



**THE UNIQUE NECKLACE A STUDY IN THE INTENTIONS OF THE TEXTUAL
EXCEPTION / THE POLITICAL INTENTIONS AS A MODEL**

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ABSTRACT

The research studies the intentions of the textual exception in The Unique Necklace, which is considered one of the most Arabic heritage books (Al-Andalusia), trying to find the relation between the intention from one hand and the exception from another hand; and the way texts benefit from such a relation, and having the scope of speaking with certain intentions to fulfill a speaker's different aims. The researcher finds this intention obvious in many sections. He tries to take the political section as an applicable model, because politics plays a key and important role in the social life those days, to increase the Arabic speaker's cultural awareness in regardless of his/her level of understanding and literary status. So, the reader is going to get the literary aesthetics and the cultural diversity through the variety of the situations and events which are related to the speaker.

Introduction

Praise be to Allah, the Lord of the peoples, and blessings and peace be upon the prophet Muhammad and his kind and pure family, afterthat:

The Unique Necklace is regarded one of the Arabic Andalusia books which are prominent. This book has been undergone to many different studies. The researcher studies texts in this research as it has an aesthetic and literary value which might be added to the informative text value. For making this clearer, the researcher tries to relate one issue to another: the first one concerns the intention, while the second issue concerns the exception and then an attempt to find out the relation that connect the two together for achieving the literary texts. For this reason, aims and purposes which are expected from the speakers vary. One of these intentions is the political one which the researcher takes as a live and actual model concerning the relation between the intention and the exception.

The researcher hopes that she avails the readings which tackle *The Unique Necklace*, trying to add to them for the permanence survival of the Arabic heritage and keeping its brilliance through making it subject to the modern theories and applying them to it.

The Intention and the Textual Exception and the Relation Between Them

The term intention generally indicates to all the ways which are followed by text producers, in making use of texts for pursuing and achieving their intention (1). An important part in this research is devoted to it in all knowledge frameworks such as sociology, psychology, philosophy, artificial intelligence. However, the function of texts differ from one field to another in these different fields (2).

“ There is no doubt that every discourse is refined with its establisher’s intention and full of different directives which manage its growing layout and control its details” (3). Moreover, it controls any linguistic deed. It determines its shape and meaning and every discussion should tackle it, whether it was negative for its feasibility during language lesson or exalt its importance and role (4).

There is no speech whatever its level is without an aim for achieving it. So, the speaker is careful in selecting the means accurately so as to get the want in regard to the other. The means used for that are different such as his/her concentration is on language or style or rhythm... etc or to shed light on them all.

The difference of aims and purposes leads to a variety in speech and then the differentiation between its types begins. Accordingly, the texts and news multiply. In these intentions exist

linguistic aesthetic and creativity. In other words, such texts will emerge more than the others during the process of receiving the texts. So, when the reader reacts with a given book whether it is poetry or prose, his/her reading will come across certain phases. These are normal reception and the abnormal reception which is characterized by its poetics. This phase of reception is the tenor of text reading. Also, it is unforgettable in its reader's mind because it moves his/her feelings or thinking either positively or negatively. Yet, this movement in feelings makes the reader acquainted with novel readings.

The conception of intention is related to the speaker and to what goes in his/her mind continually during his/her producing pronunciation. This is connected, to what motivates the speaker, with urging the informative process whether it is connected with what is stated as pronunciation or not. Also, it is connected with the receiver's main function as a helper in interpreting the pronunciation or generally in intimation (5).

The intention is the core of communication process. It is a main component in using language and interpreting it (6), so any discourse production between two language users depends on understanding the sender's intention which develops the relation between them whether the will intention or the meaning intention (7).

The intention is of great importance. It prevails the others with the linguistic functions and identify them whenever it wants for fulfilling procedural or partial aims. By this means, it is possible to get the actual aim (8). The theory of text grammar devotes a great concern to the text intention and its acceptability. This is so because it has a key role in the process of receiving and making them two procedural criteria which direct the sender during his/her discourse. Further, this will ensure the sender's success in presenting data which help the receiver know the intention and achieve text acceptability (9).

