Self-awareness in Moallaghe wisdoms of Zuhair

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Received: 22.03.2015; Accepted: 29.05.2015

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. Poetic language forms can reveal the social and personal merits of a poet. Enjoying personal merits, a poet provides a constructive management for readers. Self-awareness is one of the personal merits. Skill in diagnosing the mental and emotional states, aids one to understand and aware of themselves. So awareness of states, priorities, abilities and emotions results in the better behavior. By the help of self-awareness, individuals’ needs are recognized and better solutions can be found to deal with them. Also their life goals get more vivid and realistic, in addition, their real value and their problems are shown better. Relying on the technical-psychological method, this research aims at studying a self-awareness benefited by Zuhair in his philosophies in order to affect, manage and lead his readers toward the humanity supreme goals. This is a self-awareness inferred from linguistic forms formalism, written in the three verses of the Hekmat-e-Moalaghe (Poems at the age of ignorance) by Zuhair.

Keywords: Zuhair Bin Abi Solma, Wisdom, Management, Self-awareness, Communication

1. INTRODUCTION

Zuhair, the son of Solma Rabyh, born in Mozar tribe, was recognized insightful among the Arab poets at the age of ignorance (the period of paganism before the advent of Islam in Arabia) [1]. 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-Moallahatal-Saba’h” (long poems at the age of ignorance) [2]. 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:

Amen am ofi demneh lam takalom   behomanate deraje falmasalahom

But as her children died, he divorced her and married to Kebshah, 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 [3]. 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:
- Alhekmat End-al- Zuhair Bin Abi Solma (wisdom by Zuhair Bin Abi Solma); Pardis Akbarzadeh. Thesis for Master of Science in University of Semnan (September 2011)
- Alhekmat Fi Moalagha Abi Solma (wisdom in Al-Moallaghat by Abi Solma); Abolfaz 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.

Self-awareness

Self-awareness is considered as one of the personal merits and one of the five elements of the emotional intelligence. Self-awareness is one of the personal merits. Skill in diagnosing the mental and emotional states, aids one to understand and aware of themselves. So awareness of states, priorities, capabilities and emotions results in the better behaviour and helps the person to be informed about their abilities, attributes and other characteristics. By the help of self-awareness, individuals’ needs are recognized and better solutions can be found to deal with them. Also their life goals get more vivid and realistic, in addition, their real value and their problems are shown better. Self-awareness is a key to keep our ability to transfer our emotions to others. This component helps us to stare at the life stage and to keep pace with the real motivations. Golman, Boyatzis and Macy all agree that self-awareness means to have a high perception of your emotions, limitations, strengths, values and motivation. Self-aware leaders strongly understand their values, goals and wishes. Self-recognition is the first step that everyone takes towards in their life. Emotional self-awareness lets us to know how much we respond to our environment and how we feel [4]. Among different linguistic forms, functionalist linguists emphasize on the social forms. Relying on the linguistic forms of the three verses of the Hekmat-e-Moalagh by Zuhair, this research aims to study the self-awareness benefited by Zuhair in his philosophies in order to affect, manage and lead his readers toward the humanities supreme goals: Of the necessities of wisdom and knowledge is to hesitate awhile and to ask where we are. Zuhair as an insightful poet behaves so and at the beginning of his poet answers this question. This behaviour results in the poet self-awareness which negates his scepticism toward himself. In Hellenic, the word “skeptic” is referred to someone who is still comparing and examining. Therefore such person keeps his inference suspended, so they can’t be
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dogmatic. A skeptic seeks assurance. Accordingly, Claude Bernard, the famous French biologist states that: “Respecting a fact, a skeptic hesitates and tries not to accept the wrong rather than the truth and avoids making suggestion incorrectly” [5]. But the poet, Zuhair, mentioning all these preparations and applying his insightful styles and methods, tries to draw his readers’ attention, as Hegel believes that: “Existence of a person who doesn’t accepts me as a person, is a danger to my self-awareness” [6].

