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## PATTERNS OF ARTISTIC IMAGE AMONG THE POETS OF ALMAMLOKI ERA

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### Abstract

I discussed in this research the patterns of the artistic image at the poets of ALMAMLOKI era, in terms of visual, auditory, gustatory, olfactory and tactile senses. Which played an important, significant role in drawing their images and emotional experiences are derived from the reality of the situation. Which are mixed with means of forming the rhetorical image that helped poets to translate their reality, to present them in the most beautiful and wonderful image to the recipient.

**Key words:** Artistic image, Poets, ALMAMLOKI Era

### Introduction

The poets of Al – Mamloki era were interested in the beauty of the artistic image and its styles . The poet "Expresses in the sensible, imagined form for the mental meaning and the psychological state. Then he elevates with the image that he paints to give it notable life or determined movement."<sup>[1]</sup> So poetry is distinguished from other literary genres by using it forms of fiction expression to convey ideas and emotions. Such doings are made by inspiring them through photography. ((Poetry is an aesthetic formation of the image, the poet does not deal except with the image in his visions and formulation))<sup>[2]</sup>. So the portrait is the source of beauty and pleasure in poetry according to the poet's ability in figuring it . Where directing it is express about his success and superiority in his work . Which has led many modern scholars to explain its importance with defining its types , near and far forms . Where the poetic image lies in the importance of the literary work in transfer the poet's experience to a recipient who captivates him with his thoughts and emotions. And the image was taking into consideration by studiers in old and new times. The first scholar who talked about it is ALJAHIDH when he said: ((Poetry is manufacturing and kind of weaving and genre of photography))<sup>[3]</sup>. This is what QODAMA BIN JAAFAR

has referred to in the same sense in his saying: ((As the meanings for poetry were like status the subject matter and the poetry in it is like the image))<sup>[4]</sup>.

In addition to the other reference that was made by the rhetoricians about the importance of the image in the poetic text .As for modern critical studies<sup>[5]</sup>. The critics have dealt with their dimensions and patterns. They try to explain its components that increase the aesthetics of the literary text, through imagination and inspiration that the writer bestows on his text. So the image is (( A linguistic formation is formed by the artist from multiple data, the sensible world stands at the forefront, so the most images are derived from the senses along with the psychological and mental image that cannot be overlooked))<sup>[6]</sup>.

The artistic or poetic image has its significance ,its suggestive and influential effect . As it comes charged with a spiritual emotion that the poet refers to express his internal potentials . Where it is: (( A mental combination that in its essence belongs to the world of thought more than its belonging to the realm of reality))<sup>[7]</sup> . Whereas the image is structured based on a vision of the poet in the sources of his image that he adopted from imagination ,reality, to blend these two elements to generate an image that expresses his internal components . His senses and feelings in a poetic text that the recipient paid attention to it . And raised in it what his maker stirred<sup>[8]</sup> . What comes from the poet's readings, observations, reflections or from what he suffered the collection and thinking<sup>[9]</sup>.

The poetic image has a prominent position at the poets of Al – Mamlokiera . Which expresses the sincerity of their feelings ,emotions in images that they adopted in their poems to confirm the sincerity of their emotional experiences . As well as not to deviate from the means of forming the image ( Metaphor, writing, simile) and others that have the effect of deepening the feeling in the recipient. Where it enters ((In the formation of the image with this understanding . What is known as the rhetorical image of an analogy and metaphor . In addition to the contrast of shades and colors . This formation of the poetic moment and the external scene))<sup>[10]</sup> . Many of students who involved in study of image in literature of paying attention to the role of senses and their significance . Where one of them says: ((Poetic photography is based on a firm sensory basis, and there is no escaping from this as long as the perceptions of sense are the raw material with which the poet builds his emotional experiences))<sup>[11]</sup> .

Another states that photography in literature is the result of the cooperation of all the senses and all the faculties <sup>[12]</sup>. The drawing of the image depending on the senses does not mean that the image presents a dry presentation away from the feelings and recognitions of the poet. But undoubtedly that sensual content of the image is not as literal transference for what senses look on it in reality . Where it is re-created and reconfigured, so that it appears in a new format that makes it able to contain all kinds of different feelings<sup>[13]</sup>.

