

Poetic image of the poets of Hillah (Abdul Hussein Al-JanabiExample)

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Abstract:

This research deals with the image of the Ahl al-Bayt as it appeared in the works of one of the poets who devoted their attention to tracing their lives and deeds, namely the poet Abdul-Hussein al-Janabi..Al-Janabi is one of the poets who lived near Karbala, and he paid special attention to depicting the tribulations and suffering of the pure Ahl al-Bayt, expressing this in a passionate and dedicated style in writing about them.

Modern Iraqi poetry has been a unique platform for addressing distinctive poetic themes, especially in praising and mourning the family of the Prophet.(APeace be upon them,Achieving accomplishments that poetry has not reached throughout the ages.When we review the most wonderful works written in praise of the Ahl al-Bayt (the Prophet's Household), we find that Iraqi poetry has stood out and displayed its enduring beauty throughout time. However, this poetry began to take a new turn with the Karbala incident, which marked a historical turning point, the effects of which continue to this day. This shift introduced a broader artistic and creative dimension, through profound artistic impressions that have come to characterize the Iraqi literary imagination. Iraq's geographical proximity to the sites of historical events, such as the Karbala incident and the martyrdom of the Commander of the Faithful in Kufa, contributed to strengthening the tragic element in Iraqi poetry. This proximity enabled poets to evoke the details of the tragedy and express it in a style brimming with creativity and distinction, earning Iraqi poetry a prominent position in documenting events and highlighting their human and tragic

dimensions. From another perspective, the injustice practiced by some caliphs during the Umayyad and Abbasid eras against the Ahl al-Bayt (the Prophet's Household) was sufficient to stir the emotions and pens of poets, prompting them to document this suffering with the utmost passion and sensitivity. In this research, we shed light on the image of the Ahl al-Bayt as it appeared in the works of one of the poets who excelled in dealing with their biography, namely the poet Abdul Hussein. Al-Janabi was one of the poets who lived near Karbala, and one of those who took a great interest in highlighting the issues of the pure Ahl al-Bayt, presenting works full of passion and emotion towards those great figures and the meanings that their biographies carried..

Keywords: poetry, his biography, his poetry, the family of the Prophet, peace be upon him, repetition, metaphor.

the introduction:

The poet Abdul-Hussein al-Janabi belonged to a family that was passionate about the Ahl al-Bayt (the Prophet's family) and connected to them from his early childhood. However, he later became one of the poets of the city of Hillah, distinguished by his praise, eulogy, and reverence for the Ahl al-Bayt in their poems. It is noteworthy that the image of the Ahl al-Bayt in al-Janabi's poetry has not received much attention from researchers, despite the inclusion in his collection of poems of many poems that address the occasions of their births and deaths (peace be upon them).

Imagery, as defined by al-Shirazi, is "that by which something emerges from potentiality into actuality, whether it be essence or accident." It is the means by which something actually exists, whether it represents the basic element of that thing, such as the blackness of a body, or is connected to the material that carries the subject. When studying the poetry collections of Abdul-Hussein al-Janabi, we find that poetic imagery varies from one poem to another. While he sometimes describes abstract moral meanings, in other poems, he embodies the image of an imam by painting a poetic picture that transcends details. Ultimately, it appears that al-Janabi excelled in weaving images that combine linguistic and semantic harmony, reflecting his emotional immersion in the historical suffering of the Ahl al-Bayt (the Prophet's Household). Here, an important question arises: How did the image of the Prophet's Household appear in Abdul-Hussein al-Janabi's poetry?

What style did he adopt in describing them? This question will be the focus of our study, God willing.

The first topic:

His biography And its poetic patterns:

The poet Abdul-Hussein Al-Janabi was born in the city of Hillah, Al-Mu'aymirah village, which is affiliated with the city center. He was born in 1947 AD..

In a small, peaceful village leaning on the banks of the Hilla River on its right side, opposite the good village of Al-Dulaab, which witnessed my beginnings in seeking knowledge. I learned the basics of knowledge in the village school and achieved clear excellence, as I was first among my peers in the general examination.. After that, I completed my intermediate and secondary education in the city of Hillah, before moving to Baghdad to complete my university studies at the College of Sharia, graduating among the top students during the academic year 1964-1965. After graduating, I contributed to the establishment of Al-Hashimiya Secondary School, and then continued working, moving between secondary schools, committed to providing the best I could in the field of education. Finally, I retired on July 1, 1994, after a long journey filled with fruitful giving and achievements. However, I retired with a salary that did not reflect the extent of my efforts, as it did not exceed the modest amount of five hundred thousand dirhams.T.

The poet's works

It becomes clear to the researcher that the poet Abdul-Hussein Al-Janabi was a prolific poet, through the poetry collections he published

in various genres. He did not devote a collection to the Ahl al-Bayt, peace be upon them, but rather his poems of loyalty to the Ahl al-Bayt were scattered throughout the various collections, and no collection was devoid of mentioning them. This is evident from the poems that will be the subject of analysis in this research. This is a review of his collections and the place and year of their printing:

- 1- From the Book of Noes, Tammuz House, 1st ed. hardship 2011 AD.
- 2- Who abandoned the rhymes Dar Tammuz, 1st ed., Damascus, 2012 AD
- 3- Iraqi women Dar Tammuz, 1st ed., Damascus, 2013 AD
- 4- Hair is green Dar Tammuz, 1st ed., Damascus, 2014 .
- 5- There is a remainder in the conscience Al Furat House for Culture and Media, 1st ed. 2017 AD
- 6- The Garden of Rhymes , Jerusalem community, Holy Qom.
- 7- Pus of the pen and the defeat of the winds, Dar al-Sawaf in Babylon, 1st ed. 2019 AD
- 8- From the pain of poetry, Cultural Council Press 1st ed., Hillah 2021 AD

He has two manuscripts on other areas of knowledge: They are a book on proverbs and their meanings, and another book on literary jokes; but they have not been printed yet.

The researcher found, through an interview he conducted with the poet, that praising and lamenting the Ahl al-Bayt had occupied his attention throughout his poetic career. The poet also indicated that occasions

related to the Ahl al-Bayt witnessed a distinguished presence of the poet in most of the gatherings held at the local level.

Image patterns in Abdul-Hussein Al-Janabi's poetry

- **figurative image**
- **metaphorical image**

Poetry differs from common speech in that it uses artistic language techniques such as simile, metaphor, metonymy, and other rhetorical devices that demonstrate the poet's ability to use words and their embellishments. All poets tend toward these types of speech, so the comparison between them is based on the precise use of words and avoiding directness.

In this section, we discuss the phenomena of simile and metaphor in creating the image of the Ahl al-Bayt in the poems of Abdul-Hussein al-Janabi, considering that the similes and metaphors included in his poems are many. Before that, we will know the two terms in language and terminology, then we will mention examples of his poetry:

Metaphor:

Simile language:

Shibh: a type of copper that is subjected to a medicine and turns yellow. It is called shibh because it is likened to gold. Hence it is said: He has vessels of shibh and shibh, meaning made of yellow copper. And in so-

and-so there is a resemblance to so-and-so, and he is his resemblance and his likeness, meaning he is similar to him.⁽¹⁾

Simile technically:

Researchers and critics have been busy finding a unified and comprehensive definition of simile. All of these interests have resulted in the fact that simile is the pairing of one thing with another thing that has a great resemblance between them in many aspects. When we say: something resembles it, we mean it matches it in many aspects. Accordingly, the point of similarity is what forms the center of interest between the simile and the simile, provided that there is a simile tool that connects them.⁽²⁾

A simile is a similar thing, so something resembles it if it is similar to it. Simile, according to Arabic scholars, and especially scholars of rhetoric, is one of the arts of expression that adds a special beauty to the poetic image and others.⁽³⁾...and became a source of boasting among poets and knights of speech. This is Bashar ibn Burd when he was asked how he surpassed the people of his age and preceded the sons of his time. He said: "Because I did not accept everything that my intellect brought me and my mind prompted. I looked to the sources of intelligence, the mines of truths and the subtleties of similes. I

⁽¹⁾Definitions: 26. .

⁽²⁾Jewels of Eloquence, Al-Hashemi, Sayyid Ahmad, Dar Al-Turath Al-Arabi, Beirut, 1995: 199 .

