



## **Rhetorical phenomena in pre-Islamic commentaries (Similarity and metaphor at Al-Kazaroni as a model)**

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### **Conclusion:**

Rhetorical phenomena are among the basics of poetic image structures that the poet relies on in drawing his poetic images. To provide meanings from them that the recipient can understand, and those meanings that the poet wanted to communicate to him become clear in his imagination, and from that he directs the arrows of the study; To clarify these images and the structures they contain, we draw some poetic verses that the author mentioned in his book and analyze some of their poetic images such as analogy and metaphor.

the introduction:

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad and his family and companions.

But after...

The importance of rhetorical phenomena in explaining the beauty of the expressive formulation in the verses of the Muallaqat in which the poets organized their poems has a role in highlighting the beauty of these poems. And then an indication of the status of those poems, which are considered among the eyes of Arabic poetry, in which poets later approached the style of their poetry, as they were an example to be followed by poets from later ages. This research included the methods of simile and metaphor for the commentators of the Kazerouni. God grants success .

The first requirement is analogy

The analogy in the commentary of Imru' al-Qays says:

the virgins ate their flesh                      And fat like woven fringes of damask ((1))

He says: If I stung my mount, they would throw the mount's grill to each other. It has a softness, or an expansion in it all day long, and its fat is likened to (the white Ibrisme), whose wicking has been exaggerated. The poet was creative in employing the poetic image in this saying, as he likened the fat of his camel to white silk due to the intensity of the purity of the fat of his mount.

The firstborn of the al-Maqanah, white with yellowness, fed by the undissolved water namir ((2))

It was said: In its meaning: It is like the firstborn of eggs whose whites are mixed with yellow. The color of the mistress resembles the color of ostrich eggs in that both of them are whites mixed with yellow. And it was said: It is like the firstborn of a shell ((4)) whose whiteness was mixed with yellowness, and by (its firstborn) he meant its pearl, the like of which he had not seen. because it is at the bottom of the sea, hands do not reach it; So he likened it to a unique pearl in the purity and purity of the color ((5)), and it was said: It is like the firstborn papyrus ((6)) whose whiteness was marred by yellowness, and the papyrus fed by numbing water that people did not frequent, so he likened it to papyrus, so the similarity between them is that each of them is white with yellowness mixed with it.

And a branch adorns the body, black and charred, like the arrogant tree of the palm ((7)). He says: It appears from long, perfect hair that adorns its back.

And you give cheaply, not a fraction, as if it were

Asari' [v15] a gazelle, or Masawik Ishel ((8))

give, give, give: eat ((9)). And the licenses: soft soft ((10)). And Al-Shathn (: the thick (11)). And the caterpillars and caterpillars: worms that are in the legumes, and the wet places, similar to the fingertips of women in softness, and it is gathered on: the caterpillars and the caterpillars ((12)).

Abu Dhabi: a name for a place ((13)). And Al-Masawik: collecting the toothpick by breaking the meme (14). And Al-Ishal: a tree whose branches beat in an evenness, similar to the fingers in accuracy and evenness ((5)).

He says: It handles things with smooth, soft, not thick gums, as if those fingertips were this type of worm, or this type of toothpick.

And a valley like the hollow of a camel is a wilderness that I crossed with it. The wolf howls like a bread-winner. ((16))

He says: And perhaps a valley similar to the valley of the donkey, which is the caravan in the desert of vegetation and people, so it is similar to the belly of a donkey in the lack of benefit from it; Because it does not ride, and there is no milk in it, I folded it and cut it, and the wolf was shouting at it from excessive hunger, like a gambler whose dependents are many with alimony, and he shouts at them and quarrels with them, as he does not find what pleases them, as two analogies were mentioned in this house.

As if the blood of the guides Bnharh

Henna juice with a gray cauldron ((17))

He says: As if [v21v/] the blood of the first hunting and the beast on the slaughter of this horse is henna juice that has been dyed with gray hair, likening the solid blood on the horse's blood from the hunting blood to what dried henna juice on the gray hair and brought the cauldron to establish the rhyme, so the similarity is the intense redness .

So they turned around like a stump jointed between them.