In the three verses of the Hekmat-e Moalaghe, the poet tries to explain his life experiences and emotions by using the personal pronouns. In the first verse the verb (سئمتُ) in the second verse two words (استمتَ) and (ارتبِت) and in the third verse the word (أعلمُ) are considerable. Appearance and advent are of characteristics of (الحول). At first, the poet has been used the verb (سئمتُ) but perhaps if he had used (مللتُ) the prosody and rhythm wouldn't be destructed. “In the phonological and semantic categorization, whenever a word starts with the letter (س) the speaker should emphasize on its sound which gives a dynamic and floating features to events in order to indicate their mobility and prominence” [7]. It shows a type of intense, and a concept of power, strength and activity are felt in these infinitives. The letter (س) which has such meaning is used twice here for emphasizing: once as a past tense (سئمتُ) and once again as a continuous tense (یسأم) as this experience has been continuing from past to future and implication of (وتکالیف) is completely coordinated with the poet evolution during 80 years. In the word, (حول) a concept of hardship and trouble are together with responsibility and undertaking. Kolfah-al-Amr: "he was obliged to do the task and undertook the result following these hardships"[8]. Besides hardships, human being is responsible for the life affairs. All of these indicate the integration between the word and the meaning in this verse which is clearer in the next words. Further, Zuhair uses the word (حول).This word implies transition and transformation [9]. The poet 80-year evolution has followed by changes in attitude, behaviour and morality. Reminding his difficult life during 80 years and his experienced gained throughout that, he is aware of himself and his experiences, so he moves away from doubt to be sure of his conclusion and tries not to hesitate, nevertheless this insightful poet behaves wisely not to let the readers think that he has certainly received an assurance, as he is informed that he lacks awareness about future and the general events. Since Arastoo says in his book, natural Sama (type of dancing): “We all are moving toward an image, but we can never reach a pure idea and an absolute form” [10].
The poet uses the relative pronoun (ما) twice in this verse, once in the 1st hemistich to introduce awareness and his experience and wisdom, once in the 2nd hemistich, mentioning his lack of future awareness. One of the uses of the relative pronoun (ما) indicates generality and inclusion. (“ما”)also implies the wise nature and the unwise attributes” [11]. This pronoun is full of ambiguity. Using that, the poet shows his awareness and experience upon tasks confronting him during the life. In the second hemistich, this pronoun mentions to unknown expanses of human beings which mayn't be determined, which is implying the human weak and strong points. Individuals who want to manage and lead a group or a situation, should firstly be informed about their weak and strong points to be coordinated with conditions, unless everyone in world who claims to be informed comprehensively about future and past, except prophets, are left alone by people and no effective relation would be made, which it can be managed by the help of self-awareness and human skills development. Self-awareness skill is of the important skills.

1-sameto takalifa alhayata va man yaesh / samanin holan la aba laka yasame

1-va alam ma fi alyom va almes gheblah va lakenani an elme ma fi ghaden ami
This is highly related to self-confidence, because self-confidence relies on self and its abilities. Being aware of self-abilities and demonstrating it to others results to increase the self-confidence, consequently better relationship is formed and social relationship can be more successful. So self-awareness is the first step to make relationship with others. In brief, being awareness of mental states helps to control excitements. Of self-awareness evidences, are recognition of the weak and strong points and having a realistic image about self; being informed about personal responsibilities and rights; explanation of values; motivation for recognition; self-esteem; enjoying life; dealing with failures and defeats; effective evaluation of self-actions; recognition of the mental and physical needs, requirements and interests and description of others about ourselves“ . All intellectuals have benefited from a high self-awareness, as no recognition may be reached without it. Everyone needs self-confidence and self-awareness to see realities and expresses his thoughts” [12]. The poet also uses the two words (اسم) with definite article, since he is completely aware and informed about whatever he encountered. The word (اسم) is originally definite: “that is a definite and known noun which implies the day before today” [11]. But the poet has used (ال) to include his comprehensive knowledge about whatever experienced. (ال) signifies the presence, intuition and evident of the experiences scientifically. In the phrase (الاسم قبله) it isn’t necessary to use the word (قبل). In their interpretation on this verse, some literati consider it to be excessive which is for emphasizing on the verse [13]. The poet applies several emphasizes to show his great recognition and experience of the past and whatever happened then. In the second hemistich, there is a space between (الاسم قبله) and (في) by the letter“ (عن) which implies departure and overstepping” [14] to point to his lack of awareness of future and his inability against future and upcoming days again. The word (في) is used with indefinite article. Indefinite article refers to generality and inclusion in lack of awareness of future. The poet judges himself fairly and doesn’t take the false and unreal pride, referring to as boastfulness in the psychological books, which is one of the positive points of the poet personality. “Because how much human being intends to be released from self, its real value is specified firstly. Boastfulness annoys human. In addition, it prevents understating the truth. Therefore, first step for being sage is to accept ignorance; then human becomes fond of wisdom” [12]. These all indicate that the poet tends to be balanced and shows the positive state of the poet emotional cycle.