⁽³⁾Eye Dictionary:373 .

interpreted them with good thought and strong instinct. I perfected their investigation, selected their freedom and uncovered their truths.” (1)

“Simile is a comparative relationship that brings together two parties, due to their union or their sharing of a characteristic or state, or a group of characteristics and states. This relationship may be based on a sensory similarity, or it may be based on a similarity in the judgment or mental requirement that links the two parties being compared, without it being necessary for the two parties to share a physical form, or many of the tangible characteristics. Hence it was said-Starting from the fourth century-The simile may be in form, or in meaning, and it may sometimes be in form and description, and other times in condition and manner.²). Whether the similarity between the two parties is based on the senses or the mind, the relationship that connects them is essentially a comparative relationship, and not a relationship of union or interaction. Meaning that it does not happen.-Inside the simile-Excessive transgression in the meaning of words, such that one party becomes the other, even if only by way of illusion, or the meanings of the parties interact to form a new meaning that is the result of this interaction; as may happen in metaphor. Simile is a mere comparison

(1)from. :373 .

(2)See Al-Rummani: Al-Nukat: 74-75; Al-Burhan, Ibn Wahb: 130-132; Al-Wasata, Al-Jurjani: 471; and Al-Sina'atayn, Al-Askari: 240..

between two distinct parties, because they share the same characteristic, or a requirement and rule for it.-As Abdul Qaher says:¹⁾ "(²⁾

and Simile is defined Also It is an indication of the sharing of a specific meaning by one thing with another. With one of Similes or in a way that indicates the presence of a simile,⁽³⁾ For example, if we say: (The girl is like a rose in her beauty), then here may We made the girl share the same beautiful shape as the rose by using the simile. (Kaf) .

Elements of simile

There is a comparison Four pillars and she: (⁴⁾

The simile: It is the command or word that is intended to be attached to something else in meaning. In the example (Muhammad is like a lion), Muhammad is the simile.

The simile It is the thing to which the simile is attached. In the sentence (Muhammad is like a lion), the lion is the simile.

Here we must point out that the simile and the simile are called the two sides of the simile, and they cannot be dispensed with or deleted.

Similarity: It is the description or meaning shared between the two sides of the simile, and it is stronger in the simile than in the simile. We can mention it or delete it, such as in the following: (Umar ibn al-Khattab was like a scale in his justice among people). The point of

⁽¹⁾Secrets of eloquence: 88.

⁽²⁾The Artistic Image in Critical and Rhetorical Heritage, Jaber Ahmed Asfour, Dar Al Thaqafa for Printing and Publishing, 1st ed., Cairo, 1974: 208

⁽³⁾ Curricula of the International University of Madinah, Book of Rhetoric: 33.

⁽⁴⁾Jewels of eloquence in meanings, rhetoric, and rhetoric:219.

similarity here is justice, which is a characteristic shared by both sides. However, in our saying (the homeland is a mother), we did not mention the point of similarity here, and we will explain this later.

Simile tool:It is the word that indicates simile, and its main function is to link the simile to the simile. We can also mention it, such as when we say: (The girl's voice is beautiful like the sound of the flute) or delete it in our saying (Fatima is a gazelle). It is worth noting that what is commonly used among linguists is that deleting the simile tool is more eloquent than mentioning it. The simile tools are divided into three categories: ⁽¹⁾

The simile tool is a noun, such as (like, similar, similar, equivalent). This is like our saying: The sea is like a mirror.

The simile tool is a letter, such as (kaf, kaanna), such as when we say: As if the sea were a mirror.

The simile tool is a verb, such as (resembles/is similar to/is similar to) such as: The girl's face is like the moon.

Similes in Arabic are divided into: ⁽²⁾

Simile:This simile uses a simile tool, such as (the man is strong like a lion).

Emphasized simile:It is a simile from which the tool has been deleted, such as: (The man is a lion in his bravery).

⁽¹⁾Rhetoric, Abdul Aziz Atiq, Dar Al Nahda Al Arabiya for Printing, Publishing and Distribution Dr. T., Beirut - Lebanon, 1982 AD: 78-79.

⁽²⁾Rhetoric :Page 7.

General simile: It is a simile from which the point of similarity has been removed, such as (a man is like rain), and the meaning of the sentence is understood to mean that the man is like rain in his giving, and something like: (grammar in speech is like salt in food), so the point of similarity is the improvement of everything, so grammar improves speech and salt improves food.

Detailed simile: It is a simile in which the point of similarity is mentioned, such as: (His hand is like the sea in generosity). The point of similarity here is the generosity of this person and the sea.

There is another type of simile called the eloquent simile, which is the simile from which both the tool and the point of similarity have been removed, such as when we say: (The garden is a paradise). Here the tool and the point of similarity have been removed, but it is understood from the meaning of the sentence that the garden is like paradise in its beauty.

Explicit simile: Its name indicates a simile that is stated by the simile, the point of similarity, and the thing being compared to. We do not need to analyze the sentence to understand it, such as when we say (The grandchildren will miss their grandfather, for he was like the full moon, illuminating the darkness with his wisdom). The sentence here states that the grandfather compares the full moon to light.

Implicit simile: This simile does not clearly show the two sides of the simile (the simile and the simile to), nor does it explicitly state them in any of the previous forms that we presented; that is, it takes an implicit method of simile..

There are many similes in Abdul Hussein Al-Janabi's poetry. The following are examples of some of them:

The poet says in the poem (Tus and the Poem) .. ⁽¹⁾

They did not compromise...they extended their hands in humiliation

Rather, it is a fortress that tells the example of mountains.

The poet refers to the steadfastness of the position and not submitting to what the enemies of Islam want. Appeasement means agreement, submission and obedience. This is something that the people of the house of the Prophet, peace be upon them, did not do. They stood as a towering mountain in the face of all challenges and knew the path of dignity, pride and honor. The process of appeasement here is far from their calculations. There is no doubt that the negation tool (ma) came to negate the act of appeasement. These are the traits of the pure family of the Prophet in following a method that includes the good of this world and religion. He likened this strength to a mountain, meaning that it is strong and solid and does not bend or retreat.

Al-Janabi says in his poem (Verses for the Monument of Imam Ali's Mosque (PBUH) in Al-Nakhila in the Al-Kifl area)... ⁽²⁾

Striped clothes and in his folds

All beauty and all that is happy

⁽¹⁾The Garden of Rhymes: 128 .

⁽²⁾Hair is greenHair is greenDar Tammuz, 1st ed., Damascus,2014:237.

The poet likened the patched garments to camels. Patched garments are those apparent positions that express beauty, which is a type of moral types and a form of similes that represent the two sides of the simile through the comparison between the patched garments and camels. Here the image indicates a moral simile.

The poet says in the poem (Aba Al-Turab):¹⁾

The pigeon's coat of arms when it flies

The mottled nightingale roosts

The simile in this verse expresses the qualities and characteristics of Imam Ali, peace be upon him. There is a type of pigeon called a “paper,” which is a pigeon that often seeks isolation to express what is inside it. The simile is (Imam Ali) and the simile is the pigeon, and the simile tool is the “kaf.” Here, a poetic image is evident that reflects the qualities of Imam Ali, peace be upon him, in his isolation during the time of worship.

The poet says in the same poem:²⁾

How many times have you pushed the horn into its skin?

Like a father and an eye, the wound is a wound and when

The simile in this verse is explicit with the presence of two simile tools (kaf and mithl) combined in (kamithl), as the poet compares the strength of Imam Ali, peace be upon him, and his killing of Marhab by making

(¹)Who abandoned the rhymes: 204.

(²)M.N.:206.

his skin like the skin of a young camel from which blood was flowing from everywhere, so his strike was a decisive blow expressing strength, courage and boldness. The simile is the person killed by Imam Ali, peace be upon him, and the simile is the skin of the young camel from which blood was constantly flowing.

And in the same poem: ⁽¹⁾

They forgot people's rights when they were oppressive

They betrayed as if they had not sworn or pledged allegiance

The simile in this verse comes from the category of breaking promises and not adhering to them, so the word (ka-an) here expresses the simile between breaking promises and not adhering to them, and this is a true expression of the simile that the poet wanted to reach between the simile and the simile to.

Metaphorical image:

Metaphor in language: ((From the word 'borrowing'. You say: 'to borrow'. He borrowed it: he asked for a loan. He borrowed something, and he borrowed it from him: he asked him to lend it to him.))²⁾.

The metaphor in terminology is that ((you delete one of the two sides of the simile and mean the other side, claiming that the simile is included in the same category as the simile to, indicating that by your

⁽¹⁾Who abandoned the rhymes: 207.