Tamam Hassan makes the intention one of the five criteria which specialize in text grammar or it is one of the adjectives for text grammar (10) because "the origin of speech is the intention" (11). The intention has been regarded as one of the most important requirements for describing a given text. Yet, it is an essential condition for each type of communication which is related to the text producer's situation who wants to structure a coherent cohesive text for achieving its producer's intention; i.e., to provide knowledge or to achieve an aim that belongs to a given plan(12).

The intention is still even if there are no criteria for coherence and cohesion and with no interpretation of planning for the promising aim (13). The intention has an active and previous role. A great attention is paid for it by the formers. Then, it has come across different phases, till it becomes in the fields of literature and art. However, its start is related to the two scientists (Husserl and Seril) (14). “ The intention takes a new form by the tellers through certain conceptions. The most well-known ones are verbal spoken theory, the reference in Charles Pires’ semiotics, the pragmatics in in Charles Morse’s semiotics, Ludwig Wittgenstein’s language games as well as John Austen’s efforts, John Searle’s efforts in making basic methodologies for verbal spoken theory which is characterized by linguistic communication and the achievement of verbal speech, in the light of the speaker’s intention” (15).

“The linguists were highly affected by the philosophical entry as it dealt with how to relate the intentions with the meaning of the articulated and its output form” (16).

Text grammar theory (intention and acceptability) gives a great attention for their role in the receiving process and makes them procedural criteria. They direct the sender while s/he is producing discourse and this guarantees his/her success to give data. This helps the receiver to know the intention. Also, this achieves text acceptability (17). “ The text intention can not be determined unless through the analytical reading; that is, the reading which concerns the artistic subject-matters in which text is formulated” (18). The intention differs according to the text quotation and its intentions. It may be an excerpt without close out. Or it may be close out for account or for mocking and blowing up limits and confusion (19).

As for the term exception, it is from “ the common terms in the modern stylistic studies. It is a technical art used by the poets to express their poetic experience as well as it is an important component in discourse. It gets the reader’s attention and then affects him/her to get the entertainment and conveys his message”(20). “ What makes the exception as a special individual characteristic that is reflected in language is the semantic side” (21).

The significance of exception stems from its being as a means between language and style. There is no style potential without flexibility in grammar which connects language systems and its components, a flexibility that takes the form of deviating from the norm. It breaches the language rules. This gives the style the nature of particularity. Also, this gives the style a special feature which the specialists attribute to the originator’s geniality (22). It is “ a component which

features the poetic language and gives it its orientation” (23). Also, it represents the cornerstone in the literary study (24). Some stylists consider it as the gist of creativity (25). It is similar to slopes and turns of a given road and for each of them, there are suitable terms for exception. It is an active member in all fields which all arts and literature are abound with it. “ It is a prerequisite phenomenon for achieving creativity” (26). That is why the creators are keen for it in their work without paying attention to its type and gender. Also, without it reading suffers from monotony and boredom. For example, if we imagine that we read a book whether it is poetry or prose or mixture and if the language used reflects the reader’s continual reading, this will make him/her bored. The reader may even stop reading as the reading is not interesting. Also, surprise, disgust and confusion may be there.

The exception makes the text fruitful to read. There is something discovered by the reader and affects his/her feelings. “ There can not be an advantage in linguistic meaning which can not be understood unless by awakening ” (27). The other meaning is what makes the text poetics notable as it works as a warning. However, this does not mean “ each exception enforces text poetics and gives it a high rank. Some exceptions are just stylistic tricks without an artistic and aesthetic indication” (28). There is no previous mention for the text exception - as a title – in the studies which tackle the phenomenon because the common classification is usually as the following:

1. The structural exception
2. The substitute exception

Or the other classifications which are familiar in the previous studies:

1. The grammatical exception
2. The lexical exception
3. The morphological exception
4. The semantic exception

Text poetics in *The Unique Necklace* is manifested and characterized by texts and their semantic exceptions by their speakers. They modify the original semantics to other semantics which are not expected by the receiver. Then, it adds a great importance for the readable text which is directly reflected on the speakers themselves in regardless of their names and nicknames. It gives

the reader a clear idea about the linguistic abilities which the speakers have and the expressive energies during their daily life interaction. This leads us to say that the text poetics which appears in this section is spontaneous and has not been decided before. That is why a lot of examples are found undetermined. This is an evidence that it is innocent and natural and not intended.

