in mind the communicative function of language and make the recipient a participating party through contemplating the text and examining the structures in order to reach the reason for this departure from the ordinary, familiar language and its purpose and the poets’ desire to present the most important over the important. This is what Abdul Qaher Al-Jurjani explained by saying: ((It is as if they are presenting what their statement is most important to them and they are its concern, I mean, even though they are all important to them and help them.))

No word is advanced or delayed except for a specific purpose, such that if any change were made in the places, the meaning and order would be disturbed and it would not regain the beauty and splendor it had before. The poet presents in one position and delays in another position and prepares for another position, so the difference in mental and emotional states leads to a difference in style. We notice that he chooses words in a state of satisfaction that differ from a state of anger to be his means of conveying what he wants to the recipient. Here the recipient’s task emerges to stop at each word to highlight the areas of creativity, beauty and influence.

Poetics devotes its influence on the recipient, creating a delight in acceptance, a desire to follow, and a dominance in influence through multiple meanings in presentation and delay, leading to open meanings that have an effect on the recipient by breaking the system, raising the value of speech, and granting momentum to reach the recipient’s inner being to be an unusual message by deviating from what is familiar to achieve poetics by making the message more influential on the listener and granting the language an exceptional identity that distances it from stagnation, which results in the need to obtain a response from the recipient, arouse attention, and attract interest. For the recipient, the meaning represents the main element in the formation of poetry, as it represents the result that is extracted from the discourse with all its components, in which the signifier occupies the position of privacy in performing the meaning intended to be conveyed. Poets paid remarkable attention to the style of presentation and delay, through which they expressed their ability to develop structures and the importance of this style in the process of communication and achieving the understanding required by that communication. This is what Jamil bin Muammar presented to us in his explicit call to keep the secret by not sharing it with anyone for fear of it being publicized, and he stated it through the second verse, which became part of the rulings, saying :

The dew broke, people did not know that He is buried in the ground
If the two exceed the secret, then, Benth, and divulging the hadith is valuable

We notice that the poet in this text presented the object before the subject, and the aim of that in the poet's view - as I believe - was to draw the recipient's attention and make him care about what is presented more than anything else, due to the poet's awareness and belief that everything has importance and necessity, and that the importance of meaning lies in the importance of the word's location.)The presentation represents an alert to the recipient to make the phrase effective and influential to push the recipient to interpret and reveal the meaning so that poetry is generated from here. The poet creates creative beauty that increases the poetic quality of the text and expresses its meanings and highlights the poet's ability, which makes the recipient a participant within the text to reveal the meaning that this change in the arrangement of the text has created and to realize the secrets of the displaced linguistic structure to reach the meaning so that the textual structure of the wisdom text rises through the displacement achieved through this pattern, which is like artistic stimuli that the poet resorts to to create a distinctive artistic image. He presented the direct object over its subject because the direct object is the focal point through which the meaning explodes and represents the entirety of the conversation, as the shift from the original speech through the shift from the original is a conscious path that the poet takes to reach what he wants aesthetically and semantically and links between the production of meaning and its creativity. To work through this method to draw attention to what the poet intended and for which he came in this form, which gave birth to the text's poetic and literary quality by presenting the general idea.

As for Omar bin Abi Rabia, he presented us with verses of love that included wisdom, the gist of which is to seek an excuse for the one you love, because the one who has experienced love does not blame, but rather seeks an excuse for his beloved himself. He says in the last verse :
He came to us with a speech and all the lovers They will prevent them from
connecting

Both of us, even if you turn away and I turn away I am infatuated with him
If you knew love, you would have excused yourself, but Only the lover excuses
the lover

It is noted in this text that, through the displacement achieved in some of its words, the textual structure of these poetic verses arises through the method of presentation and delay (the beloved, the beloved) to present the object before the subject, thus causing a change in the original places of the structure. The morphological structure confirmed the poetics of creativity through thinking about the structural nature of the language and the new creation of these structures. This creation works to destroy the fixed framework and break the laws of language, structure, style, and speech.)The poet's departure from the rules of standard speech to achieve a more influential poetic and artistic value on the recipient, so that he works through this deviation from the familiar language to reach a goal related to the creator, as he presented the beloved before himself. If the text had come (The lover is only excused by the beloved), it would not have created that aesthetic effect. Perhaps he presented it out of consideration for the unity of the rhyme in the poem. Without this presentation, the unity of the rhyme would not have been achieved to lie within it

and the poetic quality of the text would not have been achieved and its aesthetic effect would not have appeared. The poet used this style to strike the chords of the recipient's heart using the above-mentioned rhetorical purposes, because he knows very well what the recipient enjoys in terms of taste, so he seeks to arouse him aesthetically, and this is what makes the recipient prefer one poet over another.