Good, generalized in (the clan) ((18)) empowered ((19))

He says: So I arranged the ewes like Yemeni beads, which he separated with other jewels in the neck of a boy who honored his paternal uncles and uncles. He likened the cows of the beast to the Yemeni beads. Because its two sides are black, and its rest is white, just as wild beasts have black on their legs and cheeks, and their rest is white; Rather, he said in: Good, with authority and authorized; Because the jewels in the necklace of such a boy are greater than the jewels in the necklace of others, the point of similarity is the accuracy of the arrangement.

As for the analogy in Muallaqa Tarfa bin Al-Abd, he says:

As if the two wings of my theater were shrouded ... barefooted, skeptical about al-Aseeb with a glossary (20) He says: It was as if the two wings of a white eagle had been thrust into the bone of its tail by a shepherd, so they came to his side, so the hairs of her tail were likened to the wings of a white eagle in terms of its extreme whiteness.

As if boils and boils were suspended...on tithes or castor beans that were not scalded(21)

He says: Al-Bareen is a ring of zero that is placed in the nose of the camel. To be thicker, her forearms and legs were likened to one of these two trees in fullness.

As for the saying of Zuhair bin Abi Salma, he mentioned the analogy in some of his commentary verses:

And he circled it (22) with the two numbers, as if they were ... tattooed references in the leaflets of the wrist (23)

It has the eye, and the orphans walk behind it... And its painters rise from every perch (24)

I stood by it after twenty pilgrimages... So I did not know the abode after delusion (25)

He says: The security of a mother's home is a more fulfilling house with two digits, likening her drawings to the renewed tattoo on the wrist. To be breastfed by her mothers, she stood in her home twenty years after her departure, and knew her home after the delusion of suffering hardship; For the distance of covenant with her, and the lessons of her flags, I knew black stones on which fate is set, and I knew [ / 49 and / ] a river that was around the house of a fuller mother that remained unbroken, as if it were the origin of a basin. For the removal of confusion, as there is no doubt that a single house is not close to Basra and Medina.

As for Labeed's commentary, we find an analogy in its verses, including what he said:

So they quarreled in a flock whose shadows fly ... like the smoke of a blazing bonfire

Covered by the glutes of the vines of the Arfaj... Like the smoke of a bright fire, its tops (26)

He says: So the camel and the ass attracted in their enemy towards the water a long stretch of dust like the smoke of a kindling fire igniting the fire in the particles of its wood, and this fire had hit the north and it had been mixed with dry wood and the juicy moist like (smoke) of a fire whose tops had risen, the bright dust from the legs of the camel and the ass resembled a kindled fire with dry wood in which the fire speeds up, and with wood that is juicy and made it so; To make its smoke thicker, the similarity between them is the height and speed of movement.

We find another analogy in his saying:

I loosened and erected like a tall trunk... barren, weighing down its grams [ / 72 and / ]

I raised her to expel the ostriches and paralyze her ... until she got hot and her bones softened  
Her travels and the ways of her sea were disturbed... and her girdle was wet from the foam of the boiling water (27)

She rises up and stabs at the reins and withdraws... The dove rose when I found her dove (28)

He says: When the sun set and the night was darkened, I dismounted from the watch and came to an easy place, and the mare raised its neck like the trunk of a tall, tall palm tree, narrowing the chests of those who want to cut off its burden. Because of their inability to ascend it, its neck is likened to the length of this palm tree, and I carried my horse and assigned it to an enemy like that of ostriches, or assigned it to an enemy fit for hunting ostriches, meaning if it ran and its bones were lightened in walking and its mount moved on its back; From her haste in her enemy, and it rained sweat on her throat, and her belt was wet; from the foam of her sweat, i.e.: from her sweat and raising her neck; Active in its gallop until it stabs its neck in its reins and relies on its gallop, which is similar to the roses of the campaign when the pigeons, which are in their entirety in flight, found the pressure of thirst, likening the speed of its gallop to the speed of the pigeon's flight if it was thirsty.

As for the analogy in Amr bin Kulthum's commentary, he says:

As if our swords from us and theirs... were spears in the hands of our players.

As if our clothes from us and from them... were dyed with purple or painted (29)

He says: We used to not care about striking with swords as players do not care about hitting with stones, or we used to strike with them quickly as the stones are struck quickly, as if our clothes and the clothes of our peers were dyed with purple, or painted.