I dealt with the styles of the artistic or poetic image in Al – Mamlokiera. I will limit myself to talking about its sensual patterns of sight, hearing, taste and smell in which the means of forming them rhetorically were mixed. Where it was

homogeneity from external world and rhetorical world for words to form more beautiful and creative of images . So sensual image has differentiated at poets of Al – Mamloki era between rareness and abundance .And perhaps the visual images are most share as it covered the great space in their poems:

### 1) Visual image:

It is one of the senses that most addressed by (( The image , the first senses that are considered of channels of the image and more importance in its composition))<sup>[14]</sup> . It is the artistic formation that shows bodies in the first place . Where it shows dimensions, volumes, areas, colors, movementand everything that is perceived by a sense<sup>[15]</sup>.

The visual image is also as an inspiration .Which comes as a result of his readings, observations, reflections and sufferingalong with the strength of his memory, the breadth of imagination and the depth of his experience<sup>[16]</sup>. Perhaps the poets'tendency towards the visual image in a way that exceeds other types of image is due to the characteristic of this sense of the ability to store a lot of information in a short period of time. Where quick glimpse in the nature's landscapes may provides the poet with more of energy that push his artistic portrait forward unlike other senses that lack to ingredients that the visual sense may not need. There are some of poets who employed the subjects of nature , to harness them in describing an important character as a figure of (The Great Prophet) . We find that at IbnJaber Al-Andalusias he likened the luminous star, the sea, the full moon , lands , heavens and others like the characteristics of the Messenger . Where he said<sup>[17]</sup>:

**If you count the apostles as heaven had appeared  
It is on its horizon the star of guidance  
Like the sea, but like a full moon, goodness and dew  
So it is preferable for those who are found or guided  
He is better than kindergartens if  
He parades the garment of the youth and wore**

The poet employed ,so he was better and proficient in employing the sense of sight in depicting an important figure, such as the figure of the Great Prophet Muhammad , in a painting portrait emptied from movement . So he relied on static nature,like the stars, the full moon and the sky . He tried to extract the characteristics of nature with its deep semantic manifestations, to form praised personal qualities with highest ranks

We find the female poet Aisha Al-Baoniyah when describing the city of the Messenger of Allah within her saying<sup>[18]</sup>:

**A country we see from splendor as if it were  
It was hit with marquee of bones  
A country that fearful its soil and its son  
to be stepped down with footholds  
A country that pleases the eye  
With allies embraced the Prophet is honorable  
And on him from the light of the Messenger is prestige  
And majesty of the elite of the world**

We notice from the poetic verses, the musical repetition that is embodied through the word ( Country) for the purpose of emphasizing on the importance , value of the sacred country that is surrounded by the prestige and greatness that is characterizes of virtues that to be appealed to the seeing eye . This country is increased its value and magnitude with receiving honorable to the messenger of Allah

The poet IbnHejerAl-Asqalanihas used the visual image to depict a beautiful painting to cast light through it on belovedwho possessed his heart by his saying<sup>[19]</sup>:

**And rakish came to his stature like a branch  
So every heart of love desires it  
His mouth is like an arrow and the bow is his brow  
My spell for them has become a target**

The poet highlighted the word ( The Bough ) in describing his beloved as an indication of her gracefulness and beautiful stature . As well as for both utterances (Arrow, Eyebrow) indicating his feelings towards his beloved . This love is nothing but a reflection of true love for the personality of the Messenger ,from which his physical qualities were embodied. Which reflects the meanings of love in the other, that is to say, take the description of nature as a means and a bridge to describe the personality of the Messenger ,to indicate his feelings towards those perceived through the sense of sight.

We find there are some kinetic visual images . This is what Al-Jarjani referred to in his saying ((What becomes more accurate and magical in the metaphor is that it comes in the bodies on which the movements fall . And the intended form in the metaphor has two aspects . One of which is associated with other descriptions such as shape, color, etc. And the second is that it strips the movement's body so that no one else is wanted )) <sup>[20]</sup> . Like visual movement images in saying of the poet Al – Bosery<sup>[21]</sup> :

**The hearts of the enemy were graced by his expedition  
Like a prophecy that shunned flock of sheep**

We notice the beauty of artistic photography in the poetic verse . As the poet described the situation of those who hated the mission of the Messenger of Allah is confused and afraid, referring to the sheep that were suddenly left due to hearing a hidden sound. The result is one which is panic and fear because of weird emergent thing occurred on both parties . So the poet seek help seeing sense which moved to describe painting portrait where he made better and more beautiful doings.