When there is an exception in language, this means that there is a flexibility for achieving linguistic exception. This denotes that any deviation from the norm of any speech is for achieving certain aims without paying attention to the positive or negative intentions, acceptable or unacceptable, real or unreal.

The intention in its normal form is based on time and context. This leads us to an essential issue which is if we consider the exception as a state in a given time as the nearest to the time of the author of *The Unique Necklace* in the third century and before that. It is actually different from nowadays deviation in its applications because in that time they were concerned with nature and there was no teacher or director. But, each one of them had a faculty of language. The later is used for the simplest issues. As for deviation nowadays, it is logically managed. It is possible to read, understand and then apply it. What differentiates between the two is that: the first is spontaneous which is full of deviations of multi-intentions while the other is full of deviations. “It is required to inform a given meaning for a future direction, channel and a means for doing that. Because the meaning is the aim, the arrows will deviate according to their archer’s deviation as s/he is responsible for doing that. The reaction of the reverse is based on definite news and determines the intention orientation” (29).

The relevance between the intention and text exception is certain. It is the speaker’s interest and it is impossible to break the basics which belong to holiness and heritage, unless there is a need for such a break. Such a need is the justification itself which let for the speaker such exceptions.

Observing exception phenomena in text might be aided by deductive reading and there is no room for superficial reading. So, the exception phenomenon has semantic and suggestive meanings that urge surprise (30).

The mystery of exception lies in breaking traditional relations which emerge during word producing and belonging it to new relations related to literary texts (31). This breach is what

arises the text poetics and its literary beauty for the receiver. The researcher is going to explain this by concentrating on the political intentions.

The Political Intentions

Policy plays a key role in societies in general, and in Arabic societies in particular. This society has suffered from its ups and downs as well as the differences among its theories and religion exploitation. The Arabic Sultan tries to add the religious feature for keeping his rule. So, the holy text is made use of for achieving the Sultan's worldly wish first. This section deals with varied models of news which happened in the hard time. Such a model necessitates the reader to read and test it as it is featured by violation for religious recommendations. Meanwhile, it reflects a bad reputation about the Arabic Sultan and his dictatorial in his Arabic society. All have suffered from such dictation and history is a clear evidence as it is full of such lessons.

One of the models for such intentions:

“Abu Jafar said to Salam ibnGutaiba : what did you think of Abu Muslim's killing? He answered: if there are Gods than Allah, it will spoil. He said: Allah is your helper, Abu Umaya” (32).

Abu Jafar's question excites an answer from ibnQutaiba and such an excitement appears in the Quranic holiness by another evidence rather than that showed by the holy text. It was an attendance that indicates another meaning by ibnQutaiba which requires the reason behind which Abu Muslim has been killed. The situation requires only one sultan. The original meaning for the Ayah discusses the existence of more than one God which leads to corruption. The conflict is the common feature of such variety. The news simply presents a deep indicative exception regardless of his/her religious background.

One from the other models that reflect the intention (33): the saying of YazeedibnMuauya in a message : “ In the name of Allah the merciful the compassionate, (Allah does not change people's negative affairs unless they do best for themselves and if He decides to revenge from them none can prevent Him) (34). So I give you a high rank and if I want to destroy you, I put you under my feet like the people of Aad and Thamud!”

The meaning of Qur'an by which he begins his book is followed by his meaning that he wants to convey. He uses violence and disrespects the others for fearing the others. In addition, he uses words that are unsuitable for him as a human. The Qur'anic meaning treats an issue and the meaning which he wants treats another issue. The active reader distinguishes that what is wanted to be conveyed is a clear breach for the holy community because he wants to say in other words that he is able to change what the others are unable to change. He compares himself with Allah in that both of them can do and change people's issues and affairs.

So, breaching holiness for the sake of achieving personal and individual aims even if people fear thinking that Qur'an supports their views by interpreting the Holy Qur'an for their benefit as a means for having the simple people for them.

The exception gives hint for language. It takes it out of the normal form to the abnormal one so as to urge the wanted effect in the receiver. The exception may not be as the language of the text requires, but according to the situation in which it is said. The speaker uses such exception deliberately so as to achieve his trick on the people he governs. For example, Abu Abbas Al-Safah's discourse (35):

“ Abu Al-Abbas Abdullah ibn Muhammed ibn Ali declares when Marwan ibn Muhammed is killed: (those who refuse the blessings which is given to them by Allah and disbelieve in Him, their destiny is to hell) (36) .