As for the imitation of the commentary of Antarah bin Shaddad, he says:

And as if a mouse (30) trades with a voucher ... its beams rush to you from the mouth (31)  
Or Rawdat Anfa that guarantees its growth ... Low-fat rain is not a teacher  
Every free maiden strived for it (32) ... so he left every decision (33) like a dirham (34)  
Sahka and Tsikaba, every evening ... the water runs over it, but it does not stop.  
And when the flies leave it, it is not yesterday (35) ... in a song (36) like the verb of a chanting drinker

humiliation rubbing (37) his arm against his arm ... slamming (38) dumping on the trigger stump

He says: It is as if a mouse of musk apothecary has the flavor of a beautiful woman whose symptoms precede you from her mouth, likening her fragrance to the perfume of musk, i.e. her good flavor precedes her symptoms if she asks to kiss her, or as if a garden that has not been grazing yet and its plants have been purified and watered by rain that has no saddles, and the kindergarten is not a teacher. It was trampled by animals and people. It rained on this garden every cloud that preceded the rain with no hail, or every rain that lasted for days, and its water increased until it left every hole like a dirham. It was turned around by water and its water was white and clear. Kindergarten, so they do not remove it, and they vote as the drinker of wine when his voice returns to singing, likening their voices to singing with the sound of flies; When one of his forearms rubs against the other, like a man with a deficient arm who has approached [92v/] against a flame of fire, it is likened to rubbing one of his hands with the other like a man with a deficient hand igniting fire from the two forearms.

evening and morning over the back of a mattress ... and overnight over the navel of Adham Muljam (39)

Wahshiti is a saddle on Abel Al-Shawa...Nahd Marakeleh Nabil Al-Muhazem

Will her house inform me of Shadnia ... cursed with the one who is deprived of drink, Mosram

The secret of the umbilical cord is fake... (40) the sleeves are worn with a cheek (41) the slippers of Maytham

And as if you were trampling (42) on the hills on the eve ... near between the two muslims (Muslim 43).

He says: Aba enjoys life, and I suffer the hardships of travels and wars, and my brutality is a saddle on a horse with thick legs and limbs, huge sides, fat in the place of the belt. to be stronger and fatter; Because frequent pregnancy and childbirth make her weak and emaciated, and this camel lifts her guilt in her walk; Active after she walked all night strutting, breaking the cams with her slippers that break things. And it is narrated (with slippers) (44), i.e. [93v/] with a man with slippers. And it is narrated (by taking a slipper) (45) as if it were breaking the sleeves; Because of the intensity of her trampling on the eve after the night's secret, with the remembrance of the ostriches near between his nostrils and no permission for her, he likened her in the speed of her walking after the secret of his night and the course of his day with the speed of the remembrance of him. (46) The ostriches housed him as the ostriches housed...

They follow the lower part of his head as if he were lying on a coffin (47) They have a camp (48)

A bald man who returns (49) to a white clan... like a slave with long, dark hair

He says: Young ostriches are sheltered to this oppressor as the Yemeni camels shelter to a blind shepherd, and these ostriches follow the top of the head of this oppressor, i. The darkness in its blackness with the Abyssinian shepherd and the ostriches with Yemeni camels; Because the blackness in the camels of the Yemenis is more, and he likened their shelter to him to the shelter of camels to their shepherd and described them as non-Arabs. Because the oppressor has no speech, then he likens his creation to a boat of women, made like a tent

above a high place, then he likens the oppressor to a slave who wears long fur and has no permission; Because there is no permission for ostriches and the requirement of long fur; to resemble his wings and the condition of a slave; For the blackness of darkness and the slaves of the Sudanese Arabs.