IbnJaber Al-Andalusi describes beautiful scenes at visiting the Holy Land in his saying<sup>[22]</sup> :

**So we entered the door at a leisurely pace  
A fearful gait of what to see  
And our shame, the shame of the perpetrator, has come  
After he had long escaped**

The poet focused on the two words ( We entered, we walk) indicative of movement and suggestive of group feelings and utterances senses of the

importance of the place that contains the Messenger of Allah . Which made the visitors enter slowly like the fear that dominated them because they were late of visiting the Messenger of Allah . So they felt ashamed of their delay and their escape for a long time to reaching the Messenger . Where the poet used the moving sense of sight to embody the image

Among the poets who described the manifestations of nature with the help of the moving sense of sight . Al – ShahabAl – Mansorywho highlighted the beauty , clarity of the sky, its light , its blue colorwhich is perceived only by the sense of sightas in his saying<sup>[23]</sup> :

**Look how good the sky would be if it woke up  
The light shines, and the clouds have faded away  
So by its clearness , lightness and color  
It heals hearts were filled with troubles**

The poet wanted to involve the listener , his perception of the moving visual image that is embodied by the scenes that depend on the sense of sight , coexistence with the image through perception and touching its qualities.

And from the poets of Al – Mamlokiera, who made good use of the visual image by employing the connotation of colors ,making the image moving in the words of the poet Bader Al - Din Ibn Al-Saheb in describing the night<sup>[24]</sup>:

**Oh night, the beloved is well  
And I feared the rushing of your horses  
So morning overlook , faints that I  
I entered Oh night under your gulch**

The poet mixed between color and movement . So he did a beautiful opposite between the color of black night and the color of total darkness . Where he highlighting the element of movement . As the night goes and the day comes after it . The horses run and leave, so he built his image on the moving sense of sight in embodying the aesthetic of the image. And from the visual image as well, in the saying of Al – Shahab Al – Mansory<sup>[25]</sup>:

**The morning stood out with a white flag  
A crawl, so the army of darkness followed**

The poet used in drawing his artistic image, by means of forming the image, which is (simile) . As he likened the morning to the victorious army that carries a white flag . And describes the absence of darkness in the presence of the morning who is given a weak defeated from the battle . So he employed color, employed better in making the white victorious over the black . This this what the human soul is comfortable with and loves . So the poet was good at presenting the picture to his description of the field of equestrian and combat

There care some poets who wanted to reflect the aspects of luxury, wellness and civilization in Al – Mamlokiera in his poetry . We find that in the words of Sader Al-Din Al-Adami<sup>[26]</sup>:

**And the flowerbed full of its flowers  
He wanders in shiny clothes  
As if the branches were a spade  
Wear colors from the atlas**

The picture is wonderful and expressive about the aspects of civilization from that time . Which are perceived only by the sense of sight . As the poet likened his beauty and color to the decorated clothes . Such as his mention of the boughs is an indication of the girls who wore colored dresses from the Atlas cloth kind Al-Shahab Al-Halabi describes the state of pilgrims to the Holy Land through the scenes that he saw in his statement<sup>[27]</sup>:

**She invited us and we came to her  
Naked as dead, it has come out of it  
We came to her with sadness because she is  
Sufferings , let us forgive, we visit her  
And when its flags appeared and wandered  
Siblings from it and its exodus now  
We put foreheads in the soil have rejoiced  
Their lineaments from them and increased pleasure  
They toured seven and raised its shades  
On afraid like me came to plead its protection**

The poet was successful largely in drawing the image that depends on the physical scenes and the element of visual movement . Where the way to meet the invitation of these sacred places of the poet and his companions . Like leaving the dead from graves . So the similarities between them are close .As the visitors of the Sacred House share with the dead in their white clothes, except the case of feeling of each one of them Which is the fear of meeting Allah . Then the poet mentions when the signs and signals of the Sacred House and its brightness appeared . They prostrate in joy for their arrival to the Holy Land, then they roamed the Kaaba seven circuits, and this image is only perceived by the sense of sight that helped the poet in drawing and communicating the image to the recipient

We find the kinetic visual image of the poet Al-Boseryin his saying<sup>[28]</sup> :

**Then Allah sent meteors  
Guards, space was narrowed for her  
The expulsion of the jinn from the elevators of hearing  
As they also drove away sheep shepherds**

The poet excelled in presenting an artistic, visual, kinetic image that is embodied in depicting the expulsion of the jinn when they were eager to hear when the Messenger of Allah was sent .And analogous to the expulsion of a sheep shepherd. There is no hidden of this image bears visual movement of rebuff , violence and defend against generous dear that contributed to fulfill semantic meaning in its delivery to the recipient