Your leaders will say: (Oh Allah, they lead us to the improper way so increase the torment for them) (37) . so Allah says (We will double the torment, but you know not) (38). As for the lord of the believers gives you repentance and forgive you and increased you from his blessings to ensure you and these are their empty houses”.

Al-Safah selects the holy Qur'anic meanings in great accuracy with the difference which happens in its context in the Qur'anic text and it imitates the ready torment by Allah. Al-Safah tries to neglect the Qur'anic meanings to other ones from his own. He makes himself as the first in repentance and he acts as if he was the forgiver by breaching the Qur'anic meaning. He tries to attribute Allah's feature to himself.

So the text is one of the attempts to which the dictators get. These are just means to reflect the government power that the Arabic Sultan has from one hand and the feeling that he has

everything from another hand. The reason behind such deviation is the tyranny of power and health.

Also from other models (39):

Al-Hajaj sends to Abdumalikibn Marwan a message that he sneezes one day and then he thanks Allah and his friends despise him. Ibn Marwan answered him that he is informed that the believers' lord's sneeze and his friends's despise to him and his reply to them, alas I was with them to be lucky enough to win the good.

The holy meaning deviates in Qur'an (If you are given blessings from Allah, they will say that there is no cordiality between Allah and you and oh we wish to be with them to win the good) (40), to another meaning from up to down to clarify a state of awareness usually happens to the dissemblers about fighting. It is also about the way they justify their doings if they are absent from the war and they get no booty and blessing they will pray we wish to be with them in order to win the blessings.

Also an example from their imitative news of intention:

“ Al-Asma'ay said: when Yazidibn Abdalmalik died and the government is transferred to Hishamibn Abdulmalik, his friends are prostrate except Al-Abrash Al-Kalby. Then he said: Oh Abrash what is the thing which prevents you from prostrating like your friends ? He answered: oh the lord of the believers because you went and left us. He said: what about if I take you with me? He answered: can you do this oh the lord of the believers? He said: yes. He said: now prostrate is required and then he prostrates” (41).

Except the deviation in the previous model, we stop in the review situation, but the exception of language in certain places and it is worth stopping for it.

The pure doing that a person does for his Creator deviates to a person who sits on the throne . So, the breach does not happen just in terms of speech, but also in terms of doing. That makes the deviation to be actual. What happens between Al-Sultan and Al-Abrash Al-Kalby translates the implied intention, especially ensuring the phrase (now the prostrate is required)which reflects the far extent in his religion deviation, “ the exception is an essential component, by it language can be clear in terms of semantics to achieve meaningful function”(42).

One of the breaches of Sultans:

“ When Sayedibn Jubair came to Al-Hajaj and said: are you SayedibnJubair? He answered: yes. Then, he said: no, but naughty! He said: my mother knows my name well. He said: you and your mother are naughty. He said: misery is for those who are in hell! He said: are you disbeliever or believer? He said: I am a believer since I believe in Allah. He said: murder him” (43).

This is just one of the skull events (44), which its hero is Al-Hajaj and the meaning which he searched for with the persons of this event.

That is why the same question is repeated more than once and with each person. In this event, his question is directed to Sayedibn Jubair, concentrating on two words that represent a unique position from one hand and for Islam from another hand, the words are (believer/ disbeliever) introducing each one interrogative and atheistic question: (are you believer or disbeliever?) trying to provoke and harm him. This exception is preceded by another exception as the language level as an attempt to breach the state of stability which ibn Jubair has.

One of the other models: A-Hajaj’s address to the Iraqi people: “ oh Iraqi people, I want to pilgrimage and authorize my son Muhammed and you do not cooperate with him. I recommend you for him as the opposite to that of Allah’s messenger of supporters. He recommends that to accept their good and bad people’s behaviors, but I recommend the reverse that there is no mercy! After me you are going to say: may Allah not bless his succession and my reply is : may Allah not bless the succession for you! Then he descend” (45).

The clarity of Al-Hajaj’s commandment shows the receiver’s embarrassing and shameful confusion to those who govern Arab especial at that moments of Islam emergence. The confusion is represented by Al-Hajaj’s declaration. He recommends his son as the opposite of the prophet’s. However, he violates the proper way. So, the exception in the morals is achieve the intention and calls the new basics which the Arabic Sultan establishes for achieving totally reverse intention to the religion and doctrine simultaneously.