Laila Al-Akhiliya also presents her wisdom that she derived from her life experience and from her Islamic heritage, which dictates that the fate of man, whether his life is long or short, is his fate to perish. Therefore, the poet wanted to pass on this rational wisdom of hers and breathe poetic life into it and make it have an impact on the level of acceptance. To achieve this, she Resorted to the method of presentation and delay to stimulate the spirit of interpretation in the recipient of her wisdom with which she issued her love poems, that interpretation that leads to the poetry of the text. She says in her love poems:

Every young or new thing goes away
Every friend is familiar, but they will separate
together for a long time

Every person will return to God one day.
We are separated, even if we live

In this text, the poetess presented the quasi-sentence of the prepositional phrase (to God) in the second half of the first verse. If she had not presented the quasi-sentence, the meaning would have become weak in the souls and would have become dull and familiar like the meanings presented on the road. If the text had come like this: (And every person will one day go to God), the recipient would have been able to know the rest of the words, and then the meaning would have been lost and dulled and would have no impact on the recipient's soul, nor would it have attracted or affected him, and the text would have lost an important part of its poetic quality. When the method of presentation and delay was used, it surprised the recipient and revealed his creative ability through manipulating the standards of the language and formulating it anew. Presentation and delay are a type of verbal arts that the eloquent resort to, and it shows the poet's ability to manipulate the styles of his language and thus draw closer to the recipient.

Presentation is what is arranged by delay in order to achieve certain psychological dimensions that stem from the nature of the emotional experience and the meaning that is intended to be conveyed, the appropriate emotion that is intended to be achieved in the receiver's soul, which necessitated the sender to present what is due to be delayed.)It is also preparing the recipient for the judgments the sender wants to make, so that the discourse acquires its poetic quality through changing the order of the words, breaking the horizon of expectation in the recipient, and creating excitement, thus achieving a high poetic quality for the displaced text.

Omar bin Abi Rabi'a also relied on the method of presentation and delay in forming his wisdom at the forefront of his love poem. He says:

I see Hind and I are the most talkative people
person are attached to us
Her women are ignorant of her and she blames me
could was disabled
We are on the slanderers' treachery and their efforts
claps

We and people's opinions about a
A companion and everything he
Our love is all our affair where he

The poet in this text worked to present the prepositional phrase (by man) before the predicate (and the saying of people), and perhaps he aims behind this presentation and delay to shorten his path to the recipient, for the purpose of creating an aesthetic effect through the unity of rhyme in the poem. Through this presentation and delay, the poet reaches his goal. The poet wanted to give the text an arrangement in the sequence of words with a very beautiful style, which gives the text a luster and aesthetic value through performance and strengthening the meaning by including the wisdom that came in the folds of the poem because of the effect and strength it arouses in the recipient of the text. The poet - as is apparent from the text - is interested in conveying the message and meaning in his wise text in an exciting and attractive way in his recipient, so that this style helps him to enhance the effect that the poet wants and the depth of meaning, which created poetry through the poet's use of a distinctive way to express his ideas. In such a formulation, the gentle benefit comes to clarify the phrases The structural displacement - the presentation and delay - ((is considered one of the important stylistic features that fall within the category of poetry, as it does not break the laws of standard language to search for alternative rules. Rather, it violates the law to awaken the feelings of the recipient and draw attention)) It arouses interest and emotion when receiving the text. From here it becomes clear to us that the poet knows when to present and delay in order to seek the recipient's affection and elevate him towards understanding, stimulating his mind to achieve the poetic quality that casts its essence towards the recipient.

Al-Farazdaq presents us with a wisdom with which he opened a lyrical text in which he mentioned (Hunaydah) as she was packing her bags. Therefore, we find that the poet wanted to generalize this wisdom of his, so he used the method of presentation and delay, as this method has the potential to achieve acceptance of the text through the realization of its poetic and literary quality. He says :

Didn't you see that I went to the market one day?	I cried and Hanida called me
Malia	
I told her that crying is for comfort.	It cures those who think they will never
meet	
Stop and leave me, Hind, for I	I see that the neighborhood has smelled the old
Yemeni	
May Allah, to whom you belong, guide you both.	Haven't you heard of the two
white ones calling?	
My beloved called me and the sand was between me and him	So let me hear a
supplication for that	

What we notice is that the poet in the text of wisdom in the second verse changed the linguistic arrangement to a language with artistic features that possess importance and semantic density, as he presented the quasi-sentence of the prepositional phrase (bih) before the verb (yashfi) to indicate care and attention to the one who came before and to highlight the intended meaning for the recipient.

Advancing and delaying is one of the secrets of expression that gives speech an impact because it is able to convey meanings to the recipient according to their importance and opens new and broad horizons for the poet and the recipient. Because the arrangement of linguistic units is

subject to the common and familiar arrangement of the parts of the sentence, then deviating from it to what is different is a stimulant of artistic value that the creator resorts to in order to produce a literary meaning that is distinctive in its suggestion and impact. This is what imposed on the poet such a presentation that made the speech more poetic through what he wanted to pay attention to the one who came before it by presenting the preposition and the noun (with it) which forms an awareness for the recipient that ((moving the word horizontally forward or backward helps greatly in taking the language from its utilitarian nature to its creative nature)).

We conclude from the above that the method of presentation and delay has been frequently used in the erotic wisdom of the poets of this era. These poets have resorted to it to convey to the recipient what they want by presenting and showing elements over others through breaking the familiar and changing the pattern of expectation in the recipient, to surprise him with the linguistic shift and departure from what is familiar to him. Accordingly, he tastes the meaning and its beauty and makes the speech effective in the mind of the recipient. The creator seeks several purposes when using this method, including interest, brevity, confinement, and drawing attention, etc., or he goes out for an artistic and aesthetic purpose that he seeks to achieve to arrange the words in a way other than what their mental arrangement requires in the recipient.

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