She drank with the water of the tampers[/95 and/] and became ... a zoraa who avoided menstruating Daylam(50) And as if (51) beside her tambourine, the wild one from Hazj Al-Ashi (52) wailing (53)

Whenever you sympathize with him... he gets angry and guards against it with the hands and with the mouth (54)

Blessed on the side (55) Al-Rada'a as if ... blessed on digested husky reeds

And as if riba or a complicated alcohol... Filling the fuel (56) with the sides of a bottle (57) ... scattering like a bruised phoenix (58)

He says: This camel drank from the water of this place, so it became inclined towards the enemy's water, as if it was pushing away the right side of it; Fear is the sound of a large ugly-headed cat. Whenever the she-camel departs, I get angry to harass him. The cat greets her by scratching with his hand and biting with his mouth, as if she is kneeling at the time of her crouching on the side of this place on a broken reed that has a sound, likening her groaning from her fatigue to the sound of a broken reed when she crouched on it, and it was said: Rather, it resembled the sound of breaking The dry mud on which water is poured with the sound of breaking reeds, and the liquid sweat from her head and neck is likened to God, or tar put into a bottle that is lit on fire, so it filters with it when boiling, likening the sweat of camels to them; Because its sweat is black, and its head is likened to a bottle in terms of rigidity, and the estimate of the house is as if it is usury, or it is dark. The fuel is stuffed by boiling it in the sides of the bottle of its sweat that drips from it and this sweat comes out from behind the ear of an angry camel, documented in manners and very strutted in its walking like a stallion of camels that has been bitten by stallions. He likened it to a stallion in its strut and bulk.

The second requirement (borrowing)

Metaphor in Imru' al-Qais' Mu'allaqa:

And on the day I entered Al-Khidr, the bed of Unaizah, then woe befell you, for you are my cauldron ((59)). I entered (60) opposite: I left (61). And numbness with khaa, the lexicon: howdah, and the plural: numbness ((62)) and it is borrowed for concealment ((63)). Unaizah: The name of his mistress, who is his cousin, and it was said: It is a nickname [/6v/] for her, and her name is Fatima, and it was said: Rather, her name is Onaizah and Fatima is another ((64)).

And woes: the plural of woe ((65)), which is: the severity of the torment, and it was said: It is a supplication from her for him in the supplication for him, and it is said: A man's man is a man, so he is a man and his legs, that is: I made him a man (66).

We also find the metaphor in his saying:

And an egg of a numb place, it is not good to hide it

I enjoyed it without rushing it ((67))

Waw: meaning Lord. And rum: the request, and the act of it is ram yrum ((68)). And the tent: the house if it is made of cotton, lint, wool, or hair, and the plural: the tent ((69)). Walhaw ((70)): Playing.

And haste in the sense of: hastening ((71)), a metaphor for the white woman as a metaphor (72)). And numbness is one of the supplies of the suspect.

Know that they resemble white women in three respects: the first: in health and safety from intercourse, and the second: in maintenance and concealment; Because the bird saves its eggs. and the third: in the purity and purity of color; Because the eggs are pure and pure in color if they are under the bird, and they may be likened to ostrich eggs in their whiteness tinged with slight yellowness. ((73)).

He says: Perhaps a woman who is confined to her numbness, like eggs in her safety from sexual intercourse, or in preservation and concealment, or in the purity and purity of her color, or in her whiteness tinged with a slight yellowness, will benefit from having fun with her, for a while.

And the closeness of the people made their bonds  
On my shoulders is humiliation (((74)) relayed((75))

He says: And the Lord of the tribes of people made their burden on the shoulders of a humiliated person who was deported time after time from me. . Or about the service of companions in travel, and carrying water on the shoulder borrowed the burden of water skins to bear the crowds, then mentioned the shoulder; Because it is the place of closeness to the bearer, and the fact that the burdened person is humiliated and deported expresses his habit of enduring hardships.

Both of us if he got something [/ 18 and /] he missed it  
And whoever plows my plowing and your plows, he will be miserable((77)). No: In confirming the two, it is the same as each in the total, so it is a singular noun that is not dual, so if it is given a clear noun, it is with an alif in the nominative, accusative, and prepositional, and if it connects to a pronoun it is with an alif in the nominative, and with a in the accusative, prepositional, and both are for the feminine ((78)). And he obtained: good, attaining, by breaking the eye in the past and opening it in (the past) (79), i.e.: struck ((80))

And Al-Fout: Al-Fawat, you say: He missed something, and others missed it (81). And the plowing continued: repairing the land, throwing the seeds on it, then borrowing it for watering and earning, while it is borrowed in the house (82).

