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اسم المحاضرة الأولى باللغة العربية: فيليب سيدني قصيدته (اتركني ايها الحب)

اسم المحاضرة الأولى باللغة الإنكليزية: Sir Philip Sidney

Sir Philip Sidney فيليب سيدنى قصيدته (اتركنى ايها الحب)

Sir Philip Sidney (1554-1586) was growing up he was the oldest child in his family and lived in Kent, England., was one of the leading figures of the renaissance age. Famous for works including Arcadia and Astrophel and Stella, he did much to popularise the English language sonnet and was almost certainly an influence on William Shakespeare, who was ten years his junior. A Protestant supporter of Queen Elizabeth I. He was injured which eventually led to his death in 1588 on October 17th. While his literary career is well known, he himself did not think of himself of as a writer and only dedicated a small part of his life to writing.

A Summary and Analysis of Sir Philip Sidney's An Apology for Poetry

Sir Philip Sidney's *An Apology for Poetry*, also known as *The Defence of Poesy*, was written in 1579-80). It has at least one great claim to fame: it's the first work of 'literary criticism' in English. Sidney's essay is an 'apology' for, or defence of, the art of poetry, but Sidney was inspired to write it for a very specific reason. Let's take a closer look at this landmark defence of poetry from a true Renaissance man. It is a response to Stephen Gosson's *School of Abuse*. Gosson was a Puritan, and his *School of Abuse* claiming that poets lead people astray and preach immorality. *An Apology for Poetry* is about the role of the poet in society. Sidney takes pains to demonstrate that all the great civilizations of the world have valued poetry and the work of the poet. This work by Sidney is an early example of English criticism as it goes beyond just looking at poetry. Sidney's argument attempts to raise poetry into the higher arts and disprove the criticism against it.

" Leave me , O love.."

In " Leave me , O love.." , the poet rejects earthly love and decides to dedicate himself to divine love which lasts forever .Thus , the sonnet reveals that aspects of the poet's personality which made him translate the Psalms , which have been usually neglected but which are remarkable in their own way . In the present poem Sidney speaks slightly of earthly love and concentrates on thought of heaven .The permanence of divine love is contrasted with the vain and short -lived earthly love , which rejected for these reasons . Sidney does not use the Petrarchan model. He uses, instead, the "Shakespeare" form of three quatrains alternating an abab rhyme, ending in a rhymed syllable.

In the sonnet, "Leave Me, Love," Sydney begins to write, "Leave me, love that only reaches to dust." This can be understood to mean that he seeks temporal love that turns into nothing and turns away from his experiences while he is there. Then in the second line, "And you my mind aspires to higher things," by referring to its aspirations to "higher things," he affirms that he does not desire fleeting concepts, but rather seeks permanent concepts such as knowledge or religion.

Then he continues in the third line in his writing, "Prosper never rust, so that we may conclude that he does not seek material wealth for gold or other precious metals, by borrowing, but seeks for the eternal values of the soul. He continues with the idea that all temporal pleasures will vanish, as all will vanish. We see it in his words.

In the first quartet, the message Sidney is conveying is very clear. Temporal love, fading pleasures, and material wealth are not worthy of his attention. He would rather find a noble and divine pursuit that he will not carry with him to the grave.

Sidney refers to temporal love, desires for material riches, and temporal pleasures mentioned in the first quatrain, and demands that the forces of temporal and material things contract and nullify themselves in the yoke of the soul.

With this contraction and void, anything can be achieved, using the metaphor of penetrating clouds and shining, giving us a view that transcends the temporal world and reveals to us eternity. This can be understood from what Sidney writes in lines seven and eight, "He who breaks the clouds and opens the light, that shines and gives us light to see."

Sidney begins in the third quatrain by telling us how to achieve our desired goal. This is seen in the words of line nine 'O take fast hold; let that light be thy guide'.

I understood this to tell us we must be strong and steadfast, holding ourselves true to the eternal, and allowing the pursuit of such to be our guide. The time we have in life is a short period in contrast to eternity. From the time of birth, it begins to draw to an end in what can be understood on the surface, in the words of line ten, 'In this small course which birth draws out to death.'

After giving it some thought, the idea came to me that, if each cycle of birth and death were viewed as short courses of a larger cycle of life, one can connect to that what was before him and what will be after him. He can attach himself to eternity by holding strong in his pursuit of the soul. This is seen from what Sidney writes in line eleven 'And think how evil becometh him to slide.' Those that seek connection to the eternal soul must seek the way of heaven and that is through the words of heaven, as Sidney explains in line twelve, 'Who seeketh heaven, and comes of heavenly breath.'

It seems, after reading line thirteen. Then farewell world; thy uttermost I see;' that Sidney is telling us that he has become aware of his own mortality. He is also saying that he has discovered the uttermost finding in the world. Realizing it's value, he goes on and asks if he can take this love of God that he has found into his next small course of life and continue on, writing 'Eternal Love, maintain thy life in me.'

In short, a poet talks about earthly love against heavenly, who aspires to achieve heavenly love that makes his soul immortal and immortal. So, this poem is not only for human love but divine love or spiritual love, not the physical one.