



Literature

Elixir Literature 71 (2014) 24999-25002

Elixir
ISSN: 2229-712X

Aesthetics reviewed opacity, Arabic Rhetoric

Jamshid Bagherzadeh¹, Goodarz Kakavandi² and Kamran Rostami²

¹Department of Arabic Literature, College of Literature and Humanities, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran.

²Arabic Literature Kermanshah Branch, Islamic Azad University, Kermanshah, Iran.

ARTICLE INFO

Article history:

Received: 15 November 2013;

Received in revised form:

6 June 2014;

Accepted: 14 June 2014;

Keywords

Opacity,
Rhetoric,
Literature,
Arab ambiguity.

ABSTRACT

Opacity, The most serious mystery and elegant poetic technique, which utilizes the mechanical poets, his poems have Most art, and to make a speech addressing Confidential, and Surprisingly violent and Brainstorming have used. Opacity, which is a trick of language in literature, rhetoric in Arabic and Persian, have been taken into consideration. In this research, based on the method of analysis - descriptive, and utilization of resources in this area to explore the aesthetic, opacity, Arabic Rhetoric deals. Results indicate that, as discussed in Arabic literature, opacity, and various types of attention, and in the lyrics of his rhetorical works, the various statements that have been, and in this context it is interesting to note the range of rhetorical opacity in Arabic literature, the less wide, had Persian literature, and the most important opacity can be single, fit, beverages, expression, and Well suited pointed out. The opacity of language arts and rhetoric that is more an art of ambiguity. In addition, an opacity which works of art, the poet and scholar and orator, to the extent that the meaning of words to create new horizons and new clothes to cover their height, and at the same time, the more A look at the valve, and also agreed meanings determination, relying on imagination to create new meaning and create the possibility of periphrastic interpretations, and multiple attempts at interpretation.

© 2014 Elixir All rights reserved

Introduction

Arabs in pre-Islamic poetry, the different types of simile, metaphor, metaphors and other rhetorical techniques exist, and Arabs are ignorant speech Eloquent known, and been able to strenuous and eloquent words of the Prophet, "p", the revelation of Qur'an, Counterpart telling them called, and asked them to bring a book like it, and then asked them not to, bring ten chapters like it, and stayed down and eventually fought against the Prophet again come called, and asked them who the Quran, in order to invent, just pick a verse that failed and why the Jahez Basri died in 804 years, Sectionby the book "The statement and Signifying" his rhythmic speech is allocated, and the Arab word Patterned colorful fabrics described, powerful Arab language Loves collection, is proof that the books of poets and orators, the rhetorical techniques that have been employed, and the beauty have been met and elegance spoken. But no, they lay terminology for different subjects. Okaz also led to the formation of Mecca, and competing with each other poets, and the poets who.

Wanted a ball from overtaking your Pairing Rob, and speak more fluent and pleasant to sing, another reason is due to the pre-Islamic Arab The oratory (PNUMakoCenter, 2011).

Opacity, The most serious mystery elegant and poetic technique that, using its mechanical poets, his poems have Most art, and to make a speech addressing Confidential, and Surprisingly violent and Brainstorming have used. Opacity, a trick of language, literature, and a Amazing work the language. The mind and the stage of the language, there are large volumes of meanings and images, and the language for the rush, but only a means of illustration, let it rise, and other things may be eliminated, and would not allow the emergence of . Opacity means that, although the meaning of the language, and allow the

opportunity to emerge as a superstructure, and this in itself is wonder. Despite the explicit meaning of the word in a sentence has a meaning Most secret away and also picks. Opacity, a literary Amazing work well because they challenge the audience with some accuracy, the other meaning (and sometimes contradictory), the word or phrase finds pleasure of having to reflect and understand more (Qanipoor Malekshah and Rezazadeh Bayi, 2013 : 37).

The wide range of Arabic and Persian literature - poetry or prose, various aspects of art, opacity, and in various stages of beauty that comes from the power of oratory, poet and scholar, and his ability to capture in words, and development in the area meaning there is. Opacity, dropping the word means to think in terms of rhetoric, which has a few meanings, one literal, likely - at least - has two meanings, one meaning near, and the mean distance, the speaker will take away its meaning, But suppose a listener makes sense approach is desired. Key owner, called the opacity of the industry, but the Note, it has two names, opacity and read Periphrasis. The Treasury literature, writes to justify the industry, and Describe imaginary have said, but it is more worthy of the name Periphrasis (Karimi Fard, 2013: 228).

