

Rhetorical Brevity (Qasr) in Poetic Eulogy in Sheikh Kazem Al-Ozri Book of Poem

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Abstract: Brevity is one of the important features of semantics that scholars and thinkers take advantage of it to make reticent speech and also emphatic nature. Sheikh Kazem Ozri (1143-1213 AH) has benefited a lot from this tool, especially in the eulogy. This study, explaining the brevity and its division in semantics, studies brevity in his eulogy topics. He has used brevity as a means of eulogy. He used brevity tools to shape the grace and dignity, generosity, advice, wisdom and courage of the praised he praised him with the greatest use of renounce practices and exceptions.

Key word: Brevity, Sheikh Kazem Ozri, eulogy, scholars, tool

INTRODUCTION

Brevity, in Arabic “Hasr”, “Takhsis” and “Ekhtesas” Taftazani is the main method of emphasis in Arabic Mohseni and one of the most efficient tools in the text analysis Jamali. Brevity is one of the most important ways of brevity in eloquence. Elided sentence is the combined two sentences in one, for example the sentence (Ma kamel Ela Alla) is the combined two sentences (Al Kamal Lella) and (Leysa Kamelan Qeira). Brevity defines and limits meanings (Sayed, 1939) and is one of the most efficient tools of semantics. The need to examine the tools that is possible through literature is that it contains countless elegance and functionality that make us familiar with the language deep structure and the hidden folds of speaker thought. We will have a better understanding of the poet to the extent that his thoughts are explained. Therefore, this tool is of interest of the scientists. This study studies brevity in Sheikh Kazem Ozri eulogy after explaining brevity and its classification in semantics.

Objective: The aim of this study is to investigate the themes and types of brevity used by Sheikh Kazem Ozri Baghdadi in his book of poems praise poetry and its descriptive analysis based on the theory of semantics.

Research statements:

- In which poetic purposes brevity has mostly been used by Sheikh Kazem Ozri?
- Which kind of brevity is more present in Sheikh Kazem Ozri poems?

LITERATURE REVIEW

A handful of studies have been conducted on the poems of Sheikh Ozri Baghdadi. These studies include) an essay entitled “The life and poetry of Sheikh Kazem Ozri” by Ali Mirlohi a Master thesis entitled “Descriptions and Reviews and Translations of a Choice of Ode by Sheikh Kazem Al-Ozri Baghdadi” by Issa Rezai Master’s thesis entitled “Prophets family in the mirror of Al-Ozri lyrics” by Farhad Rajabi Nowshadi Master thesis entitled “Translation and Subject Description of 140 Lines by Sheikh Mohammed Kazem Al-Ozri and Syntactic and Rhetorical Issues (From Line 176 to Line 315)”, Ramin Zamiri master thesis “Imam Hossein (1985) and Kazem (1980) poems” by Leila Alai Master thesis, entitled “Al-Zahra (PBUH) in Contemporary Iraq Poetry (Al-Ozri, Kashif Ghita, Waeli, Alqazvini, Alhaj Mohammad Ali Al-Hallaq)” by Jalal (1973). Researcher of this study could not find any article concerning the effect of Quran on Sheikh Al-Ozri poetry. This study tries to investigate different levels of effect of Quran text on Sheikh Kazem Al-Ozri poetry on the basis of technical and artistic intertextual relationship with an emphasis on cross-comparative method based on the above assumptions. Researcher of this study could not find any literature on the brevity of Sheikh Ozri poetry. This study tries to examine the quality of the brevity of Sheikh Ozri poems with an emphasis on descriptive and analytical method and based on the above assumptions.

SHEIKH OZRI BIOGRAPHY

Kazem Ozri, who some called him “Sheikh Kazem”, some “Mulla Kazem” and “Mohammed Kazem Ozri”. He

had the position of special honor among two prominent Clergymen and rulers of his time, respectively. He was born in Baghdad's neighborhood of Ras Al-qrieh in a famous, wealthy and elite family in the year 1143 AH he was not able to walk until the age of seven but then walked. He spent time in studying science in Najaf at presence of great masters. He was very discerning and shrewd with strong memory. He started composing poetry at the age of seventeen. He had extensive information on the areas of jurisprudence, religious principles, history, exegesis, hadith and philosophy he was so clear in the context of his religious expression that was forced to always carry a gun for the fear of enemies. He passed away in about seventy between the years 1211-1213 AH, in the Karkh district of Baghdad (Javad, 2009). Sheikh Kazem is a committed poet. His love to Quran has made his poems flavored by the Quranic concepts. There is no ode without the Quranic concept in his poems.