Aisha Al-Baoniyadrew an artistic picture full of movement, through a flirtatious introduction that appears on the face of it to be directed to a specific woman, but in fact, it is to the Holy Land and its residents<sup>[29]</sup>:

**How is consolation and the fire of love is lit  
Amidst the stuffing and eyes of tears like blood**

Through the verse, the poet expressed her suffering as a result of her distance from the Holy Lands . So their tears fell on her like raindrops poured over her. This visual moving image is expressive, fraught with strong emotion towards the sacred lands . Where the poet wanted to present a semantic dynamic picture and deliver it to the recipient.

There are some poets who portrayed for us the heroism of Muslims with a religious motive in the Battle of Bader . They fulfilled through it a great victory over the enemies of Muslims in the forces of Shahab Al – Halabi<sup>[30]</sup>:

**They come like eagles, repeatedly turn**

**Passed like a bird in cages**

Beautiful,inspiration picture that can be perceived through the way Muslims attack their enemies, such as the vultures attacking their prey, and this is only perceived by the visual sense that helped the poet to draw the image and deliver it to the recipient.

Among the poets who charged their pictures with colors is IbnNabatahAl-Masri to embody his miserable condition that was dominated by the black and white colors in his saying<sup>[31]</sup>:

**The head is on fire with white gray**

**And the heart is on fire with weather – beaten gray**

The poet done best at employing connotation of color . Through two colors ( Black& White) to embody his suffering that he faces , by use method of shaping the image . Which is a metaphor . So the poet's head was covered with white color as indication to bigger in age and access to origin . The heart was covered with black gray to sign to hope in well living . We note the aesthetic of repletion that is embodied in utterance ( Lit ) which added to poetry verse a wonderful music melody

## **2) Gustatory image :**

They are the images that depend on the sense of taste, their position is in fifth arrangement of the list of sensual images<sup>[32]</sup> . Where the poet has the ability to employ the sense of taste , to transfer his inner world for expressing his feelings and senses through the mouth . Such as to translate these by linguistic terms that fit with the depth of the emotional experience that he done well in it . And to indicate or leave a clear effect on the recipient . The taste image was not paid attention in comparison with that in the visual image .

Most of them are mentioned mixed with visual, olfactory and auditory images at the poets of Al – Mamloki era in revealing their feelings and emotions through the artistic images. So this image came as reflective mirror for feelings of poets towards their fields that mostly they stand at them in support , lover , astonished and enthusiastic . This is what we see in a statement of IbnJaber Al-Andalusi . When he presented the most wonderful picture in his praise of the prophet<sup>[33]</sup>:

**Fill the mouth with fine praise for him**

**As if pure honey had filled a mouth**

The image carries a charge full of beautiful meanings are expressed through the sense of the mouth . Which embodies the value of the prophetic

praise in a metaphorical image . Where he likened the prophetic praise as pure honey that has a unique and delicious taste over other foods . Because of its beautiful and sublime meanings that depict the life of the best one of human beings who is the Master of creatures the messenger of Allah .

The poet Shams Al-Din Al-Nawaji through a beautiful tasteful image invited visitors of the holy lands to drink from Zamzam water spring because of its benefit as he said<sup>[34]</sup> :

**Return Zamzam water so that you can be healed by sipping  
Food tasted for whom drank it  
Water your heart and drink from its spring  
It has for the thirsty comer as a charity**

A beautiful call from the poet by drawing a painting portrait that invites visitors to the Holy Land to drink water from fresh waters ( The Well of Zamzam Spring ) that enriches food , heals the patient by relying on the sense of taste . He focused on the two words (taste / drink) that helped the poet to draw a clear semantic picture , full of meanings that embodies the sincerity of the emotional experience.

We see some poets of Al – Mamloki era who mix between the senses of hearing and taste. We find this in Al-Bosery 's saying <sup>[35]</sup>:

**Every day , it dedicates its hearers  
Miracles of his utter readers  
Ears are laureate and mouths  
He is the jewelry and the sweet**

The poet expressed about beautiful image and potentials of himself through describing the effect of the verses of the Noble Qur'an during listening to it . And call his hearers through the sense of taste and hearing to contemplate the verses of Allah . . And thinking about what he contains of sermons and stories in a wonderful artistic image that is decorated with the sweet savor of his taste.