Opacity

"Opacity" in a word, Section infinitive "Efal" of the triad, "fantasy", meaning "to throw suspicion. Without going to the heart of the thing. "Literary art, namely" Periphrasis ", "Describe imaginary "and" Tavhim "well read. Looking at the definitions of the novel book authors, cite all of them are boring, opacity can be defined such that:

Opacity, it is the speaker or writer, or the written word in his writings, to take a job that has two meanings. Mind of the listener or reader, is the first significant move but urged the speaker or writer, is the most.

significant. "Joy, opacity, there arises the reader away from the mean is nearly meaningless. In fact, it is a choice, and not a moment, one of those two choices." (Shafii kadhani, 1994: 307). Of course, this point should not be forgotten that, far and near the meanings of words, it is relative. Perhaps may mean to someone close, and for another, far. And it is thus that, either literally, it is often more useful, and the public, it means the first to come to mind. Two conditions must opacity to consider: First, only lexical and linguistic meanings of words can be created to provide opacity. The meanings of the arts as means permitted, metaphor and metonymy is achieved, not opacity build two dualities of semantic opacity should be such that it can be based on both the meaning of words or bits of words, the meaning (Kazazi, 1994: 103).

Sometimes opacity in more than two means, namely, the word of more than two means. Molla Hosein Vaez Kashefi, in his book "BadiideasinSanayenotice", he writes: "And if the three means, the surplus," opacity withfaces »read, and seven have meaning." Followed, Amir Khosro Dehlavi bit of it brought That is, from a word meaning obtained seven (Vaez Kashefi, 1900: 11).

Aesthetics Arabic

Aesthetics, review and expansion of self-discovery and inner and inner feelings of human interaction, and to gain recognition in the form of art, and psychology (Ayazi, 2007).

Enter the realm of aesthetic, foot Ithink human attendance, with all the accessories and In line withhis between takes, and aesthetic perception and judgment about it, is extremely difficult, here the realm of artistic beauty, with schools several different views of the controversy, and the controversy long Face, to an extent that, at the peak of a work of art, some beautiful, and some are extremely bad idea.

In the sphere of Sufism of Ibn Arabic, "aesthetic", which is due to human judgment of pure reason, according to Ibn Arabic basis, the knowledge is swept away, and replaced with "Beautiful View" offers, in terms of aesthetic and intellectual, only Where is achievable intentions and desires of sensual man with. Everyone, in particular to ensure, recognizes something beautiful. But if Jamal Jamal is perfected only through faith in the unseen and submission to Allah and the Prophet's (pbuh) will appear. The beauty and the beauty of God and the description is at its peak. Our Messenger, informed and aware of the beauty of it, That God is beautiful and loves beauty. (Allah is Beautiful and loves beauty. Beauties of God, and is a true natural beauty, and of faith in God, and acknowledge Promised Prophet {Imams (AS)}, can be reached, not visible from the sensory and intellectual understanding, those Jamal, who can be reached through the sense of sight, which is cross-Jamal, a man in the face It sees it. pill, associated cross-Jamal, the transverse Loving is not and never stayed because of love, but there is an aesthetic function, and the aesthetic Imposition rational man does not change, the beauty of a face that belongs Love and man became interested, will be exhausted over time, and consequently, love will disappear. therefore, the love of beauty, there is a function of the variable cross-Jamal. solely in the area of cross-Jamal love the cross, we can speak of the aesthetic., but in the realm of natural beauty, the beauty of God, the only way to achieve beauty, depth, and reach different areas, it is the love of truth's love can be like a key, open many doors of beauty and elegance.

God is beautiful and the universe expanded and emerged full right Divine Names and Attributes of God, God, the universe is also nice. Beauty Industry {art}, can not be attributed

to the work of art, but the creator of that work, and the artist attributed.

It's the exact same thing, born of a particular view of Ibn Arabic, Section Beautiful View, and except in the context of the philosophical system, and certain aesthetic criteria, we assess the aesthetic work of art, we must say, regardless of the artist, Is such a beautiful work of art or not, but Ibn Arabic, the work of art through the beauty, and the beauty of the work and its creator, can be assessed, according to Ibn Arabic, between the artist and his work, ontological relationship is established, and the creator of beauty and art is transferred to industry, hence, if a work of art, beautiful, beauty, and beauty is the truth, the creator of the work.