Conclusion

At the end of writing this study which tries to apply one of the most important modern theories (the text) as it is found in the book concentrating on the relation between the intention and the exception , the researcher finds the following:

1. The intentions play important roles in determining the text and its directions as there is no speech without intention or aim.
2. The intention plays a key role in the process of total or partial change in the text. So, the intention has the ability of aim deviation.
3. The connection between the intention from one hand and the exception from another hand. This has the primary role in creating the different and varied intentions simultaneously. The most important one the political intentions.
4. The political intentions have creativity in regard to speech and behavior, as they have aesthetic , literary and advisable roles.

Margins

- (1) See: entry to text linguistics, Robert Debo Grand, Ilham Abu Gazala ,LifgangDreislar, Ali Khalil Ahmed, Dar Al-Katib Press, 1st ed. , 1413 H. – 1992: 157.
- (2) See: the same.
- (3) The text in the origin discourse, Buthaina Al-Jalasy, introduced by Dr. Muhammed Al-Shitaiwy, Al-Dar Al-Tunysia Al-Kytab, 1st ed., 2014: 212.
- (4) See: the opinion (intention) knowledge theory and language & literature prospects.

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- (5) See: speech intention and discourse strategy in Kulayla and Dumna for ibn Al-Mugafa'a . Dr. Belkhair Omar , Arts and Education for Humanities Colleges, TeazyWizo University, heritage magazine , the special no. , works of the fourth international interview: 244.
- (6) See: the intention from mind philosophy to language philosophy, WishenDalal, magazine of Arts and Humanities, sixth no. , Jangy, 2010: 25.
- (7) See: the same : 36.
- (8) See: poetic discourse between the intention power and reading creativity and text articulation (A lord of rain and margin of dust)for Muhammed Al-Magut,

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- (10) See: text grammar a new direction in grammatical lesson, Dr. Ahmed Afify, Zahra Al-Shariq library, Cairo, 1st ed. , 2001: 77.
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- (16) See: text linguistics, Muhammed Khutabi: 297.
- (17) See: the same.
- (18) The text from reading to theorizing, Dr. Muhammad Muftah, preparation and presentation Dr. Abu Bakir Al-Azawy , A-Dar Al-Baydha'a, 1st ed. , 2000: 80.
- (19) See: discourse analysis (text strategy) , Dr. Muhammad Muftah:132-133.
- (20) See: phenomenon of exception in Audineas poetry, Ali Nadhary and YounisWalyay , modern literature studies, no. 17, the fifth year, winter 1392: introduction.
- (21) The semantic exception in Arabic words (dictionary of Alain as a model) , Saonialawsief , Sarah Kermeash, thesis, Mantory University – Gustantina – languages and Arts college , 2011: 42.

- (22) See: the exception in Samih Gasim's poetry (the impossibilities of new Ghana poem) stylistic study as a model, Fogaly's dignity, a thesis, university of Aklay Muhanad Ilhah – Al-Bawira, college of Arts and languages, 2011:7.
- (23) The semantic exception for Jesus Crest in modern drawing, Abdul Hamza AbdAmeer Al-Keylaby and Haydar Abduameer Al-Khazally, the Academic magazine, no. 78, 2016: 22.
- (24) See: the exception of the stylistic event between the original linguistics and text reference: 83.

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- (30) See: the stylistics and its conceptions, Dr. Musa Rababa: 58.
- (31) See: the linguistic exception its basics – its effect on text structure, Numa'an Abd Al-Samea Mutually, Dar Al-Ilm and Iman for distribution, 1st ed. 2014.
- (32) The unique decade: 1 / 73.
- (33) The same : 5 / 137.
- (34) A-Ra'ad Surah: 11.
- (35) The unique decade: 4 / 184.
- (36) Ibrahim Surah : 28-29.
- (37) Al-Ar'af Surah: 38.
- (38) The same.
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- (41) The unique decade: 2 / 41.
- (42) The exception in the critical and rhetorical discourse according to Arab, Dr. Abbas Rashid Al-Ida, the cultural affairs house, 1sted. , Baghdad, 2009: 283.
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- (45) See: The unique decade: 4 / 207.

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