Respect and plowing: one, and hazal: the opposite of fatness.  
He says: Each of us, if he gains something, he misses himself, that is: if he owns something, he spends it.

So he started pouring water [24 d] around (a battalion) ((84))  
Dawah Al-Kanhal is poured onto the chins((85))

The wiping of the water wiping out the wiping: if it flows from above, as well as the rain, and the tears ((86)).

And a bracket ((87)): a position. Al-Kabbah: throwing something on his face, and Al-Ikabab: something falling on his face, and this is one of the anecdotes; Because its origin is transitive to the object ((88)), and the human chin: a compound of his beard, and the plural: the chins (89)), and the chin in the house: borrowed from the trees. And Doha: the great tree, and the plural: Doha ((90)). And Al-Kanbul: By including the Baa and opening it, a type of desert tree ((91)).

He says: Then this rain, or the clouds, pours water over this place called (Kunifah), and throws bone trees from this beating, which is called: Kanbala, on their faces, and it is narrated: (The water is wiped from every ficus) (92), that is: after every figa. . And Al-Fiq is

from the hiccups, which is the amount between the two circuits, then he borrowed it for the period between the two batches of rain.

As if a thorn in the ropes and wet him

The chief of the people in Bjad Muzammil ((93))

Thabeer: A specific mountain (94). And Al-Arnain: The nose, and the plural: Al-Arnain ((95)), then the Arnain was borrowed for the first rain; Because the noses precede the faces. And Al-Wabel: the plural of Al-Wabel: which is the great rain of rain (96)). And he says "Allah is Greater" by adding the word "Allah is Greater", i.e.: Bone, for it is big, and Al-Kabar, and if he goes too far, it is said: Al-Kabeer with emphasis ((97)).

And mankind, and people: humans ((98)), and people: language in people 99. And Al-Bajad: a striped garment, and the plural: Al-Bajad ((100)). And Al-Tazmil: Wrapping oneself in clothes ((101)). He says: It was as though Thubair, at the beginning of the rain of this cloud, was a leader of people who had wrapped himself in a striped garment.

As if (the offspring) ((102)) of the head of Al-Mujimir in the morning

From the torrent and scum, a spindle washer (())

Peak: by opening the humiliation, joining it, and breaking it: the highest thing, and plural: peaks ((104)). Al-Mujimer: a specific hill ((105)). Al-Gatha': What the torrent brought from grass, trees, pastures, soil, etc., and the plural: Al-Aghthaa' (106). And the washer: by opening the f: the washer of the spindle, it was called that; to turn it around 107 . And the spinner: by breaking the meme, the name of a machine ((108)) and by opening it, and joining it: the name of a place of spinning, and the plural: spinners (109).

He says: It is as if this hillock is surrounded by a spindle-shaped scum surrounded by the torrent. He likened the roundness of this hillock with the shoals that surrounded it to the roundness of the spindle-shaft and surrounding it with the spindle-shaft surrounding it.

As for the metaphor in the commentary of Tarfa bin Al-Abd, he says:

The rays of the sun gave him nothing but his gums..... I'm sorry, but you didn't bruise him with a mask

And a face as if the sun (110) had cast its mantle...on it the pure color did not fade (111)

He says in describing its holes and watering the rays of the sun: As if the sun lent its light to him except for his gums, for the antimony took hold of her, and she did not bruise her teeth on anything that affects them, and Arab women leave the antimony on the lips and the gums, so that is more intense for the luster of the teeth, and he smiles on the face as if the sun covered him with clothing Her beauty and light, so her face is pure in color, so he borrowed for the light of the sun the name of the robe from the clothing. (112)

As if the boils and boils were suspended...on tithes or castor beans that were not quenched(113)

B/ Al-Bara (114): A ring of Safar, or something else that is placed in the nose of the camel, and the plural: Al-Bari, Al-Barat, and Al-Barun in the noun and Al-Barin in the accusative and prepositional, borrowing them for bracelets and anklets.

Al-Damlij, Al-Damluj (115): Al-Mu`adad, and the plural: Al-Damlij, and Al-Damlij. and ten (116).

And castor (117): two types of trees. Al-Khadd, and Al-Khadid (118): cutting.