The aesthetic Quranic Arabic is an aesthetic peak, "the aesthetics of the Quran, beauty and art, speech recognition, and speech Koran and discover the causes of, and factors influencing, the interplay of emotions, and human inward and stretching it. The aesthetic principles, assumptions and knowing glances fundamental beauty of the Qur'an, because the Qur'an Some scholars, in examining the beauty of the Quran, the Quran emphasizes rhetoric, and the means to attract and tension are known, and some other factors. , if this tension is dependent on several factors, and can not be the only factor in such beautiful words and words with engaging and Words rhetoric that would suffice, and stimulates the intellect and imagination, and desire for human excellence compared to the Bible, the one to be limited, certainly seems to create fun and relaxation, and the joy of reading and listening, so far, can be interpreted as: recognizing the beauty of the Quran, understanding and It is impossible to describe. In other words, aesthetic Quran, if it can be done right, which is achieved by understanding the characteristics of the Koran, and the dimensions of its existence, and that it does not, it highlights aspects of literary expression, and other matters be ignored. Therefore, the study of the Qur'an beautifully, like anything, is proportional to its aesthetic interest, as sometimes human aesthetics, sometimes aesthetics, art and ancient architecture of a building. In a painting, and with an album and movie, and sometimes on the part of nature, mountains, forests, or a garden with various flowers, and finally about literature, poetry, novels, prose, rhythmic, in Each of these examples were made, subject to the principles, capabilities and expectations that are, and how willing they are wonderful people and create fun and happiness it brings, the aim of this study Revised place Evaluation of aesthetics, and set the default domain and range, review capacity is, therefore, examine the aesthetic principles, of what is the nature of aesthetics, assists, and the vibe, aesthetic realm specifies , and reading the discussions challenging position Challenge Quran makes clear, what caused the uniqueness of this book, and those who want the opposition and Challenge Section, bring a book like this should face the Qur'an Features "(Ayazi, 2007).

Many statements Jahez denote the fact that, for poets and Metrics standards exist, the Arab poetry, it is implemented, and refined and Revised poems, and be accepted, and the same scale and the extent to which, in fact, are the origins of Arabic rhetoric. After Islam, the Holy Quran and Hadiths of the Prophet Muhammad, the theological and aesthetic Jawdat speech was given more attention. Emergence of various religious sects, and each sect tried, Eloquent word more to say to means, the other difference is surpassed, the better to express your opinion and political and ideological issues that, in formulating effective Arabic Rhetoric was in the second century theologians to victory over the enemy, the area of debate, different words are used, as

Vasel ibn Ata (died 611), and Bashr ibn Motamar (819). Jahez the book "The statement and Signifying" Section "Eloquent speakers" devoted and quoted Bashr ibn Motamar said, "And he should to know the fates of meanings, and balance between them and the fortunes of the listeners between fatalities and cases, renderseachlayero flama and each state of residence "that if you look carefully, it can be said that human words, words that match the definitions of rhetoric, with Appropriate time and place, is inferred. And competition and visual poets, caliphs and emirs and to Ministers on that, good Eulogies sing together, and to get better Link, the emergence of rhetoric has been effective. And their works from Syriac and Greek, Indian and Persian, Arabic translation, cultural heritage and its relatives, were translated into Arabic, were effective in developing a rhetorical science. And why is that, Jahez Basri died in 834, recommends that anyone rhetorical science, progress and good words and meanings excellent foundation wants to read a book Farsian Karvand.