⁽²⁾Lisan Al-Arab: root (awwar).

attributing to the simile what is specific to the simile to))⁽¹⁾). Ibn Rasheeq promised it: ((The best metaphor.....), and there is nothing more wonderful in the ornaments of poetry, and it is one of the beauties of speech if it falls in its place and is in its proper place)) (⁽²⁾).

The metaphor consists of a simile with one of its two sides omitted.⁽³⁾), but it has a greater impact and a more beautiful effect due to the element of searching for the truth that the poet seeks to convey to the recipient to participate with him in highlighting the meaning, in addition to the beauty of the poetic text.

The pillars of metaphor

A Metaphor is a kind of Linguistic metaphor in rhetoric, which is the similarity between the literal meaning and the other different metaphorical meaning that the sentence wants to convey. It consists of::(⁽⁴⁾)

Borrowed from: The original meaning for which the phrase was first coined, which is “the thing to which it is likened.”

(¹)Key to Sciences:212

(²)The Mayor of the Beauties of Poetry and its Etiquette, Albn Rushd al-Qayrawani, you: Muhammad Muhyi al-Din Abd al-Hamid, Dar Al-Jeel, 5th ed., 1981 AD:1/268.

(³)Looks:Jewels of Eloquence in Meanings, Expression and Poetics: 204.

(⁴) See:Statement materials, Ali Al-Kateb, Dar Al-Bashair, 1st edition 2003M, SyrianA: 125.

Metaphor: The secondary meaning for which the phrase was not originally intended, which is “the simile.”

Borrowed: That is, the word transferred between the simile and the simile to, or it is the point of similarity or the relationship between them.

The clue: It is the one that prevents the real meaning from being intended and changes it. It is either verbal or circumstantial, clarifying the situation..

Types of metaphor

metaphor Described as She is good and beautiful And that is if It contains many methods of artistic rhetoric, and the meaning is expressed in a way that is different from its true original meaning. It is described as ugly if it is devoid of methods of rhetoric..

The metaphor is divided to: ⁽¹⁾

Declarative metaphor: It is what is mentioned or stated in it with the wording of the simile.

Original borrowing:

That is, the borrowed word must be a solid, non-derivative noun..

Dependent metaphor: It is that the borrowed word is a derived noun.

The nominated metaphor: is what is mentioned with what is appropriate and suitable for the simile after it has been deleted..

⁽¹⁾See: MWadi Al-Bayan:127-129

Abstract metaphor:It is what was mentioned with it that is appropriate for the simile, i.e. (the one for whom it is borrowed), and for example, the saying: “May God have mercy on the man who bridles his soul by keeping it away from its desires,” where the soul was likened to a horse that is being bridled, and the word (horse) was deleted, and it was symbolized by something from its requirements and what is related to it, which is (bridling).

Absolute metaphor:It is the one that is devoid of the appropriateness of the simile and the simile to, or it is also the one that has been mentioned with the appropriateness of the simile and the simile to together..

The simile in the poetic verse is the praised one, and the simile to is each of the full moon, the sea, the cloud, the lion of the sky, and the dove, and the clue is the call, and the metaphor here is devoid of what is appropriate for the simile and the simile to; therefore, it is called absolute.

single metaphorThe compound metaphor is also divided into single and compound, and the following is an explanation of each of them::(¹)Single metaphor: is one in which the borrowed word is a single word, such as explicit and implicit metaphor.

Compound metaphor:It is the one in which the borrowed word is a construction and not a single word, and it is called a representative

(¹)See: AWhy the statement?:192-195,

metaphor. It is a construction that is used in the wrong place due to the presence of a similarity with a clue that prevents the realization of the original meaning and gives another meaning..

The ancient critics took many stances on metaphor in poetry, to the point that some of them excluded it from the poetry column. Judge Al-Jurjani pointed to this in his saying: ((The Arabs used to differentiate between poets in quality and beauty by the honor of meaning and its correctness, and the eloquence and correctness of the word, and they would accept the lead in it for the one who described and hit the mark, and likened and came close. They did not care about paronomasia and matching, nor did they care about creativity, and metaphor was lost in the poetry column))¹Ibn Khaldun emphasized its importance in poetry, when he defined poetry as: “eloquent speech based on metaphor.”²The secret of this metaphor is that it is one of the good elements that places before the recipient a visual image, full of movement and vitality, thus giving the moral event that is perceived by the mind a lively image.

In order to simplify the metaphor, there is a great similarity between metaphor and metonymy. Between metaphor and metonymy. Metaphor with metonymy is the Almighty's saying: ﴿ My Lord, indeed my bones

(¹)Mediation between Al-Mutanabbi and his opponents, Ali ibn Abdul Aziz al-Jurjani, Tah:Muhammad Abu al-Fadl Ibrahim - Ali Muhammad al-BajawihouseIssa Al-Babi Al-Halabi,1966M:35

(²)Introduction by Ibn Khaldun, albn Khaldun, Tah:Abdullah Mohammed Al-Darwish,Dar Ya'rub, 1st ed.,2004m,1:573.

have grown feeble, and my head is ablaze with gray hair. ﴿Mary: from verse 4﴾.

We find that the head here came to express the state of ignition, and the head cannot ignite, but rather it is a metaphor for the spread of whiteness in the head, which means old age and advancing in age, and the difference has become easy between it being a metaphor and it being a metaphor, and it is evidence of weakness instead of strength.⁽¹⁾

As for metaphor in the Qur'an ﴿And the head turned white﴾ This is one of the best metaphors in Arabic speech. The ignition is the spread of a ray of fire. He likened it to the spread of gray hair on the head. He says, "I have grown old and weak," and he added the ignition to the place and origin of the hair, which is... ﴿The head ﴾⁽²⁾.

and If we go to say Al-Buqai in metaphor He approached the process of igniting gray hair and pointed out that the ignition could be of the wood and not the head, hence the term "ignition of gray hair" came, and it does not mean setting fire, but rather indicates the weakness of the person due to the spread of gray hair on his head.⁽³⁾

This noble verse was able to employ metaphor accurately, such that the ignition was linked to something else, and it is not necessarily

(1) See: Al-Bahr Al-Muhit in Interpretation, Athir Al-Din Al-Andalusi, trans. Sidqi Muhammad Jamil, Dar Al-Fikr - Beirut, 1420 AH: 6/173.

(2) See: Nazm Al-Durar fi Tansab Al-Ayat wa Al-Sur, Ibn Abi Bakr Al-Baqaei, Dar Al-Kitab Al-Islami, n.d., Cairo: 13/168.

(3) See: Elevators of View for Supervision of the Objectives of the Wall, Al-Baqaei, trans. Abd Al-Samee Muhammad Ahmad Hassanein, Library of Knowledge , 1st ed., 1987M:3/221 – 222.

the ignition imagined in the mind of the recipient. Thus, the metaphorical approach was built on a distant moral foundation.⁽¹⁾

Based on the above, (the word “ignited” never gave the meaning of ignition, but rather came with another meaning, which is spreading, as gray hair spreads and does not ignite. This is what made the comparison between metaphor and metonymy acceptable to the recipient, and it does not deviate from the metaphor itself.)⁽²⁾.

Types of metaphorWhat the rhetoricians went to is what Al-Muzaffar Al-Alawi went to(d. 656 AH)He says:The ancients called them proverbs, saying: “So-and-so has many proverbs.” It was called a metaphor because it is more general, and because not all proverbs are like metaphors.⁽³⁾.

In this sense, metaphor becomes a simile from which one of its parts has been deleted, and this is what causes confusion between metaphor and simile, since simile maintains its three components (the simile, the simile to, and the simile tool), while metaphor is a simile from which one of its two components has been deleted. So either we do not find the simile, but rather the simile to and the simile for its sake, or we do not find the simile to at all, and this is what causes simile to be confused sometimes with metaphor, but it is not lost on the intelligent person who knows that simile must have all three

(1) See: M.N.: 3/221-222.

(²Good coupling: is to pair a real thing in speech with something that is similar to it in a figurative or metaphorical way. Critical terms: 185.