Among the beautiful pictures is the saying of Burhan Al-Din Al-Qirati in praising Zamzam water spring <sup>[36]</sup>:

**And drank a cup of Zamzam syrup  
It brought pleasure to the members  
It is truly a food taste for hunger  
There is a great cure for the sick**

The poet gave Zamzam water a sweet taste , because it has a great effect on the souls, as it gives them satisfaction , pleasure and heals the sick.

The poet Ibrahim Bin Muhammad Bin Ali Bin Medlej presented an image mixed with olfactory, visual and tasteful images . As he likened wine to the smell , taste and color of roses in his saying <sup>[37]</sup>:

**This is the time for roses so drink coffee  
They may like him, its color is of his color  
It tastes like its flavor and aroma  
Who published it as if it were his own  
If a cup dries up, it is a solid rose**



**Or a rose melted , as the lasting himself is a given**

We notice through the poetic verses . The poet focuses on the phrases ( Drink, dry a cup, it was a solid rose, the lasting himself ) to embody the depth of the emotional experience that he felt . And he wanted to convey it to his recipients through presenting an artistic picture mixed with the senses . And from the poets who were good at employing aspects of nature in their poetry is Ali BinAibak who described apricots as it is more delicious and flavor than all the pleasures and joy in his saying<sup>[38]</sup>:

**And apricots came to me who was impressed**

**The most delicious that is of pleasure and joy**

**As if in the wind blowing it spread it out**

**Fruits turned out of pure gold**

The poet presented an artistic painting full of diagnostic elements . Where he gave the apricot life . As it is a beautiful allegorical image expressing the depth of the emotional experience.

We see the poet Ibrahim Al-Antali mixes between the visual and the taste image .And between the sensual and moral image through employing colors in his saying <sup>[39]</sup>:

**He gave me the gazelle a lemon**

**I'm still thanked for his benevolence**

**His whistle tells of my whistle**

**And taste it from the taste of his abandonment**

The poet likened the lemon to its yellow color and its sour taste with the color of desertion and separation of the darling . So the poet drew from this picture an expressive artistic painting . So he was better and more proficient in drawing the picture

### **3) Audio image**

It is one of the images that depend on the sense of hearing .Which a person cannot control it <sup>[40]</sup>. So the poet tries with the images he possesses in his imagination to formulate them according to the cultural mechanisms available at him and the surrounding environment that had a good impact on his feelings . The auditory image is (( Which is based on employing what is related to the sense of hearing, drawing the image through the sounds of words , its impact on the poetic performance and assimilating it through this sense alone or with the participation of other senses . While employing the internal , external poetic rhythm to inform the recipient and to convey the feeling of the image to the poet)) <sup>[41]</sup> . So every sound that the poet hears , enters his ears transforms him into a painting that expresses his feelings, that is, translates the depth of the emotional experience in (( Hearing the voices of birds, the squeak of the door, the wind blowing , other beautiful and good sounds ... Which was the sound an condition for the meanings , intentions that the sound has an indication of the meaning or various connotations )) <sup>[42]</sup> . The poets of Al – Mamloki era expressed in building their poetic images , using the sense of hearing to clarify what they said . Like Safay Al – Din Al – Hilly in his saying<sup>[43]</sup> :

**Step by MarqalAmoun stumbled  
Many to find it right  
Tastier than the tunes, its sound came back  
And the kindest one who humbles cooing is roar**

We notice in the poetic verses the extent to which the poet follows the steps of the camel that he rides to the Holy Land with the help of the audio image , because of the love for the Holy Land that is reduced within him . And he gives the camel the characteristics of the camel on its way that is tastier than the tunes . And it is more pleasant than the cozy of the pigeons for its possible longing for it. This description stems from the potentials of the poet himself . Who made the camel's walk a wonderful painting to express his feelings and senses towards home with the help of the sense of hearing.

Al-Bosery used the sense of hearing in embodying his feelings and emotions towards the Holy Land and conveying the semantic meaning to the recipient in saying<sup>[44]</sup>:

**You see the collection flying of the longing  
To the Enlightened Medina (Tayba ) make noisiness**

The poet personified feelings of joy and pleasure boundless in a beautiful artistic image through the sense of hearing that helped him to draw the image . Through the events of the sounds of noise that resulted from the passion and love of visitors for early arrival to the Holy Land.