Q/ He says: As if her anklets, bracelets, and shoulder straps were hung by this woman on one of these two kinds of trees, and he made it unbroken with branches and leaves; To be thicker, liken her forearms and legs to one of these two trees in fullness. As for the metaphor in Zuhair bin Abi Salma's commentary:

They satiated their thirst until they were quenched (119) ... fleeing in abundance with weapons and blood

So they recounted their desires, and then they issued ... to unbroken, full-bodied men (120)

He says: They grazed their camels for pasture until, when thirst was satisfied, they gave them plenty of water, so they judged and completed the desires between them, that is: each one of the living killed a type of the other, as if they completed the desires of their slain, then they sent their camels to pasture and affliction and tents, and this is all a metaphor, meaning: they prevented themselves Secondly, they preoccupied themselves with preparing for it, just as camels graze for a known period, then supply them with water after grazing. Wars are like floods, and preparation for them is like affliction, calamity, and darkness.

And he who does not divert from his basin with his weapon ... will be destroyed, and he who does not wrong the people will be wronged (121).

He says: He who does not prevent his enemies from his basin with his weapon, his basin will be demolished.

As for the metaphor in Lapid's commentary, he says:

Is there a brutal mother who is cursed ... She was let down and Hadia Al-Sawar is her strength (123)

Khansaa wasted the friar, and it did not scatter ...

(124) Her food

They came across a front and hit it... Verily, the arrows of death do not stray (125)

He says: Are those aforementioned donkeys similar to my she-camel in hastening to walk, or a wild cow whose calf was devoured by the seven when she left him and went to graze with her companions, and [66 and/] the strength of her command is the stallion that precedes the herd of beast cows, so she hastened to walk; She is asking for her son, and this cruelty is that her hare is late, and the cows are all promiscuous, and she has lost her son, that is, she left him until the lions devoured him, and her circling and moaning remained the sides of the two solid lands in his request while she roamed around; For a boy lying on the ground, white, whose limbs have been attracted by wolves, or dogs who are obscure, and their food is not cut off, that is, they do not slacken in hunting, so their food is cut off. The cow, so he afflicted that foreskin, or that cow by devouring her son, and that death does not reckless his arrows, that is, there is no savior from his attack, he borrowed arrows for him and borrowed for mistakes the pronunciation of recklessness; Because if the arrow misses the target, it has strayed from it.

Didn't Nawar know that I... Wesal[69v/] tied her leprosy cords

She sees you in places if she does not please her... Or some souls hang their pigeons (126)

I saw it, and I saw it, one by one, and one by one, and one by one, i.e., I learned about it (127). And every one of ussal, leprosy, and trak: a verbal noun for the exaggeration of wasl and leprosy, meaning: cutting and leaving (128). And the ropes plural: the rope, which is borrowed for the covenant and affection here (129). And places are plural: place (130). And he wanted some souls here himself (131). And pigeons broken: estimate death (132).

As for the metaphor in Amr Ibn Kulthum's commentary, he says:

When will we transfer (133) to the people of Rahana ... so that they would meet her with flour Its dung is east of Najd... and its otter is all of us (134)

You made us feel like our guests... so the villages hastened us to insult us.

We read to you, so We hastened to read you... before the morning, powdered (135)

Al-Rahi: known as feminine, and alif is inverted from yaa (136), here he meant the millstone of war, which is most of it (137). And meeting: vision and access (138). And flour is not broken by a mill, when he borrowed the name of the mill for war and borrowed the name of



flour for their killers(139). And the duffal: a rag, or a skin that spreads under the millstone; so that flour falls on it (140). And the sweetness: the handful of love thrown into the mouth of the millstone (141). And (Quda'a): Tribe (142). And all together plural: I gather to affirm it (143). He borrowed the name Al-Thaffal for the battle, and for the dead the name Al-Lahwah. To shape the millstone and flour (144). And guests plural: guest (145). And I read the guest villages and reciters, that is, I did good to him. Al-Mirada: The rock with which rocks are broken (147), and Al-Mirada: the rock with which one is thrown (148). So he borrowed the cloak for war, and the mill was a tool of grinding (149).