(3) A Look at the Greeks and the Worship of the Drowned in Egypt in the Greek and Roman Periods, SAhmed Ali Al-Nasiri's hand, 1st ed., n.d.:133-134.

components, and metaphor is that which has lost one of the components of the simile.⁽¹⁾

And he went Al-Sakaki To his saying It is to mention one of the two sides of the simile and mean the other side, claiming that the simile is included in the same category as the simile to, indicating that by proving for the simile what pertains to the simile to.⁽²⁾

Al-Sakaki did not differ from Al-Baqaei, as he went to the same thing that Al-Baqaei went to, except that he set the pillars of the metaphor and made them three, which are (the one from whom the borrowing is made, the one to whom the borrowing is made, and there is no tool for the metaphor, which is the same doctrine that Al-Baqaei went to).⁽³⁾

From the above, the phenomena of simile and metaphor are among the rhetorical linguistic phenomena that the poet uses as a poetic style that distinguishes him from others and distinguishes his speech from colloquial speech. The difference between ordinary speech and poetry is that the poet employs linguistic arts (simile, metaphor, metonymy, etc.) in his poems to acquire that beauty that distinguishes poetry from direct speech.

Among what was mentioned in the poetry of Abdul Hussein Al-Janabi, which included the metaphorical image:

The poet says, in the poem (In the Moon of Bani Hashim):⁽⁴⁾

(1) See: M.N.: 133-134.

(2) Key to Sciences: 174.

(3) M.N.: 174.

(4) The Garden of the Cuckoos: 52.

A lion appeared in the battlefield and advanced
A tribe of noble men who are not dwarfed
The poet borrowed the lion's characteristics of strength, courage and
bravery to bestow them on the person he was praising. The metaphor
was a direct metaphor, as the lion's characteristics, represented by
strength, were borrowed to be the characteristics of the person being
praised. This type of metaphor is classified as (explicit), as it has clear
features, represented by (the lion's courage) borrowed to the courage of
the person being praised.

The poet says in the poem (Aba Al-Turab):⁽¹⁾
He is generous when the star fails to fulfill its promise.
He who is generous and merciful is considered healthy.
The poet has borrowed rain by using the word (al-naw') to refer to the
generosity and kindness of Imam Ali, peace be upon him. The second
half of the verse includes a reference to mercy, forgiveness and
tolerance. The metaphor of rain came to refer to the generosity of the
Imam, and it is a clear explicit metaphor that represents the character
and qualities of Imam Ali, peace be upon him.

The poet says in the poem (In the Courtyard of the Chosen One):⁽²⁾
And the sword in his hand, a bright morning
He tore the curtains and led with negligence
The poet borrowed the morning to express the shape of the sword as it
looms in the battlefield, as he borrowed the brilliance and shine of the
sword for the sight and shape of the morning, which is a clear moral
metaphor. The metaphor also came to express that the morning was
borrowed to express the brilliance.

(1) From the abandonment of rhymes: 202.

(2) From the Book of La'at: 51.

The poet says in the poem (In Al-Hussein (PBUH))⁽¹⁾:

They put their hearts on their palms and what

They broke the trust. They have decided to do so.

Al-Janabi borrowed the breaking of the covenant, betrayal of trust, and flight to put hearts on throats. He borrowed betrayal to express fear and panic. This is because the sight of Imam Hussein, peace be upon him, is what caused fear and panic in those who broke the covenant.

He also said about metaphor in the poem (Aba Turab):⁽²⁾:

Ali Haidar was a lion

In its courtyards, longing and not getting bored

He borrowed the courage of Imam Ali, peace be upon him, from (Dhaigma), which is an expression of courage. He borrowed all the qualities of courage and chivalry in the person of Imam Ali, and the expression (La Yatabarhum) came, meaning that he does not object to the hardship and horrors of war.

He also says in the poem (Moon of Bani Hashim):⁽³⁾:

A moon whose light is long, and for Hashim

Legend, and virtues embodied

The poet borrowed (the moon), as is known, to express Al-Abbas, peace be upon him, as he represents the spirit of selflessness, courage and boldness, and his appearance represents the moon, so the characteristic of radiance is a metaphor that expresses Al-Abbas.

The poet says in the poem (On the anniversary of the martyrdom of Imam Ali (peace be upon him))⁽⁴⁾

You are eloquent, sir, and rhetoric

(1)The chirping of the firefly and the defeat of the wind: 306.

(2)From the abandonment of rhymes: 202.

(3) The Garden of Rhymes: 52.

(4) In the conscience the rest: 153.

You are tired, and there are no equals to you
The poet borrowed eloquence, clarity and fluency to bestow them on
the person of Imam Ali, peace be upon him. This explicit metaphor is
consistent with the characteristics of Imam Ali in word and deed.

Al-Janabi says in the poem (Daha Khaybar)...¹⁾

Death is a bird in their necks

Salvation for every hypocrite and humiliated

The poet borrows death as a bird that flies over heads, heralding the
end. When death is a bird, the metaphor indicates that this bird can land
at any moment and there is no escape from it. Escaping from death is
impossible, as stated in the metaphor that makes this bird fly over heads
and land whenever it wants, heralding the end of life. So death is the
one borrowed from and the bird is the one borrowed.

Al-Janabi says in his poem (The Recited Poem)...²⁾

Then Abu Turab came after him

A banner for religion, and He is the expert in it.

The poet borrows the nickname of Imam Ali, peace be upon him, as he
is known as Abu Turab, which is the nickname that was known about
him. The metaphorical image came to refer the person of Imam Ali,
peace be upon him, to that banner that he carried, which is the banner
of Islam, whose banner Imam Ali, peace be upon him, raised through

(¹)Who abandoned the rhymes: 110 .

(²)Iraqi women: 264 .

his struggle and support for the Messenger of God, may God bless him and his family and grant them peace, through his keeping up with the issues of Islam and his giving and sacrifice. So he used Abu Turab as a metaphor for the banner that supported Islam and the banner that glorified the religion.

The poet says in the poem (In the Courtyard of the Chosen One) .. ⁽¹⁾

The light of truth pours out and washes our universe.

From the filth of filth and vices

The poet used the metaphor of truth as light, because truth dispels darkness, and darkness represents (dirt and sins), which is every shameful act committed by a person. This is what the poet used as a metaphor to prove that the scales of truth are the light that expels falsehood in every age. Perhaps what confirms the reality of the dialectic between truth and falsehood and their constant struggle in life is that nothing dispels injustice except the word of truth, which is an endeavor that confirms virtue and supreme values and rejects injustice, oppression, and negativity.

The poet says in the poem (Dahaa Khaybar) .. ⁽²⁾

Ask Khaybar, the door is in it, and welcome

Find Haidar Sharwa Al-Barah wandering around

⁽¹⁾ From the Book of Laat: 16.

⁽²⁾ From the abandonment of rhymes: 111.

The poet drew his metaphorical image by bringing to mind the battle of Khaybar, in which Imam Ali (peace be upon him) was the unrivaled knight and the immeasurable power. The poet alluded to the battle of that gate that was too difficult for the armies to conquer, and which would not have been opened without Imam Ali (peace be upon him) and that power that made the gate an outlet for the Muslim armies to enter the Khaybar fortress. The metaphorical image came here to express that the gate and Imam Ali (peace be upon him) are the end of the metaphor. Without Imam Ali (peace be upon him), the gate would have been too difficult for all the knights. It is a metaphorical image that places us before the power of Imam Ali (peace be upon him) and his strength that overcame the arrogance and strength of that gate.

The second topic:

Advancement and delay in the poetry of Abdul-Hussein Al-Janabi

Before reviewing examples of the phenomenon of advancement and delay, we must look at the definition of this phenomenon in the language and its benefit, given that every linguistic phenomenon has a purpose that it seeks to achieve:

Advancement and delay in language

cameIn the dictionary of the eyemeaning((The precedence and the previous precedence in the matter, as in the Almighty's saying: ﴿**They will have a sure footing with their Lord.**﴾⁽¹⁾

⁽¹⁾Surah Yunus, verse: 2.

The meaning here is It's progress With God the Good, and for the unbelievers evil is ahead, and the foot: the source of the old from everything, and you say: he came forward, and someone put his people forward, meaning: he is in front of them, and the foot is going in front of someone, and you say: he goes forward and does not turn back, and a man who is ahead is one who rushes into things, goes ahead of people, and goes forward in war, and in their speech there did not come forward and back with the lightening except the front of the eye and its back, and the rest of the things with the emphasis))¹⁾.

This means that a moral purpose governed the advancement and delay, so good was presented before evil, and this is God's business in that, and this is what the author of the Ain Dictionary stated.