The poet Shahab Al-Halabi expressed the extent to which he was affected by the personality of the Messenger of Allah . Through the sense of hearing in his portrayal of the miracle of yearning the trunk to see the greatest Messenger Muhammad in his saying<sup>[45]</sup>:

**The trunk bowed to you when you left it even  
And you raised your noble rostrum in justice  
You returned to it and then hugged it  
Just missing as lose it as long as a sick**

The poet presented a wonderful artistic painting that is embodied in the depiction of torso nostalgia for the Messenger of Allah with the nostalgia of the patient who makes a painful voice indicating what he suffers . And this is what the poet wanted to convey to the recipient through the hearing channel.

Shahab Al-Halabi has another image that expresses the nostalgia of the trunk and its longing for the bereaved woman who loses her son and has compassion for him in saying<sup>[46]</sup>:

**And the nostalgia of the trunk that hear companionship  
All as long as the bereaved yearns**

The poet excelled in his portrayal of the miracle of the Prophet Muhammad . Through the sense of hearing, as he likened the nostalgia of the torso to the woman who lost her son . And who emits a voice through which he expresses her longing and her affection on her son who lost him. The sense of hearing helped the poet to highlight the artistic image.

As for IbnNabatah Al-Masry has excelled and mastered in his portrayal of the torso while he was nostalgic for the Messenger of Allah with a very painful person . So the picture is clear.

If the recipient imagines the extent of the pain of a person making painful and intense voices on dear person moved away from him in his saying <sup>[47]</sup>:

**And the full moon was split for his coming cheerfully**

**And the trunk is bent over after his departure**

There are some of the poets who mocked the means or manifestations of nature and to employ them in his poetry as Fakher Al-Din IbnMiklnis to describe a tree on the shore of the Nile <sup>[48]</sup>:

**How many waves clapped its blossoms**

**Its point is white and yellow**

**She leaned over the river as the gushing cried**

**As if an ear tended to listen**

We notice through the verses more than an image and a scene . Where it resembles the choppy waves with the applause of the human who makes sounds from it , likened the tendency of the tree at the Nile with the ear that guided to hear the sweet voice of bubble that sends happiness in the human soul . Thus adding life to the manifestations of inanimate nature, using the means of forming the image ( The simile , metaphor) with a good functioning of colors in his saying ( White and yellow) . So he done better and more proficient in highlighting the artistic imageMost of the poets of Al – Mamlokiera made more of spread the spirit of human qualities on the appearances of their poetic images, drawing their themes from nature.

This is IbnHajer Al-Asqalaniwho transmits human emotions in the manifestations of nature . As the leaves are admired by the singing of doves . So they sing like them in his saying<sup>[49]</sup>:

**Their leaves sang the singing of the leaves**

**So They dwelt in astonishment at the turn of the clouds**

**The eyes are amused of their branches**

**And cheer ears up of hearing guitar**

The poet expressed his admiration for the voices of doves that wail souls . Which resemble the sound of musical instruments , especially the guitar which makes beautiful and suggestive sounds . So the poet

We find Aisha Al-Baoniyawho made the sounds of birds exceedthe sounds of musical instruments that do not resemble them, but the sounds of birds are sweeter and more beautiful than them <sup>[50]</sup>:

**There are chatter among them**

**They were fell silent when uttering the strings**

There are certain wonderful artistic images that express the cultural appearances .When the poet Muhammad Bin Mudhaffarlikened the sound of the wind between the boughs for the call of the lover to his darling or the voice of the whispering. The poet made sound of the wind as soft , beautiful and fine reach to both ears of the hearer in his saying<sup>[51]</sup>:

**As if the wind reverberated between its branches**

**Calling of lover or attempter speech**

The poet Mohammed Bin Ayas Al – Hanafi drew expressive artistic portrait to depict sound of rains . He resembles it like fingers when beat the drum in his saying<sup>[52]</sup>:

**And the dowel pecking like an fingertip**

**On the tambourine of leaves of kindergartens**

We see that the poets of Al – Mamlokiera , trying to highlight the beauty of the picturesque nature through the features of accuracy in the presentation of the image and its scenes and drawing of its parts.