Brevity (Qasr): Brevity (Qasr) in the dictionary is defined as deletion, shortening, opposite long and keeping (Manzur and Mukarram, 1988; Khalil, 1990; Omar, 1993). In the Holy Quran verses "therein are maidens who restrain their glances" (Rahman/56) and "maidens (of paradise, houris) in cloistered cool pavilions" (Rahman/72) refer to the meanings.

Brevity (Qasr) phrasal meaning: Brevity (Qasr) phrasal meaning is to prove a rule and it is beyond the mandate (dateless), define it as to assign something to something else (Sayed, 1939). Some limited it to the subject in the rule (Shamisa, 2008) and some believe that the brevity, someone or something assigned to something is so dedicated that stays the meaning (Mir, 1995).

Brevity (Qasr) components: Brevity (Qasr) has three components: Maqsor, Maqsor alayeh and Maqsor particles.

Maqsor: Maqsor is someone or something is subject to brevity (Fazeli, 1997). Some say that Maqsor and Maqsor alayeh make the main meaning of the sentence (Sayed, 1939).

Maqsor alayeh: Maqsor alayeh is someone or something that Maqsor is assigned to; Maqsor and Maqsor alayeh are called both sides of Qasr (Fazeli, 1997).

Qasr instruments: There are some Qasr instruments including: Ennama, nafye, ella and so forth.

QASR (BREVITY) TYPES

Qasr (brevity) types according to the speakers beliefs

Real (brevity) Qasr: In this type of Qasr, Maqsor, based on truth and reality, becomes specific to Maqsor alayeh so that it is not exceeding in any way to another, such as: "La EIlaha Ela Allah" that the divinity is unique to God and does not assigned to another (Sayed, 1939).

Noun brevity: In this (Qasr) brevity Maqsor is specific to Maqsor alayeh and this specificity is to other specific thing not to anything and is specified to Maqsor alayeh. For example: "Ma Mosafer Ella Khalil", here the term "Safar" is omitted from the person and is specified to "Khalil" and this does not mean that no one other than the Khalil is "Mosafer".

Brevity (Qasr) division, in terms of audience belief: Brevity in terms of audience belief is three types: brevity in Efrad, assimilation, brevity to determining.

Qasre Efrad (brevity in singularity): This is negating the partnership. If the respondent believes there are two traits for a noun and the speaker negates partnership with giving the example of "Ma zeid ella kateb", the brevity of brevity in Efrad type (Sayed, 1939).

Qasre Galb (Assimilation): It is when the audience opposes what the speaker proves. If the respondent believes that Zeid is a poet and speaker proves he is a kateb referring to "Ma zeid ella kateb", the brevity is of assimilation type.

Qasre Taain (brevity to determining): If the respondent is confused and does not know that Zeid is a poet or Kateb and speaker with this example: "Ma zeid ella kateb", removes doubts from the audience, thus the brevity is brevity to determining and most of these types are specific to noun brevity s (Sayed, 1939).

Qasr (brevity) division in term of brevity parts:

The brevity of adjective of a noun (Qasre sefat bar mosof): It is in such that adjective assigned in a way that no other word in the sentence could bear the same trait, although other characteristics is assigned to the same noun. Real examples such as: "La Raziq Ella Allah" and the adjective phrase samples such as: "La Zaim Ella Saad"(Sayed, 1939).

Brevity of noun of an adjective (Qasre mosof bar sefat): It is in such that noun is limited to one adjective and no other adjectives. Though, another noun can have such an

adjective as well. Real examples such as: “Ma Allah Ella Khaleq Kol Sheia” and the adjective phrase samples such as: “Va Ma Mohammad Ella Rassolon Qad Kallat Men Al-Rossol” (Al-Emran: 144).