And I mentioned Al-Zamakhshari (-538) He said: ((I presented it and I advanced it. So, he presented and advanced means he advanced. From this comes the vanguard of the army for the advanced group and the feet in war.))²⁾, He cited the saying: Antara Ibn Shaddad:

He healed my soul and cured its illness. The knights said, Woe to Antarah, come forward.³⁾

(1) Al-Ain: 5/122, 123, root word "qadam".

(2) The Basis of Rhetoric by Al-Zamakhshari, Egyptian National Library, 2nd ed., 1973: 234, 235.

(3) Explanation of the Diwan of Antara Ibn Shaddad, introduced and annotated by Saif al-Din al-Katib Ahmad Issam al-Katib, published by Dar Maktabat al-Hayat, Beirut, Lebanon, 1st edition (n.d.): 194.

Here we point out that the presentation is the opposite of the delay, and in other dictionaries the same meaning is mentioned.

The meaning of presentation in terminology:

There is no meaning in the term "advancement" or "delay".but ratherBut there are indications of the technical meaning. When they researched this method,Here we review some of the statements of scholars, quoting what they have put forth about this phenomenon, as follows:

He saidAl-Askari: “You will find that the word has not been in its proper place, has not reached its centre, has not been connected to its chain, and has been disturbed in its place, delayed from its place. So do not force it to seize places and settle in places other than its homeland.”¹⁾,

He saidAl-Jurjani said: “You will find the reason for something that pleases you and is pleasing to you if something is presented in it.”andTo move from place to place²⁾Al-Jurjani believes that the presentation is the transfer of the word from one place to another. The

(1)The Two Industries, Abu Hilal al-Askari, trans. Ali Muhammad al-Bajawi and Muhammad Abu al-Fadl Ibrahim, Modern Library, Sidon, Lebanon, 1986: 140, 141.

(2)Evidence of the Miracle of Al-Jurjani, authenticated, explained and found fault with by: Ahmed Mustafa Al-Maraghi, Al-Mahmoudia Library, ed. (2), Egypt: 82.

scholars of rhetoric who came after al-Jurjani spoke about the presentation and its purposes.¹⁾

Al-Alawi came to say (If two things are mentioned, one of which is better than the other, and the lesser is appropriate to the beginning of the speech, then you have a choice. If you wish, you can present the lesser because of its appropriateness to the beginning of the speech, and if you wish, you can present the better because of its higher rank.)²⁾

In general He sees Most scholars The preference occurs because one of the two pillars is preferred over the other, and the reasons for preference are many and there is no room to mention them.

Based on the above definitions, This method It indicates that A sentence is a set of structures that have a specific structure, such that a nominal sentence is nominal or verbal depending on its construction, and the method of presentation and delay is a change in this structure. The normal situation is that there is no advancement or delay in terms of verbal construction. The creator of the text did The word changes its place, and this change in the places of words within the sentence structure gives these words a kind of freedom to leave their places and take up other places that were not their original places. We often find this in classical poetry, as poets used this style for a specific

⁽¹⁾Al-Idah fi Sharh al-Mufasssal by Sheikh Abu Amr Uthman ibn Umar, known as Ibn al-Hajib al-Nahwi, edited and introduced by Dr. Musa Banai al-Alili, Al-Ani Press, Baghdad, 1982: 157, 179.

⁽²⁾The Style Includes the Secrets of Rhetoric and the Science of the Truths of Miracles, Al-Alawi, Al-Muqtataf Press, Egypt, 1914 AD: 2/77.

purpose. However, this is not absolute or random so as not to cause confusion and chaos in the use of words. Rather, it came according to standards and rules of this language so it is correct to say that the phenomenon means for transferring a word from its original place to an earlier place for a desired rhetorical purpose. The creator of the literary text, it is suitable for poetry as well as for prose pieces. This is the most important thing that linguists have said.⁽¹⁾

Al-Khalil bin Ahmed Al-Farahidi (175 AH) was the first to refer to the term “advancing and delaying,” and it appears that his reference was part of his study of the structures in the style of advancing and delaying.⁽²⁾

Sibawayh’s book is considered one of the important books in grammar, but it also contains rhetorical glimpses that no one had before him, such as his mention of the subject of precedence and delay in many places and his reference to its purpose in his saying: “It is as if they present that which is more important to them and they are more concerned with its explanation, even though both of them are important to them and concern them.”⁽³⁾

Theorizing about the field of presentation and delay would take a long time, so we will suffice with this much to review some examples from the poetry of Abdul-Hussein Al-Janabi in this regard:

⁽¹⁾See: The Book, Sibawayh, trans. Abd al-Salam Muhammad Harun, Al-Khanji Library, 3rd ed., Cairo, 1988 AD: 2/127.

⁽²⁾ M.N.: 2/127.

⁽³⁾M.N.: 1/42.

In a place where the name (Ahmed) is presented before what comes after it, the poet says in the poem (In the Messenger (PBUH) in Al-Hillah):¹⁾

By Ahmad, the Most Gracious has seen his perseverance

Lead people among them with steadfastness

The poet introduced (Ahmed), referring to the Messenger of God, may God bless him and his family and grant them peace, due to the honor of the name and the meaning it carries that precedes the rest of the meanings. Thus, the goal of presentation and delay in this verse was achieved due to the honorific rank that the word contains.

The poet says in the poem (The Camel Magician):²⁾

I saw him in the square,

I anchored from a mountain..

He looks up to God, bareheaded and smiling...

The poet employed the phenomenon of precedence and delay in the sentence (to God he looks with his bare head and says his name), where he presented (with his bare head) before (says his name) even though the original sentence was (says his name with his bare head), and the precedence and delay served the moral function of what the poet wanted to achieve.

In the poem (In Taiba, rhymes are pleasant), the poet says:³⁾

And with you, life blossomed

(¹) In the conscience the rest: 146.

(²)Iraqi women: 203.

(³) M.N.:15.

Its branches are of pure abundance

In this verse, the poet presented the predicate before the subject when he said (and with you life budded), so the original sentence is life budded with you, and the phenomenon of advancement and delay came to serve the moral impact in the recipient's soul while awaiting the outcome of the sentence in which the advancement and delay occurred, so there is no art in the second declarative sentence, and the meaning came more influential in the case of advancement and delay, so this phenomenon had a beloved place in the soul.

The poet says in the poem (Aba Al-Turab):¹⁾

He has undisputed precedence in high matters.

And in generosity, he gives generously when he goes

The poet employed the inversion in the positions of (in the sublime) and (in generosity) because the sentences are basically, without inversion or delay, (He has precedence in the sublime) and (Generous in generosity).

So the inversion and delay came to express an artistic state in the structure of the sentence that would have a greater impact on the recipient's soul. Accordingly, the inversion and delay in the above verse came to form an application of the phenomenon.

The poet says in the same poem:²⁾

On the fifth, it is approximately and affects the liquid

Three times, by my life, that is a talismanic secret

(¹) From the abandonment of rhymes: 201.

(²) from.: 201.

The poet employed the phenomenon of inversion in the above verse, which is a type of use of the linguistic rhetorical appearance, to make the general meaning rich in what differentiates between ordinary speech and poetry, because the phenomenon of inversion has given this verse importance and drawn the recipient's attention to enjoy the meaning in relation to the phenomenon of inversion.

2-repetitionIn the poetry of Abdul Hussein Al-Janabi

Repetition is another linguistic phenomenon used by poets to achieve a specific poetic goal, the closest of which is to confirm a fact and focus on it. We must first review repetition in language and terminology:

1- Repetition in language

It is a source for the verb "to repeat" which is a triple sound doubled verb that is intended to express exaggeration because it is on the pattern of(Interaction):

Karar means to return, it is said: he returned and he returned by himself... Karar: is the source of karra alayhi yakirru karran wa kururwan wa takarran: he turned... and karrara al-shay' wa karkarahu: he repeated it time after time... Karar: to return to something, and from it repetition... al-Jawhari said: I repeated the thing repeatedly and repeatedly; Abu Saeed al-Darir said: I said to Abu Amr: What is between tifa'al and

tafa'al? He said: Tifa'al is a noun, and tafa'al with the fat-ha is a source⁽¹⁾

2- In terminology:

Repetition was also mentioned in dictionaries close to the linguistic definition, so it was said that it is (Repeating a word or phrase more than once in the context of a joke)⁽²⁾ This phenomenon has a special place in the sciences of rhetoric. (It is linked to emphasis on one hand, and to prolixity on the other, with its characteristics that distinguish it from everyone else. The repetition technique has a special importance, as it is an expressive technique that depicts the soul's reaction to a stimulus..., and the repeated word in it is the key that sheds light on the image, due to its close connection to the conscience. The speaker repeats what arouses his interest, and at the same time he loves to convey it to the souls of his addressees, or those who are in the position of addressees, to whom the speech reaches despite the distance of time and country.)⁽³⁾

Repetition is a technique that the Arabs have used since the pre-Islamic era in their poetry, and it is one of their traditions. Where he mentioned Ibn Faris: (It is a tradition of the Arabs to repeat and repeat in

⁽¹⁾ Lisan Al-Arab: root word "karar".