We note that the poet Izz Al-Din Al-Mousili . Who employed the sense of hearing to disparage the people by drawing an artistic picture in which he highlighted the voices . And satirized peoples do not like singing and musical instruments . They imitate , make sound of donkey which stimulates them of their sleep . So the poet took from these sounds an object to denounce people and improve . He was better able to show the image as in saying of Al – Farazdeq<sup>[53]</sup>:

**Regretted a people who had no creativity**

**No tendency to mirth and sweetness**

**They wake up to their donkey's bray**

**And their eyes sleep on the strings**

There are the poets those who complain about his condition, insomnia, sadness and confusion about the separation of his beloved . Who baffled him and does not know what is wrong with her and what is the matter in the words of the poet Bader Al-Bashtaki<sup>[54]</sup>:

**May a slave of cheers in the forenoon**

**Has cried, maybe her thinner**

**She mentioned a good and long time**

**So cried with grief and stirred my sorrow**

**And weeping it might insomnia**

**Her crying may be tired me**

**And she may complains , so I no understand it**

**And might I complain and does not understand me**

We notice through the poetic verses . The poet's focus, repetition and derivation of words (Cried ,sorrow, for my crying, insomnia , wept, tired me) to emphasize the meaning to express his sadness and insomnia . As he likened his situation as a dove that complains about its sadness , insomnia and cries to make the poet tired . He does not know what its concern . This picture can only be perceived by the sense of hearing

#### **4) Touching image :**

The image that depends on sense of touch . It is lesser than other pictures in spread in Al – Mamloki era as in saying of Al – Shahab Al – Mansory<sup>[55]</sup>:

**As if he and boyhood morning wrinkled him**

**From the spun of David in Al-Haija trousers**

**As if its waves and the wind were spreading it  
Stricter with lightness of place was killed**

The poet describes the Nile . As if the waters were a shield from the shields of David in war. As for the waves spread by the winds . It was as if they were swords to kill the occupier to leave its trace. So the poet could by help of movement touchable image to draw and raise its art indications

The poet IbnHajer Al-Asqalani has a beautiful allegorical image . As he depicted the waves of the Nile in elegiac way. Which is the striking of the waves on the beach by slapping the lost of his beloved in saying<sup>[56]</sup>:

**And the Nile slows his face**

**Envy stops the waves**

The poet sought help of the sense of touch to raise the artistic image through imparting human qualities on the inanimate aspects of nature to convey the meaning to his audience

Likewise , we find the same image in the diagnosis of inanimate aspects of nature in the saying of the poet IbnZuqaa . Who made the description of the Nile as a negro . As he made him a naked person,while morning likes it as a monk . It means the color of the white morning with the color of the intangible monk in his whiteness which indicates goodness and serenity in his saying<sup>[57]</sup>:

**So the night as a negro came naked**

**The morning resembles a monk in allegiance**

The poet Mohammed IbnMudhaffar resembled the clouds as the drinker of wine , but kindergartens were gathered to drink . Metaphorical image as personify beautiful expressive in his saying <sup>[58]</sup>:

**As if clouds John is a malleable leg**

**Roam drinking irrigator**

We find the poet Ali Bin Aybak who gives human characteristics to the poetic image . Where he made the yellow jasmine rose among the thick mimics of the Roman soldiers who carrying gold crosses . So the poet presented us with an artistic painting mixed with colors with the good use of diagnostic elements with the visual tactile image in his saying<sup>[59]</sup>:

**As if Jasmine was alone**

**Yellow in the sides of the dunes**

**The Roman soldiers have descended on a country**

**And all their crosses are of gold**

He painted areas with splendid artistic image to clarify blue enemy which hides its aggression to say<sup>[60]</sup>:

**Do not ride in the brine sea and keep away**

**Its horrors without that blue**

**And beware, I tend to go through my passion**

**He showed Al – Safawhich is the blue enemy**

The poet done better to function color ( Blue ) in the poetry verses through touch senses that help him to draw image , to show meanings and to convey to the recipient . Al – Nawaji make to describe the situation that turn his

heart , to tire his bed through charge its image to realize by touch in his saying<sup>[61]</sup>:

**If humiliate close nearer to me a little**

**Gut rays burned him**

The poet sensed the burning fire in his stomach . If someone blamed him approached him . So may fire who follows it through seek help by using the sense of touch in his saying ( Gut rays burned ) . So he did better in highlighting the tactile image

IbnMaleekAl-Hamawi addresses in the verse of poetry, invokes the supplication to avoid him from the heat of hellfire, depicting this supplication through the tactile image in which he finds an outlet for that in his saying<sup>[62]</sup>:

**Oh my God, so close to you so spend**

**Avert my face from the heat of the fire**

The poet through his poetry verse states to the hearer , the extent of intensity of heat of fire through sense of touch