"And of the love that is in the industry and knows the strange rhetoric and language Vliqra Astjer in a book Karvand..." Ibn Abdarbeh Andalusia, died in 916, the chapter " The uniquecontract " to her, SignaturesAjam is allocated. In short, the pre-Islamic Arabic poetry, Arabic poetry and prose of the early centuries of the Hijra, and more importantly, the Holy Quran, which is the source of divine revelation, the language of the great man, and of course the uninvited running, the factors that, in originated and has been instrumental in developing a rhetoricians. The realism of the rhetoric of Arabic (Islamic rhetoric =) can be likened to the sea, the rivers must say, the various river, this river flows and Join them together, Arabic rhetorics Sea Fayyad (= of), there are The advantages are very great, and the only one of its usefulness, the word good understanding, and appreciation of beautiful words, and more importantly, understanding the miracle of the Qur'an. Nevertheless, Arabic rhetorics (= Islamic rhetoric), emanating from the beginning, which is different rhetoric, the rhetoric of Iran (pre-Islamic), and Greek rhetoric can not be ignored. Rhetoric that is written in Arabic (= Islamic rhetoric), the Persian rhetoric (= Iran before Islam), and rhetoric around the Greek capital, and has developed since the doctor said Taha Hosein in Orientalists Congress (September eleventh / 1931), Arabic rhetorics (= Islamic rhetoric) is related to the Greek rhetoricians, and pioneer of the philosophy of Aristotle not only, but also from the aspect of rhetorical questions can also Aristotle, considered a pioneer since the two books "Oratory " and "fan extension "of Aristotle (who was translated from Syriac into Arabic), in the development of Arabic rhetoric (Islamic rhetoric), and its development will have a major impact. "The art of hair" Aristotle, in his book "Hair Review» Qodama ibn Jafar (died 926) had no effect, and Qodama in his book, according to Aristotle, discuss issues, and make the most of the book the slave. And the book "Hair Fan" Aristotle, or better to say, "This book summarizes Avicenna", in the works of two scholars of Arabic rhetoric (Islamic rhetoric), the Abdolqaher Jorjani, and Hazem Qartanji, has had great impact. Abdolqaher course, no mention of our productivity impeded the gist of Avicenna, the book "The art of hair" Aristotle does not, however eloquent reading books Abdolqaher (=Miraclesare signs-Secretsof Rhetoric), the problem proves to be affected, and the It is clear to the reader that, Abdolqaher Jorjani of Ibn Sina summarize the book "The art of hair" Aristotle has benefited.

The book " Oratory" Aristotle, in the third century AD, by Ishaq ibn Hunain (887 or 888), translated into Arabic, consists

of three parts: the first part of the book of oratory, and usefulness, purpose and definition of rhetoric and its forms, (= rhetorical political - social - justice) has spoken, and the second part of the listener's emotions and affective states, or in other words the present Appropriate audience, and his speech is appropriate, discuss and In the third section, the methodology and the way in which the preacher should know the procedure, push to talk, to be replaced in the hearts of his speech, and speech is clear and crisp, and Restricts is not literal and spiritual, musical, and His Word is also discussed in this of Aristotle in the steel seasonal fashions beautifully, and the methods that can be assigned to it speech, debate, and the prolixity of brevity in this section are spoken. Aristotle's book "Oratory", the rhyme and Technology, Marriage, and longitudinal components of equal value, and other matters related to the rhetorical science, have to speak, and has suggested that the word should not be spoken to exaggeration, so that The listener is not the intended meaning (PNU Mako Center, 2011).

Opacity in Arabic Rhetoric

Arabic Rhetoric, orator opacity divided into single and Candidate, and examples of the Qur'an, for it is, but Zomakhshari primarily attributed to the opacity (Periphrasis), not in the Quran, and no place of their own interpretation (Discoverer), the industry is not mentioned. On the other hand, Aldb Treasury, the opacity has been divided into four types: single, Candidate, Indicating and Well suited). Single opacity, is in Arabic, the word Periphrasis with something overwhelming sense of belonging and the relationship is not mentioned, such as: Rahmanonthe Throne. " Witness in Stow, which means that deployment is imminent, meaning it is unlikely ascendancy. What about the meaning of relationships, the verse is not mentioned. Arabic poetry can be, following the example of Ibn Alverdi to note that says:

She saidifyou are tapering off and forget the fear Nafari
Lordrowcheekandwages, but I called Gauri

Control in a way that can either act today Figure jar is meant to take sides, as well as a means of getting away like the flowers, the flowers and the sort attributed to the city. The meaning of poetry alike can both consider. The lyrics are especially useful for both sides. Word is coming right up, and good Wages its current meaning. It is clear, based on the equality of both mean values are formed, territorial artistic implies that, in the circle of lexical ambiguity is significant because it is a word that carries more than one meaning. Candidate opacity with the Arabic word Periphrasis dependent, and an overwhelming sense of worth is more. It is explained that, based opacity, meaning nearly, because opacity starts here, and that means that, sooner reaches the listener's mind. But because the speaker in the door, another meaning of the word, it means we are unlikely to look at, and it would not clear the air, the listener is hallucinating. If this supposition, citing an overwhelming sense of affiliates, empowering, to say Candidate. Obviously, mentioning something about the meaning of relationships - although it's not the intended meaning - to enhance the illusion. More surprising is the mind. The question that faces the rational mind, from whence the speaker, it does not consider affiliate of mentioned it to be perceived, this is the intended meaning? This is where the add-in Periphrasis buildings, thereby increasing the illusion, Nomination been called, ie strengthen and intensify the opacity that, unless noted, and does not create an overwhelming sense of Paintball Photography. Such as:

Provided them with transport occurred on the father after they take off our clothes Bataan