Brevity (Qasr) styles: There are many brevity styles Suyuti. Some consider them of six ways (Fazeli, 1997) and some consider them of four ways (Sayed, 1939) which include.

Brevity of negation and exclusion (Qasr be nafie va estesna): The negation does not of the particular particle. In this way, Maqsor comes after negation and Maqsor alayeh comes after the exception particle. Such as: “Va Ma Mohammad Ella Rassolon” (Al-Emran: 144) where Muhammad is Maqsor and Rassol is Rassolon alayeh (Sayed, 1939). The negation and exception are the basics among four brevity types (Ismailzade, 2011: 120).

Brevity using “Enama”: In this way, Maqsor alayeh comes after Enama as Vojoban moakhar. Such as: “Enama Dunya Qoror” that “Dunya” is Maqsor and “Qoror” is Maqsor alayeh (ibid).

Noun phrase with “La” and “Bal” and “Laken”: In this way, Maqsor alayeh is defined by “La” comes or before it and “Bal” and “Laken” after it. Such as: “Alarzo Moteharkat La Sabeta”, in this example, “Sabeta” is Maqsor and “Moteharkat” is Maqsor alayeh and in this example, “Malfakhro Belmal, Bal Bel Elm”, “Elm” is Maqsor alayeh.

Mahoqat o Altaakhir: This means to first give the part of that must come last. In this case, Maqsor alayeh is what that has preceded. Such as: “Iyaka Naabodo Va Iyaka Nastaein” (Fateha/5) where “Iyaka” the object is Maqsor alayeh and is preceded for the realization of the brevity.

Use of Qasr (brevity): Some of the brevity uses include: exaggeration, encouragement, non-eliminated (Qeir Maqsor) humiliation and humor (Sayed, 1939).

Brevity in Sheikh Ozri book of poem: Sheikh Ozri Baghdadi has used the means of brevity (Qasr) in order to express the meaning in his poems. Given that most of his books of poetry is on eulogy to express this intention by means of several themed brevity s to create specific meanings of beauty.

Praise of praised using grace and greatness (Qasr) brevity: One of the ways used by the poet in eulogy is to praise the praised using grace and greatness brevity. He has done this in several ways.

Brevity (Qasr) on the name of the praised: The poet uses the name of the praised, Asaad: Beasaad qarat aayon alfazl va lola famalat kollo malat maatefa ravde.

Translation: Only by Asaad the eye found grace and dignity, so all were attracted by him, the attraction of soothing open arms (found their stance).

Poet, using the Qasr in the way of Jar and Majror precedence on verb to praise the praised in exaggeration has attributed adjective as the noun in the form of Efrad Qasr.

Brevity (Qasr) on the praised pronoun: Poet in the brevity only uses the praised pronoun: lam yabqe fazlon qet ella nalahu sobhana man yaeti beqaire hesabe.

Translation: There is no dignity not obtained by him; Glorified is he who gives countless. Brevity of negation and exclusion (Qasr be nafie va estesna to “Lam” and “Ella” to exaggerate in praising Solomon Shavian using the pronoun and the adjective “virtues” and “ acquirer” is of determining type.

Brevity (Qasr) on the praised descent: Poet uses the praised descent on his praise: Va almajd yakhtebo la majdonva la sharafon ella lada sayedon sadat behe mozare.

Translation: Dignity and honor represents the individual and there is no dignity and honor but at the presence of the great and honorable man that the tribe, Mozer, found honor (the Prophet PBUH).

Brevity using negative and the exception “La” and “Ella” to praise the praised with mentioning the relative relationship with the Prophet (PBUH) is the type attribute of “glory and honor” with real noun that is the Prophet (PBUH).

Brevity (Qasr) of reproof on the praised enemies: Sometimes to exaggerate in praise of the praised his enemies are being criticized by brevity (qasr) of reproof on the praised enemies: lam yaqbale altobikha ella be zobama leleame seva alhesame movabekhe.

Translation: They do not accept the blame except with the sword. Blaming the breast is not possible but with the sword.