⁽²⁾ Looks: The Detailed Dictionary of Literature, Altonji, Muhammad. 1419 AH (2nd ed.). Beirut: Dar Al-Kotob Al-Ilmiyyah: 193.

⁽³⁾ The Detailed Dictionary: 231.

order to convey the message according to the care taken in the matter.)

(¹)

And he came Ibn Qutaybah Approaching this meaning, he said:: (Their doctrine is repetition, with the intention of emphasis and understanding.)⁽²⁾ It is not strange to the Arabs, but it was a known custom of theirs. And the repetition came in Many poems in the poetry of Abdul Hussein Al-Janabi. He says in the poem (In the Courtyard of the Chosen One):⁽³⁾

I am proud, Abu Al-Zahra, of what you have done.

Glory to the Arabs, Zaher Al-Safahat

Proud of you, Abu Al-Zahraa, O most generous hand

Read without favor or bias

Proud of Abu Al-Zahra and the Quran

The crowds were exhausted by the eloquence of his sermons.

The repetition of the phrase (Fakhra Aba Al-Zahra) at the beginning of the three verses came as the poet wanted to confirm to the recipient that the Great Messenger, may God bless him and his family and grant them peace, is the source of pride and honor, and the Arabs are proud of him. In each verse, the subject of pride changes, meaning that all the

(¹) Looks: Al-Badi' fi al-Badi', Ibn al-Mu'tazz, Abdullah ibn Muhammad. (1410 AH). (1st ed.). Beirut: Dar al-Jeel: 129.

(²) Anwar al-Rabi' fi al-Tabari' fi al-Tabari' al-Rabi', Ibn Ma'sum al-Madani, Ali ibn Nizam al-Din. (1968 AD). (Edited by Shaker Hadi Shukr). (Vol. 5). Najaf al-Ashraf: al-Nu'man Press: 76.

(³) From the Book of Laat: 16.

pride is his, without a doubt. The poet Al-Janabi employed this repetition and achieved its purpose, so it came out multiple.

In another place, we find the poet repeating a single word, which is one of the types of repetition that leads to the meaning that the poet is aiming for. We also find Al-Janabi repeating the pronoun (he) in a poem on the occasion of the Day of Ghadir. He says in the poem (The Poem Recited) ⁽¹⁾:

It is the key to the door of knowledge
To a flood that has come and will not dry up
He stabbed Najla and slapped her
A striker wherever he goes

What should be noted is: In the two verses, the pronoun is repeated in a perfect and harmonious manner, in agreement with the general meaning of the Day of Ghadir, on which Imam Ali, peace be upon him, became the guardian of every believing man and woman.

The repetition came here To confirm the report The first meaning and does not go beyond it In the second meaning, the pronoun expresses the person's identity. It is worth noting that: Repetition creates new meaning. In the first verse and another meaning in the second verse It is more eloquent than confirmation. That's why we find that Ibn Rasheeq He considers it It is one of the arts of rhetoric, unlike Abu Hilal al-Askari, who made it a branch of the branches of prolixity to emphasize speech. Then Ibn Rasheeq did not address the definition of repetition,

⁽¹⁾ Iraqi women: 262.

but it appears from his evidence that he adheres to what was previously defined in the terminology of rhetoricians, that it is the occurrence of a word more than once for a point, as he indicates by saying:(The poet should not repeat a name except for the sake of longing and...) (¹This meaning is confirmed by the repetition of the pronoun in the two verses above, and it is an expression of the poet's success in accurately employing the pronoun, considering that "he" carries the connotation of the person of the Imam, peace be upon him.

In the poem (The Poem Was Recited), the poet says:²⁾

The caravans have gone astray and the good news has come

That the symbol is Haider... the prince

So the Chosen One... advised the creation

Gabriel the herald inspired it

The repetition came in the form of two types of repetition, which are the repetition of the letter and the repetition of the word. The letter "ra" was repeated eight times, which is evidence of the repetition of the sound. As for the repetition of the word, "al-Basheer" was repeated twice, which confirms that the repetition confirms a certain fact and establishes it as a certain fact. The letter "ra" came, which is one of the guttural letters that places the recipient in front of a loud sound represented by the letter "ra." As for the repetition of the word "al-Basheer," it came to confirm the fact of the repetition of this word and

(¹) The Mayor of the Beauties of Poetry and its Etiquette :34.

(²)Iraqi women: 262.

its linguistic meaning. Therefore, the repetition in this verse included two types of repetition: the repetition of the letter and the repetition of the word.

The poet says in the poem (Aba Al-Turab):¹⁾

Come on, ride on, for this is the beginning of the battle

Let each person submit to God's religion and let them submit.

Repetition is coupled with the imperative verb (come on), which is a type of repetition that belongs to the repetition in speech if we know that there is repetition of a sentence and repetition of a section, except that this type of repetition is coupled with speech, which is the emphasis of the imperative verb (come on).

The poet says in the poem (The Sword and the Blood):²⁾

You are the sacrifice on the path of guidance and hand

You seek the truth and be honest in your demands

You are the beacon for the people of guidance, whatever their resolve

You are the first to conquer the world

The repetition in the two verses above was to confirm the truth of the status and position of Imam Hussein, peace be upon him, by using the pronoun (you). It was not limited to confirming one truth, but the word served to confirm both truths, each one separately.

(¹)Who abandoned the rhymes: 202.

(²)M.N.:67.

3- The poetic dictionary:

The poet's lexicon is what defines him. His dictionary and confirm Recent studies That dictionary is like (The spirit of the text) Creative, and The style is the writer, and the poetic dictionary is the poet.. ⁽¹⁾

The poetic dictionary It is known as (The structure that indicates the specificity of the poetic text is not a verbal meaning with which he exercises his anxiety in various places, but rather an exclusive meaning that is its first place in the poetic sentence.) ⁽²⁾

Returning to the poet Al-Janabi, we find that his poetic dictionary is a classical dictionary that adheres to the old lexical expression as if the poet is in a linguistic competition. We find the rough expression that the poets have abandoned, and we find him insisting on using words that require a return to the Arabic dictionary to uncover the meaning of the word. In this place, we review some of the lexical words included in the poetry of Abdul-Hussein Al-Janabi to confirm that his dictionary is one of the dictionaries that are no longer used in our time.

The poet says in the poem (On the anniversary of the martyrdom of Imam Ali (peace be upon him)) ⁽³⁾ :

⁽¹⁾ See: Literary Theory, René Wellek, Austin Warren, translated by: Mohi El-Din Sobhi, Arab Foundation for Studies and Publishing, 1st ed., 1987 AD: 20.

⁽²⁾ See: Al-Huroof, Muhammad ibn Muhammad Al-Farabi, trans. Mohsen Mahdi, Dar Al-Mashreq, 2nd ed., Beirut, 28.

⁽³⁾ In the conscience remains: 152.

Their consciences were filled with what the spears had narrated
With its blades where blood is

The words came in rough lexical forms (Haflat: whale, al-Qana: spears, Bishbatha: spear point, al-Nisal: sword edge). These words are no longer used in modern poetry because the meanings given mean that the poet's dictionary has adopted a return to the dictionary and the exchange of strange and eloquent words and the imperative according to what we see as having two sides, one of which indicates a style to which the poet is accustomed, considering that ambiguity and the use of lexical words are evidence of the poet's linguistic ability, and that is an advantage that is counted in favor of the poet in one place and against him in another, since modern poetry seeks to use modern words that are in harmony with the rhythm of life and the aversion to rough words represents a general condition not because of the difficulty of the language but because the poets have left this old lexical style.

In another place, the poet Al-Janabi used the same style, where he says in the poem (Dahaa Khaybar) ⁽¹⁾ :

A young man who convinced the kings with the sword to gain
power

And the death was in the open fields where he roams

The poet used the word (aqyal) and the heroes of the knights
fulfill it. It would have been possible to use the common meaning, i.e.