Father control which, together Father and it means the horse is black, which means it round here is willpower, is Chain. We took also means close relations. After Periphrasis Nomination factor, is the term We took. Opacity (Periphrasis) Indicating, is defined, the ambiguity of what it means for an unlikely, is mentioned, and that is why it is also called expression as a means of bringing supplies away, listener to be guidelines that would soon follow the intent of the speaker, and the speaker meant the most to him is obvious. Like poetry Bohtari:

And behind the ribbon Provides MlahBelhassen, salinization in the hearts and freshen up Salinization is the opacity, which means it is close to being salted, the salt or salt Salted, salted salinity anti Tantalize and beauty and good sense, it is far from the salt Salted Navigation that this is the meaning intended by the poet; Nice Well (Beauty and Well abundant), also means supplies are unlikely. Opacity (Periphrasis) Ripe, the opacity, the term Periphrasis another term is needed in order to help its equivocal and is ready for opacity. The term auxiliary may come before the term Periphrasis, then any difference in quality or opacity, does not. Like the poetry of Sih Ahmad Ibn Isa Almorshedi, about Shaddad (closing times higher). Shaddad Hijaz from the customary means settled (time travel) is:

Agreed repayment by the sun seemed caliphate and Crescent And wonders HmahLaithmerlonandGhazal

Control of the Alhelal and alqazal. One of the meanings of the first crescent moon, which means it is close. Near alqazal means a baby deer. But given the harsh rhetoric (time travel), it is likely to find that, other things that may be desired. Thus: the Crescent, meaning the front of the load, the load is high and the gazelle means relief. These are the things that can be said to have been the intention of the poet. But in terms of opacity, since it has been found that the harsh rhetoric came before them, and if not, they have also ruled out the possibility of having had two meanings, so there was no ambiguity. Opacity of conflict, conflict parties is based on the semantic level, so that means not the will of one party, the other party has the will to meaning, conflict, and contrast them in terms of the circular Antithesis placed. The proportion of opacity, opacity of making such contrasts, with the difference that the relationship between the two meanings here, not conflict, but the consistency and appropriateness. Further discussion of the above beverages opacity, opacity, opacity beverages is almost the same proportion, and it is explained (Karimifard, 2013: 240-231).

Conclusions

The opacity is a word with two meanings, the one closest to the mind, and the other is far-fetched. The purpose of the poet, sometimes round, sometimes meaning both means. The opacity, word or phrase in such a way that the mind is at a crossroads, and not a moment, it means one of two choices. The choice is not easy to do, and this state of mind is generally the result of literary Altmaz. When the reader, to understand that the opacity arrays, be aware of the different meanings of words and phrases. In Arabic literature, discuss the different types of opacity and it is of great interest, and in the lyrics of his rhetorical works, the various statements that have been, and in this context it is interesting to note the range of rhetorical opacity in Arabic Literature the less extensive than had Persian literature, and most important, the opacity can be single, fit, beverages, expression, and Well suited pointed out. Therefore, the opacity of language and rhetorical art, which is more an art of ambiguity. In addition, the opacity of a kind works of art, in which the poet and scholar and orator, so it means a range Vocabulary created new horizons and new clothes to cover their height, and at the same time, the more A look at the valve, and also agreed meanings determination, relying on imagination to create new meaning and interpretation to allow multiple interpretations, to pay.

Resources

1. Ayazi, Mohammad Ali (2007), the aesthetic principles of Quran, News Agency Shabestan, 5 May.
2. PNUMakoCenter (2011), the emergence of rhetoric in Arabic and Persian, Persian poetry conference rhetoric and aesthetics.
3. Shafie kadmeh, Mohammad Reza (1994), Music of Poetry, Fourth Edition, Agah, Tehran.
4. Qanipoor Malekshah, Ahmad and Soodabeh Rezazadeh Bayi (2013), review and compare the opacity, and its varieties, and Keeper Khaghani poetry, literary criticism and rhetoric Journal, Volume 2, Number 1, Summer.
5. KarimiFard, Gholamreza. (2013), Comparative Aesthetics, "opacity", in Arabic and Persian rhetoric, Journal of Comparative Literature, Year IV, No. 8, Spring and Summer.
6. Kazazi, Mirjalalodin, (1994), a novel, aesthetics speak English, second edition, book Median dependent Publication, Tehran.
7. Vaez Kashefi, Mirza Hosein, (1369), The beginning of the ideas in the notice Sanaye, Editor of Mirjalodin Kazaz.