In the first line, the brevity with negation and exceptions to the “Lam” and “Ella” is the type attribute of “yaqbalo altobikha” adjective for “sword” and is noun phrasal determination. The second line, brevity with the exception of “Ma”, “Sova” to exaggerate in praise is the

type of adjective for “breast” on the adjective “sword” and is noun phrasal determination that reprimands their enemies with the introduction of postal and by use of “Adam ertefa naqiz” make his praised wise.

Brevity (Qasr) of decent acts on the praised: Poet assigned decent acts to the praised by the means of Qasr, to exaggerate in the praised praise: *Va ma tayebat alfeal ella leahleha Va anta behamd ullah tayeb alatayebe.*

Translation: Acts are not decent unless its actors are and Thank God who is the purest. The brevity with negation and exceptions to the “Ma” and “Ella” is the type attribute of “tayebat alfel” adjective for “leahleha” and is noun phrasal determination. The poet exaggerated in praise of Solomon’s Shavian with attribution of decent acts to the praised.

Brevity (Qasr) of originality on the praised: Poet to exaggerate in praise of the praised, emphasized on his originality: *Hova araz alsharaf alasil va ma lahoella alefazata beljamil ehado.*

Translation: He went on competition with a great person, and there was nothing but overflow of decent acts. The brevity with negation and exceptions to the “Ma” and “Ella” is the type of noun and noun phrase for adjective “with the aim of exaggeration in the eulogy with reference to the past.

Assign generosity to the praised using the brevity (Qasr): Using the brevity, the poet mentions the praised generosity through negation and exceptions to praise: *Va rtahat elarvah menho bearefen laorfa lelmaruf qeira navalehe.*

Translation: The souls were relieved by (his) generosity, that there was not generosity but his forgiveness. Brevity with negation and exceptions to the “Ma” and “Qeir” is the type attribute of “orf” adjective for “navalle” and is in praise of Solomon’s Shavian with attribution of generosity.

Advice the addressee by means of brevity (Qasr) to praise: The poet praises the praised using negating and exceptions, to praise advice the addressee: *Eza almar lam yatrek ghararat darehe fa mahova ella mayeton ghabaho allehdo.*

Translation: If one do not leave his home, so he is not just a dead, that the grave stone has hidden him. Brevity with negation and exceptions to the “Ma” and “Ella” is the type attribute of “hova” adjective for “mayet” noun

and is noun phrasal determination. Brevity appeared in advice, but the speaker wants to praise the praised and his effective presence in the society that hinders many of the wrong things and caused some to blame him. Using this brevity, the poet also praised the praised and advised the blamers as well.

Point to The praised wisdom using the tool: The poet uses brevity to show the praised wisdom: *Qaisio raaen la tara arahu ella moluko raiyat alaraei.*

Translation: His ideas resemble Qais ideas that he is not seeking ideas but the ideas of king thinkers. Brevity with negation and exceptions to the “La” and “Ella” is the type attribute of “padeshahi andishe haye o” adjective for “andishe andishmandan” noun and is noun phrasal to exaggerate in Solomon’s Shavian wisdom.

Eulogy with the courage brevity on the praised: Poet, using the brevity to praise the praised, mentions his courage: *Abat khailaho ella alasnmat martaan va hal samorat almolk ella alqana alsomro.*

Translation: His horse refused pasture except arrowheads (pasture). Is the property beauties are nothing but sharp bayonet.

Brevity to “negative verb” and “Ella” and brevity to “interrogation denial” and “Ella” both are brevity to exaggerate Shavian Solomon’s courage and strength. Brevities mean noun phrase and assimilation, in the speakers’ view and in the audience’ view, respectively.

CONCLUSION

Sheikh Kazem Ozri Al-Baghdadi poetry eulogy resulted in the following:

- Sheikh Kazem Ozri is fully familiar with the semantics rules and application and brevity tools and has benefited from its various kinds
- The most frequent kinds of brevity that have used are renounce practices and exceptions
- The most frequent type of brevity is in the brevity of greatness using of pronoun
- The lines can be seen as examples of rhetorical lines in the brevity and its kinds
- He used brevity more to exaggerate in praise

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