⁽¹⁾ From the abandonment of rhymes: 109.

(heroes), instead of going too far into the dictionary, which distances the meaning and obscures it from the recipient in our current era.

The Arabic dictionary that the poet uses in many places expresses a style and method that can be described as nothing less than (verbal competition) or (verbal display), and it obscures the meaning in many cases, as the poet says in the poem (On the Birth of the Awaited One)¹:

The Mahdi of Iraq today is a disaster

And a house of damage that caused hardship

The poet used the lexical word (marza'a), which means (calamity). The first word is one of the words that poetry has abandoned due to the era that tends towards modernizing the word, making it smooth, harmonious and easy.

The word (Azart) means (it was covered with mulberry), and it is also one of the old dictionary words that is no longer used in our time.

And in another place the poet says in the poem (In the Moon of Bani Hashim) (²):

Abbas, the beauty of the home and the rising sun

The centuries feared its fight and were scattered

The word "horns" came, meaning "heroes." However, it would have been possible to use a different word that would have been clearer and simpler.

(¹The screech of the firefly And the defeat of the winds:228.

(²) The Garden of Rhymes: 53.

Here we can say that the poet tends towards using the rough lexical expression at the expense of the simplicity and smoothness of the words, and this is one of the methods of using the dictionary. Some poets seek the expression that is easy to understand, and others, including our poet, seek the lexical expression that poetic styles have departed from. This is a matter of particularity that goes back to the poet himself to prove his ability to use these words, because he has been accustomed to them since his early childhood, so he did not depart from the lexical expression in most of his poems.

Introduction to the family of the Prophet (peace be upon them)

The pure Ahl al-Bayt (People of the House of Prophethood) are the descendants of our Noble Messenger (may God bless him and his family and grant them peace) from our Lady Fatima al-Zahra (peace be upon her). They are the bond of faith and the ark of salvation. Linguistic and technical definitions have been given to the Ahl al-Bayt, and they are mentioned in the Holy Quran, in the noble prophetic hadiths, and in the hadiths of the Imams of the Ahl al-Bayt (peace be upon them). In this section, we will review the term in language, terminology, and the Quranic verses, as well as the narrations narrated from our Noble Messenger (may God bless him and his family and grant them peace) and the Imams (peace be upon them):

First: Ahl al-Bayt in the language:

It was mentioned in the language that the people of a man are his wives, and the people of a man are his closest people, and the people of the house are its inhabitants, and the people of Islam are those who

follow it, and so are the people of the house, and the crescents, and the plural is crescents, and you say welcome and welcome: meaning you have come in abundance, and God made him qualified for good, and it was said that he is qualified for all good, and you made him qualified for it, meaning you are qualified for it, and the people of it make him qualified.⁽¹⁾

From the linguistic meaning of Ahl al-Bayt, it becomes clear to the researcher that they are the pure family of the Prophet, whom God has singled out to be under the protection of the Prophet, may God bless him and his family and grant them peace, to the exclusion of others, in the sense of being his special ones.

Second: Ahl al-Bayt technically

The people of the house are the descendants of (the Prophet Muhammad (peace be upon him and his family), the descendants of Imam Ali, and Fatima al-Zahra (peace be upon them), and they are (the Prophet (peace be upon him and his family), Imam Ali, Fatima, al-Hasan, al-Husayn, and the nine infallible ones from the sons of al-Husayn). All that resulted from the marriage of the Imam (peace be upon him) to Fatima al-Zahra are the people of the house, and what is represented by the golden chain of pure offspring.⁽²⁾

⁽¹⁾ See: Al-Muheet fi al-Lughah, Abu al-Qasim Abbad, known as Sahib ibn Abbad (d. 385 AH), Dar al-Qalam, 1st ed., Beirut, 1994 AD: The letters ha and lam, chapter on people; and see: Mukhtar al-Sihah, Zayn al-Din al-Razi, Muhammad Hallaq, edited by Najwa Ays Safar, Dar Ihya al-Turath, 1st ed., 1999 AD, chapter on the hamza.

⁽²⁾ Look, M.N.: Chapter of the people.

Ahl al-Bayt in the Holy Quran

The term “Ahl al-Bayt” is mentioned in the Holy Quran in three verses, as follows:

The first place is the Almighty’s saying: ((They said, “Do you wonder?”)yNBy the command of Allah, the mercy of Allah and His blessings be uponyhow muchPeople of the BayTIt is HamyDMajyD.(¹)

andThere are four issues:

First: The Almighty’s saying: They said, “Do you wonder at the command of Allah?” When she said, “And I am an old woman, and this is my husband, an old man,” and she wondered, the angels denied her wonder at the command of Allah, that is, at His judgment and decree, meaning, “There is no wonder that Allah would grant you a son, who is Isaac.” And from this verse, many scholars have used as evidence that the one to be sacrificed was Ishmael, and that he was older than Isaac, because it was given the good news that Isaac would live until he would have Jacob. We will discuss this and explain it in “As-Saffat,” God willing.

Second: The Almighty’s statement: “The mercy of Allah and His blessings” is the subject, and the predicate is “upon you.” Sibawayh narrated “upon you” with a kasra on the kaf because it is adjacent to the ya’. Is it a predicate or a supplication? Being a predicate is more honorable because it necessitates that mercy and blessings be upon them. The meaning is: May Allah bestow His mercy and blessings upon you, the people of the house. Being a supplication only necessitates that it is something that is hoped for and has not yet been achieved. The accusative of “the people of the house” indicates specificity; and this is the view of Sibawayh. It was also said: It indicates a call.

¹Hood: 73.

Third: This verse indicates that a man's wife is from the people of the house. This indicates that the wives of the prophets are from the people of the house.⁽¹⁾

This verse refers to the wife of our master Abraham, peace be upon her, in most Islamic interpretations.

The second position (She said: Shall I direct you to the people of B?yT yHis sponsorsTo you, and they are his sincere advisers..⁽²⁾

And his sayingHere in the story of the Prophet Moses, peace be upon him,:(And she said: Shall I direct you to a household who will take care of him and be sincere to him?) This is a continuation of what came before, except that the context indicates that there was an omission, as if it were said: And We forbade him from wet-nurses other than his mother before his sister came. So whenever they brought him a wet-nurse to nurse him, he would not accept her breast. So when his sister came and saw the situation, she said to Pharaoh: Shall I direct you to a household who will take care of him for your benefit and be sincere to him?

The Almighty's saying: (So We restored him to his mother that her eye might be refreshed and she not grieve and that she might know that the promise of Allah is true, but most of them do not know) is a branch of what preceded it with an estimation of what the context indicates. The gist is that she said: Shall I direct you to the people of such-and-such a household so that they would be gracious to her? So she directed them to his mother and they handed

(¹See: Al-Jami' li Ahkam al-Qur'an = Tafsir al-Qurtubi, Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farah al-Ansari al-Khazraji Shams al-Din al-Qurtubi, edited by: Ahmad al-Bardouni and Ibrahim Atfeesh, Dar al-Kutub al-Masryia - Second Edition, Cairo, 1964 AD: 230.

(²Stories: 12

him over to her, so We restored him to his mother by organizing these reasons.⁽¹⁾

The third position (ButyRyDAllah is forygoldMay God keep you away from filth, O people of the world.yTandyPurify youcookySee) ⁽²⁾

These three places explicitly mention the people of the house, and in the third place they refer to the descendants of the Messenger, may God bless him and his family and grant them peace, from the children of Ali, peace be upon him, and Fatima al-Zahra, the pure, may God's prayers be upon her.

Ahl al-Bayt in the Sunnah of the Prophet:

The term Ahl al-Bayt was mentioned in the Noble Prophetic Sunnah in a number of Noble Prophetic hadiths, as follows:

1Hadith of the two weighty things: Zaid bin Arqam narrated:When the Messenger of God, may God bless him and his family, returned from the Farewell Pilgrimage and descended to Ghadir Khumm, he ordered that trees be brought forth and they stood up. He said: It is as if I have been called and I have responded. I have left among you two weighty things, one of which is greater than the other: the Book of God and my family. So see how you succeed me in them, for they will not separate until they return to me at the Cistern. Then he said: God Almighty is my Master, and I am the Master of every believer. Then he took Ali's hand, may God be pleased with him, and said: Whoever I am his Master, then Ali is his Master. O God, befriend whoever befriends him and be an enemy to whoever is an enemy to him.

