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METAPHOR IN THE POETRY OF ABDEL RAHIM MAHMOUD

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The introduction

Glory be to You, O God, we have no knowledge except what You taught us. The metaphor of the most important issues that preoccupied thinkers and Albulageyen and critics over the centuries, it has been an area Ja y Ba; In view of the role it plays in conveying the meanings of the text as it is one of the pillars of discourse that distinguishes rhetoricians and writers.

As for our poet Abdel Rahim Mahmoud, his poetry was full of all kinds of metaphors and their implications, through which he wanted to draw poetic images , expressing his pain and sadness towards his homeland Palestine.

Metaphor in the Poetry of Abdel Rahim Mahmoud:

Abdul Qaher Al-Jarjani (d. 471AH) says about the meaning of the metaphor:)) The metaphor in the sentence is that the word of the origin, i.e. (the suspect) in the linguistic situation is known in the same meaning. In other than that original, and he transfers it to him in an unnecessary transfer, so it is there like a bareness. ([1]) .

**To the sea or to seek full moon And he walks on the rug, so I
rise^([11]) don't know**

In this house there are two images, the first image: the likeness of the sword of the state to the sea in the mosque of al-Ata', then the word indicating the suspect, which is the sea, was borrowed for the simulated sword of the state, as a declarative metaphor, and the presumption (so he comes walking on the rug). And the second picture: the poet likened the sword of the state to the anus with the mosque of the elevation, then the word denoting the suspect, which is the full moon for the suspect and it is a sword, was borrowed by declarative metaphor as well, and the presumption (so he comes walking on the rug). ([12])

Abd al-Rahim has applied examples in this regard, including what is in his poem entitled (Al-Aqsa Mosque):

] **full]**

**Which way the rides of your The star of Saud, and in your
might will follow him^([13]) forehead there is its beginning**

The poet Prince Saud bin Abdulaziz Al Saud likened the star to the star, and he omitted the suspect by way of declarative metaphor.

Speaking about a group of women in his poem Ba'an Wan (Army of the Habayeb), he said:

] **full]**

**The genes of lovers are live the antelopes that start out
misfortunes as planets**

**And the sharpshooters of the Burnt offerings will burn our
note* hearts**

**And her soil and the scent of the And the thieves from Riyadh
roses pouring out^([14]) gave birth to her***

In this text, the poet collected two images of the suspect, the first image: the likeness of women to antelopes, in the mosque of Hassan and the camels, and he declared the word denoting the suspect, which is the antelope, for the suspect, which is women, by way of declarative metaphor, and the presumption in his saying (the beginnings). And the second picture: He likened them to the planets with the mosque of elevation, good looks, and beauty of posture.

The artistic value of this metaphor is to suggest images and meanings in knowing the beauty of these women, and their impact on them.

Speaking about the beauty of his beloved, Abd al-Rahim said:] **The sand]**

**Creator of universes, my Lord Oh gazelle, stop me, how
your justice beautiful you are**

This poem was recited on the occasion of the ceremony of distributing certificates to graduate students at An-Najah National College in Nablus, on 1945/6/3AD. The declarative metaphor is clear in this house, where he personified these graduate students with fruits, and likened the College of Success to the gardens full of those fruits that ripened and became ready. For picking, the poet here uses sensual images; Because it is more effective in the same reader.

And he also said: **] The complete fragmented one]**

to abstain^([21]) These planets are not allowed

In this verse, we see the declarative metaphor clear. The suspect (the women) has been omitted, and the suspect (the planets) is mentioned, and the combination between the two images is beauty.

Second: metaphor

It is the second section of the metaphor in the Diwan, which is: ((The metaphor in which the suspect is not mentioned, but is referred to by mentioning one of its requisites)). ([22] Meaning: **لَوَّحَ the Open TeX was then Te Jeh**, ([23]) **لَوَّحَ** he borrowed the bird for humiliation, then deleted it and indicated to it something of its accessories, which is the wing.