### 5) Solar image

It is aware of the spatial space . As it is not possible to photograph through this style without taking into account the spatial dimension that is the cornerstone of photography<sup>[63]</sup>. We find poets of Al – Mamloki era relied on depicting their poetic experiences on the sense of smell as in the words of Al – Bosery<sup>[64]</sup>:

**As if the postings spread the publication of the**

**Musk by the south and the scorpions**

**If you smell or smell it, see it**

**Lightning and crying screams of them**

The poet uses the olfactory sense to depict the holy lands from which fragrant smells emanate . Which fill their areas such as musk and incense promises. . More meaningful, suggestive and expressive . There is a beautiful, expressive image that the poet IbnJaber Al-Andalusi conveyed to us through his poetic house, expressing the extent of his love and his influence with the greatest messenger .

As he depicted the dirt on which the messenger of Allah was walking was caught . And this soil was exposed to envy through the pearls that did not walk on it the messenger in his saying<sup>[65]</sup>:

**With it improved ,jewels has envied the pebbles**

**With it and the wealth is like musk, but do I scream**

The poet made the heritage more vivid than musk in his poetic house . As an indication of the high position enjoyed by the messenger of Allah . As his path filled the dirt , gave him an honor and honor that he did not receive what is considered more precious than pearls, through the sense of smell.

You will find a similar picture with the poet IbnNabatah Al-Masry in his saying<sup>[66]</sup>:

**And then pebbles for his intelligent soil**

**As if his aroma in myself was a mourning**

The poet charged his poetic image with passionate and sincere affection towards the Messenger of Allah , relying on the sense of smell , loaded with expressions of reverence and appreciation for the Great Messenger . So we see the poet kissing the dirt , inhaling I , a pleasant smell emerges from it like the smell of a stick of ( Kebaa ) that is characterized by the smell of good spread.

And Safay Al – Din Al – Hilli uses the olfactory image to demonstrate the merit of mentioning the Messenger of Allah . Where he done better in his saying <sup>[67]</sup>:

**And a splash of flowers spread out**

**Spread every inhaler scents**

**As if the mention of the Messenger of Allah passed by**

**I acquired perfume from spreading the fragrance**

The poet described the flowers from which they emanated sweet smells like a tree that filled the place <sup>[68]</sup>. As if the Messenger of Allah mentioned that these flowers were covered by them , won them what they did not have of fragrant and beautiful scents<sup>[69]</sup>.

IbnZuqa'asays in describing kindergarten from which he smelled the scents of jasmine and myrtle . Which he likened to the scent of Al – Mandal . Which is a type of aromatic plant depending on the sense of smell and he says <sup>[70]</sup> :

**Gulnar . I see its cones were painted**

**From the rosette and redness of his cheek**

**And Yasemin and Ace spread published them**

**Like a wet napkin or a fragrant one**

We notice through the two verses above, the beauty of employing the red color, in presenting a wonderful painting based on the sense of smell . So the poet was the best and the most creative. Al – Mamloki era's poets multiplied the description of nature . Where they drew for us beautiful pictures that express the most beautiful and realistic scenes as saying ( Sader Al-Din Al-Adami ) . As it resembles the scent prevailing in heaven in the midst of the dear ones sharing the scent of Nud which is the incense stick in his saying<sup>[71]</sup>:

**Dew overflowed with the blossom of usury**

**She explained the whiff of contempt**

## **Conclusion**

It is possible to summarize most important of results that we concluded as following :

1. The poets of Al – Mamloki's era mention more in their poetic descriptions through artistic patterns, embodying their reality , their psychological states , relying on the means of image formation, especially ( Simile , metaphor ) . And highlighting the poetic image patterns from the visual that ranked first among the styles . Then the auditory, taste, tactile and olfactory. In portraying their emotional experiences.

2. The poets of this era used the easy, clear, simple and direct language in their descriptions . And they moved away from being arrogant , strange , mixed their vocabulary and meanings with the image of the civilized life that they lived.
3. The religious and natural aspect - the description of the manifestations of nature - had an abundant share in embodying their poetic experiences, represented by describing the personality of the Messenger of Allah , , showing his moral qualities of courage, generosity, patience, justice and others.

We note the admiration , love of poets of this era , their fascination with the manifestations of nature, until they began to emulate it and throw their worries, sorrows and joys on it . Which occupied the first place in describing their poetic experiences , drawing on their subjects from their perceived and perceived reality

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