2The hadith of the ship: Ibn Hajar al-Haythami mentioned:(It came in many ways that strengthen each other: The example of my family among you is

(¹See: Tafsir al-Mizan, by the scholar Sayyid Muhammad Husayn al-Tabataba'i, published by the Al-Alami Foundation for Publications, 1st ed., 1997, vol. 16:13.

(²Al-Ahzab: 33

like that of Noah's ship. Whoever boards it will be saved.)In Muslim's narration:(And whoever stays behind will drown) (1).

3The Hadith of Safety: Narrated through multiple chains of transmission; for example: Al-Hakim Al-Naysaburi narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and his family, said:(The stars are a protection for the people of the Earth from drowning, and my family is a protection for my nation from discord. If an Arab tribe opposes them, they will differ and become the party of Satan.)(2).

4- On the authority of the Messenger(May God bless him and his family) - to Ali (peace be upon him) - :(Whoever wants to meet God Almighty in safety and purification, not saddened by the greatest terror, let him take care of you, and take care of your sons, al-Hasan and al-Husayn, and Ali ibn al-Husayn, and Muhammad ibn Ali, and Ja'far ibn Muhammad, and Musa ibn Ja'far, and Ali ibn Musa, and Muhammad, and Ali, and al-Hasan, then the Mahdi, who is their seal.)(3).

5-On his authority (may God bless him and his family): - regarding the Imams (peace be upon them):(O Ibn Abbas, their rule is my rule and my rule

(1)The Burning Thunderbolts in Response to the People of Innovation and Heretics, Ahmad bin Muhammad bin Hajar al-Haytami, trans. Abu Abdullah Mustafa bin al-Adwi, Fayyad Library, 1st ed., Egypt, 2008 AD: 150.

(2)Al-Mustadrak ala al-Sahihain, Abu Abdullah al-Hakim al-Naysaburi, edited by: Mustafa Abdul Qadir Atta, publisher: Dar al-Kutub al-Ilmiyyah - Beirut, 1st ed., 1990, 3/149.

(3) Backbiting, Sheikh al-Tusi, Investigation: Dar Al-Hidaya - Beirut - Lebanon : 136/100, The Virtues of the Family of Abu Talib ,Ibn Shahrashub, Muhammad ibn Ali,Najaf, Al-Haidariyya Press,1956 AD6 m: 1/293, and in them"Their list"instead"Their ring"

is the rule of God, and their war is my war and my war is God's war.¹⁾ May God keep them safe, safe, safe.)⁽²⁾.

6-On his authority (may God bless him and his family):(My guardianship and the guardianship of my family is protection from Hellfire)⁽³⁾ .

7-On his authority (may God bless him and his family):(What is the matter with people who, when the family of Abraham is mentioned to them, rejoice and are happy, but when the family of Muhammad (peace be upon him) is mentioned to them, their hearts are disgusted?! By the One in Whose Hand is the soul of Muhammad, if a servant were to come on the Day of Resurrection with the deeds of seventy prophets, Allah would not accept that from him until he meets Him with my guardianship and the guardianship of my family.⁴⁾Imam al-Baqir (peace be upon him): Islam is built on five pillars: establishing prayer, paying zakat, fasting the month of Ramadan, performing the Hajj, and the guardianship of us, the people of the house.)⁽⁵⁾ .

(1) In one version, "Their party is my party, and my party is Hezbollah."

(2) The Sufficiency of the Trace, Sheikh Abu al-Qasim Ali ibn Muhammad ibn Ali al-Khazzaz al-Qummi al-Razi, D.T., D.T.:18.

(3) Dictations, Sheikh Al-Saduq, you Department of Islamic Studies – Al-Ba'tha Foundation – Qom 1st ed., 1417 AH:383/8, The Good News of the Chosen One, Imad al-Din Abu Ja'far Muhammad ibn Abi al-Qasim al-Tabari, Islamic Publishing Foundation affiliated with the Association of Teachers in Holy Qom 2nd ed. 1422 AH, Tah:Jawad al-Qayumi al-Isfahani: 176.

(4) Amali al-Tusi, Sheikh Al-Tusi, ed.: Department of Islamic Studies – Al-Ba'tha Foundation, Edition: First 1414 AH, Dar Al-Thaqafa for Printing, Publishing and Distribution – Qom.

(5) Amali al-Tusi: 124/192 .

The people of the house according to the infallible imams, peace be upon them:

1-on Imam al-Baqir (Peace be upon him): (Allah, the Almighty, the Majestic, purified the family of His Prophet (peace be upon them) and asked them for the reward of love, granted them guardianship, and made them his trustees and his beloved ones who would remain steadfast after him in his nation. So, O people, consider what I have said, where Allah, the Almighty, the Majestic, has placed his guardianship, obedience, love, and the derivation of his knowledge and proofs. So accept it and hold fast to it, and you will be saved by it and you will have the proof on the Day of Resurrection. It is the path of your Lord, the Almighty, the Majestic, and no guardianship reaches Allah, the Almighty, except through them. So whoever does that, it is a right upon Allah to honor him and not to punish him, and whoever comes to Allah, the Almighty, the Majestic, with something other than what He has commanded, it is a right upon Allah, the Almighty, the Majestic, to humiliate him and to punish him.)⁽¹⁾ .

2-Imam al-Sadiq (peace be upon him): (Allah has made our guardianship, the People of the House, the pivot of the Qur'an, and the pivot of all books. The decisive Qur'an revolves around it, and with it the books are highlighted and faith is made clear. The Messenger of Allah (peace be upon him and his family) has commanded that the Qur'an and the family of Muhammad be followed, as he said in the last sermon he delivered: "I am leaving among you two weighty things: the greater weighty thing and the lesser weighty thing. As for the greater, it is the Book of my Lord, and as for the lesser, it is my

(1) Al-Kafi Muhammad ibn Ya'qub the Clean me, Al-Khayyam Printing Press, Get up, 1982, 8 / 120 / 92.

progeny, the People of my House. So protect me in them, and you will not go astray as long as you hold fast to them.”⁽¹⁾.

3- About Al-Ridha (peace be upon him) when he entered Nishapur, riding a gray mule, and the scholars of Nishapur had come out to meet him, so when he went to the pasture, they clung to the reins of his mule and said: (O son of the Messenger of God, tell us about your pure fathers, tell us about your fathers, may God’s prayers be upon them all. So he took his head out of the litter, wearing a cloak.²⁾ Khaz said: My father Musa bin Ja’far narrated to me, on the authority of his father Ja’far bin Muhammad, on the authority of his father Muhammad bin Ali, on the authority of his father Ali bin al-Husayn, on the authority of his father al-Husayn, the master of the youth of the people of Paradise, on the authority of his father, the Commander of the Faithful, on the authority of the Messenger of Allah (may Allah’s prayers and peace be upon him and his family), who said: Gabriel, the Trustworthy Spirit, informed me, on the authority of Allah, may His names be sanctified and His face be glorified, that He said: I am Allah, there is no god but Me alone. My servants, worship Me, and let whoever meets Me with the testimony that there is no god but Allah, sincerely bearing it, know that he has entered My fortress, and whoever enters My fortress is safe from My punishment. They said: O son of the Messenger of Allah, and what is the sincerity of testimony to Allah? He said: Obedience to Allah and His Messenger and the guardianship of his family (peace be upon them).³⁾ .

(1) Al-Ayashi’s interpretation, Muhammad ibn Mas’ud ibn Ayyash al-Salami al-Samarqandi, Al-Aalami Foundation – Beirut, 1991 AD, 1/5/9

(2) Al-Mutraf: with a kasra, fatha, or damma on the m: a garment with two flags at its ends, and the m is an extra letter.

(3) Amali al-Tusi: 589/1220, Tanbih al-Khawatir: 2/75

- 1- The infallible ones spoke about (the people of the house) as a term that became popular among the people and was disputed among the Islamic sects, but what is proven is that they are the descendants of the Messenger of God, may God bless him and his family and grant them peace, from the descendants of Fatima al-Zahra, peace be upon her, and from the lineage of Imam Ali, the Imam of the Pious. This is a review of some of these hadiths that support that the people of the house are those who have this characteristic:

There are many such hadiths about the status of the Ahl al-Bayt. We have mentioned some of them to confirm that there is a truth that the poets realized, so they depicted the Ahl al-Bayt as they saw it in themselves and through the exalted status that God has given them.

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