I-rayato almanaya khabata ashvao man tosab tomta va man tokhti yoamar fiherm

The word (المانيا) and the condition type in this verse are impressive. By the help of plural form of (المانيا) and the dimensional imaging, the poet specifies two generalities: one for death and its tool, another for people. Then he uses (من) in the form of conditional. Although it is said that such (من) takes two continuing tense verbs to the future tense like other assertive letter ( أدوات), it may misses its time reference and refers to the absolute time or people, considering the type of addressing (public), texture, mood and mode, because “(من) implies the intellectual type, and the fundamental quality by which the conditional sentence is distinguished doesn’t refer to a certain time” [15]. The poet enjoys such styles a lot in his poem and in every situation, mode and semantic or stylistic texture aims at a kind of generality. The word (هرم) means extreme and end of age and oldness. This word is put at the end of the verse to indicate end. The poet says that escaping from death for long years isn’t permanent. Arranging these words, Zuhair completely pictures the human life. Death paces as a blind camel. The deaths holes are ready everywhere and threat human every time to be went down any of them. If people perhaps have a long life, they would finally die. It is possible to call this verse a connection ring between the first and the second sections. Because the poets is seeking for drawing the readers’ attention and communicate with them, in addition to expressing his self-awareness and experience through this verse. Statements about death, reminds the reader to think about it, what everyone is afraid

Emotional cycle is a subset of life which consists of three sections: emotional cycle, intellectual cycle and mental cycle
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of and reacts against. Zuhair creates such reaction to affect the reader to provide a relationship he is seeking for. It is completely essential to establish a relationship in order to lead and manage. The intellectual poet, as a cultural manager who takes a behavioural position, should be able to communicate with others like manager of an organization. “Building relationship with people so that they understand and accept its content, is one the most important necessary competencies for leadership. Without which, the other necessary duties wouldn’t be so effective” [16]. Past tense verbs (رایتُسنمتُ) are explaining the past experiences gained through troubles the poets have ran into. Using the conditional sentences and continuous tense verbs, it is aimed at highlighting the process of transferring into future and results appeared due to some affairs accomplished or neglected by people. By the help of his experiences, Zuhair backs up his viewpoints concerning these results. At the beginning, the poet confesses and emphasizes that he lacks of awareness about future. When he uses a method for changing the past tense verb to continuous tense verb, in fact he continues the certainty of both experience and action which is experienced, while picturing its evolution and renewal from past till present. Previous experiences are always as one of the four important sources of “previous experiences, behavioural patterns, encouraging other and mental and physical abilities assessment” [16] to create a sense of competence in everyone. Rogers also believes that every person has its own exclusive world resulted from their conscious and unconscious experiences which is known only for them. In the other word, the inner life of each person appertains to themselves which is brought through their life experience and activity and no one else is informed about and so, everyone is the best source information for themselves [16]. Regarding the three beginning verses of the poet insights, it is completely evident and visible that he provides his readers with his information experienced throughout the 80-year life, in order to assure the readers that the poet is great and experienced. On the other hand, applying this method, the poet tries to put his trust among the readers, so he has brought the self-awareness, beyond of which he has provided a correct and strong management over the readers. Because reaching a high self-esteem is a benefit of such self-awareness, which is led to the correct personal management: “people with the lower self-esteem are likely to be surrendered to the pressure of the group and not to be able to manage themselves and others” [17].

CONCLUSION

• Words arrangement, styles used and syntactic and eloquent techniques, all indicates the poet self-awareness more.
• Those who know themselves can control themselves better and gain self-confidence. One who has self-confidence would affect the reader more. All of these indicate the poets’ personal merit. In the other word, self-awareness or awareness of states, priorities, abilities and emotions of self, or accurate self-assessment and recognition of weak and strong points, self-supervision and reliability or maintaining the trustfulness and honesty standards are presented obviously in the three beginning verses of the poems.
• The poet emphasizes on the awareness and experiences that facilitate way of communication and empathy with others, and by using the emotional intelligence and informational social influence, takes action to manage and lead. At the suggestions and statements, but also points them out how they can evolve and provide dynamism throughout their life. He also familiarizes them with key and way of it, which is same experience and self-awareness.
• In the total given insights, there are different beginnings and ends.
• An 80-year evolution together with beginning and end of yesterday, today and tomorrow, are shown in the first two verses.
• In the third verse, agent and normal beginning and end are observed.

2 For further information about these competencies see the book Advance Organizational Behavior Management, wrote by Dr. Hossein Zarei Matin, page 40.
In the beginning verses, warning signatures are put during the movement path of man, so as to increase their ability to make decision in the different crucial situations and to manage and communicate better. As if it specifies the red, green and yellow lights.

It points out the human values and munificence together with tools, compulsories and preliminaries for achieving so.

To picture compulsories and prohibitions, the poet benefits from the lexical and semantic confrontation a lot.

Catastrophes of every movement in the evolution path are clearly explained.

Managing time, using opportunities and raising the young generation hopes are described as well as possible in the semantic confrontation between the words (الشيخ) and (اللفظ).

REFERENCES