It is also the saying of Al-Mutanabbi: **] The simple]**

And the pain is removed from you to your enemies^([24]) Glory Awfi if generosity is satisfied

So Al-Mutanabbi here assigned the act of well-being to an abstract concept, which is (glory) and health is one of the necessities of living beings in general, but it is one of the characteristics of a person who accepts disease and healing. with it, and only mentioned one of its requisites, which is (Awfi) by way of metaphor. ([25])

And the metaphor was the most common in the court, it came a lot, and the poet relied on it a lot. Abd al-Rahim said in his poem (The Song of Liberation), using this graphic means: **] The Sand]**

eternity, and the palaces' halls were quartered^([26]) The universe rejoiced, where it beheld

The poet in this house used the metaphor, where he mentioned the suspect, which is (the universe), and omitted the suspect, which is (the human), and symbolized it with some of its requirements, which is (joy), where he likened the universe to a human of joy laughing, as a metaphor.

In his poem entitled (The Memory of Time), through which he expressed their history and the glory of their nation, Palestine, he said:

] We are as old as We humiliated existence sand shredder]

**P sales history And if you throw witnesses
of tuberculosis^([27])**

The poet in his saying: History is a metaphor for a machine, as history depicts a person being questioned, and this person is the suspect. This image is for metaphor.

And in the same poem, he said:] **The sand]**

**Badawi Zmajrat ears^([28]) The world listened to us and
was filled**

Abd al-Rahim here attributed the act of listening to an abstract concept, which is (the world), and listening is one of the necessities of living beings in general, but it is a characteristic of human beings. Because he distinguished the mind from other creatures, so the poet omitted the suspect, and stated something of his requirements, which is (her ears, and she listened) as a metaphor.

Photographing his longing for his homeland Palestine, he said, using the metaphor:

] **the sand]**

**Extinguishes heartburn with a I thirsted myself for your
stick singing, so is it?**

**And the soul contains a sacred The heart prays in its kaaba
stone**

**An envy that I underestimated And exercise with your right
in the wakeful distance^([29]) hand**

Here are two metaphors, in which the heart resembled the person praying, and he stated the likeness and deleted the suspect, and stated some of his requirements, which is prayer by way of metaphor. Hand; Because the hand is like a machine that complements the power to act, as a metaphor for the machine.

We note here the poet's benefit from the metaphor in the strength of his expression and the accuracy of photography, where he made the heart a person praying, and Palestine is also a human being waving his hand, and the artistic value of this depiction is the poet's ability to use the methods of statement for images close to the soul.

Abd al-Rahim said:] **The sand]**

**Once upon a time, time prostrated to him, delivering his
sermons^([30])**

The poet in this house resembles the time of the person who is praying in the state of prostration, and prostration is one of the insecurities of the believer.

Abd al-Rahim, the photographer of the injustice of the workers, said in his poem entitled (To the Workers):] **The long]**

] the sand]

He deviated from the verse of a path and straightened^{([36]} Whoever saw the desert guide a lost

Here we find the metaphor of the metaphor depicting the desert with the person guiding, the poet is semi-desert with the human being and omitted the suspect, and declared some of its requirements, which is (guiding) as a metaphor for the metaphor, and the relationship between them is guidance and significance.

Abd al-Rahim and the photographer of the feast, using the metaphor, said:] **Al-Muqarraqib]**

I feel it from the grief I'm afraid of the feast, I recommend it

It's ridiculous scandalous And I cry with him from the tragedies of life

Their truth beneath it is clear^{([37]} With it people wear the dress of hypocrisy

In the last verse, the poet portrayed hypocrisy, which is a moral matter, and transformed him into a person wearing a dress, but this dress contains false facts, so he deleted the suspect, and declared some of his supplies, which is (the dress) as a metaphor.

Photographing the state of the people and their enslavement, Abd al-Rahim said:] **Al-Sand]**

So they continued that he was free to lead^{([38]} They rode the people and they were greedy

The poet in this house likened the people to the animal used for riding, specifically here (the donkey), and declared the suspect, and omitted the suspect and stated some of its requirements, which is (riding), and the relationship between them in his saying: smooth leadership, that is, submission and obedience to the enemy, as a metaphor. And here the metaphor added to the meaning the sad psychological effect; What the people of Palestine were subjected to from the usurpation of rights and land.

Photographing his beloved, Abd al-Rahim said in a poem entitled (You are created, so do not grow old):

[quick]

nurtured him forward and weaned him^{([39]} I weaned my heart from your love

The poet likened his heart to a child who was weaned from breastfeeding, as he deleted the suspect and declared some of his supplies, which is (weaning) by way of metaphor, and the relationship between them is to quit something and not return to it.

And he said in the poem that follows, which is also about his beloved:] **Al-Taweel]**

**Vtahedmt me perfidy Tama I built and raised my hopes as a
my dreams^([40]) shadow**

In this house also, the poet depicts what he received from his beloved, where he likened wishes and they are one of the intangible things in the construction that is man-made, and he deleted the suspect, and declared some of his supplies, which is (built) as a metaphor, and the relationship between them is construction and demolition.

Abd al-Rahim said in lamenting his friend, using the metaphor:] **The sand]**

**Fill the heart, have not heard, The patience of eternity, when
ml eye^([41]) they were**

Eternity is likened to a person who is patient due to the loss of a loved one, as the suspect was deleted, and he declared one of his requisites, which is (patience), which is one of the moral matters, as a metaphor.

And Abd al-Rahim said in his poem (A Book That Lights Up the Darkness), through which he depicted the virtue of the Holy Qur'an over mankind and how they remained about it, saying:] **Al-Mutaqabir]**

**So we were biting the teeth of A book we left, sadly
regret^([42])**

In the heart of pain and Bellyaching and anguish carries, pictures Abdul Rahim Koran, the people and how they may have forgotten the bounty, and that God Almighty revealed the mercy and healing to the worlds: ۞ Yen Yi Yi Ij Ih Ikh Im cent pages Bh Squirt including by Tj ,^([43]) ۞ He likened remorse to a person who bit his fangs out of grief and pain, as he deleted the suspect, and declared one of his requirements, which is (the biting) as a metaphor.

Third: Embodiment and personification in the poetry of Abd al-Rahim Mahmoud Idiomatically the concept of embodiment:

- 1 On the linguistic origin:

According to the tongue of the Arabs Article (body):)) the body: the body: the human body .. and the body: the body, says Mmh: embody, she says of the body: magnifies ... and collect the bodies ... and Gasd of everything: what has intensified and proven ... and the body and the embodiment of : blood dry .^([44]) ((Ibn Faris says:)) gym and the Seine and Almin indicate the thing gathered .. The body everyone is aware.^([45]) ((We conclude from the lexical definitions of the concept of anthropomorphism that it denotes the body of a person and his body.

- 2 In terms of:

)) Embodiment is to highlight the essence of public ideas and emotions in fees and bodies are being felt in reality expressive symbols of them, and thus becomes the embodiment of moral things only .^([46]) ((It is:)) the appropriation of material things to what is abstract .^([47]) ((It is

] quick]

And under my feet, I trampled it [\[59\]](#) **I stripped from my heart the plant of passion**

Abd al-Rahim here embodied passion, which is a moral thing, so he made it a body with a shape and an entity, so that he could trample and throw it, and plants and plants are from the material things perceptible with the senses.

And among his embodied images is his saying in his poem (Whisper):] **The sand is broken.**

I am thirsty and these where the cup is full of aspirations [\[60\]](#)

In this house there are images and likening the wishes to the material thing that is able to give him things.

To sum up: The embodied image in poetry is often based on transferring abstract feelings into physical images that increase the meaning in depth and enrich the feeling by making it conceivable. On its subjective dimensions associated with human emotions, and goes beyond understanding to influence. [\[61\]](#)

Conclusion

Through our research we found:

The features of standing that are evident in Abd al-Rahim Mahmoud's poetry are many, including: the oppression of the Zionist enemy and its inhumane actions, the call for struggle, and the condemnation of the Security Council; For his abandonment of the people of Palestine, as well as honoring the martyr, and hope for a prosperous future, as well as nostalgia for his homeland Palestine, all of these meanings were expressed by Abd al-Rahim in a beautiful rhetorical (rhetorical) way, more in the use of metaphors of all kinds, and the metaphor was the most share.

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