As for the metaphor in the commentary of Al-Harith bin Halza, he says:

Do you know the days when people will plunder ... Guarding every neighborhood howling Al-Inthab: raiding, and raiding the enemy changing raids and raids, as well as their raids, guerrillas and raids (150). And howling: the voice of the wolf and the like [/108 and/] and here it is borrowed for shouting.

Conclusion :-

Praise be to God, Lord of the worlds, and prayers and peace be upon the Seal of the Messengers, our Master Muhammad, his family and all his companions. And after....

This study stipulates highlighting the rhetorical phenomena in the pre-Islamic commentaries and the statement of the synthetic images because of their importance to scholars of rhetoric and linguists. It has an uncle who afflicts their souls from feelings and sensations through the rhetorical methods in the texts of those commentaries, which became famous in the past and recently among the scholars. Those methods that have a great impact on the same recipient when he hears and reads these poems. In conclusion, we ask God Almighty to grant us success in this research.

Margins:

((1)) The Diwan of Imru' al-Qais, explained by Abi Saeed al-Sukkari: 182.

((2)) His collection: 232.

((3)) Similarity: linking two or more things in one or more attributes. But the rhetoricists differed in this description, or the attributes, and the amount of their agreement and difference. See: The Criticism of Poetry: Qudama bin Jaafar: 37, The Book of Two Industries: Abu Hilal Al-Askari: 239, and Al-Umdah: Ibn Rasheeq Al-Qayrawani: 1/ 286.

((4)) And the mother-of-pearl shell: its sheath, one is a shell. See: Al-Sihah: 4/ 1384.

((5)) See: Al-Zawzani's Explanation: 125.

((6)) It was stated in the vol.: (Papyrus is a type of dates). See: Al-Sahih: Article: (Bard): 2/447.

((7)) This house was not mentioned in the explanation of Al-Diwan by Abi Saeed Al-Sukkari.

((8)) His Diwan: 225.

((9)) See: Lisan Al-Arab: Article: (Atta): 15/68.

((10)) See: Lisan Al-Arab: Article: (Rakhs): 7/40.

((11)) Look: Lisan Al-Arab: Article: (Shathn): 13/232.

((12)) See: Lisan Al-Arab: Article (Sur'a): 8/153.

((13)) Antelope: the name of Dune, and it was said: a house in Al-Aaliya, and it was said: a valley, and it was said: a Najdi mountain in the home of a lion, and it was said: a country near Dhi Qar, and it was interpreted by Imru' Al-Qais, and it was not reported that it is the well-known deer: look: a dictionary of what Istijm: 3/901, and the dictionary of countries: 4/58/ the dictionary of places: 646, and Al-Sihah: (Zhabi): 6/2417.

- (14) The owner of the crown of the bride mentioned the gathering of a toothpick by saying: (And from what can be rectified: the collection of the toothpick: equal to the analogy): see: Crown of the Bride: Material: (Suk): 27/217.
- ((15)) Al-Ishal: A gentle tree from which Misawak is taken, the Arabs liken the needles of a woman to it, it grows in the Hijaz with the heights of Najd, it resembles a tamarisk that thickens until it is taken from the traveler: See: Al-Majmoo' Al-Mughith fi Gharibi Al-Quran and Hadith: Muhammad bin Omar bin Ahmed bin Omar Al-Asbahani Al-Madini, Abu Musa: (Souk): 2/153, and the detailed dictionary of trees and plants in Lisan al-Arab: 22.
- (16) (( )) His collection: 245.
- ((17)) His collection: 266.
- ((18)) It was mentioned in the text: (Evening), and it is wrong, and the correctness is what we proved, as it came in the Diwan: (Al-Ashirah) 269, and in Ibn Al-Anbari's explanation: 94, and Al-Nahhas's explanation: 180, and Al-Zawzani's commentary: 160, and Al-Tabrizi's commentary: 115.
- ((19)) His collection: 269.
- (20) Diwan Tarfa bin Al-Abd, explained by Al-Alam Al-Shantmari: 30.
- (21) His Diwan: 47.
- (22) It was mentioned in the explanation of the poetry of Zuhair bin Abi Salma, Abu al-Abbas Tha'lab: (A home for her): 16.
- (23) Explanation of Zuhair's Poetry: 16.
- (24) Explanation of Zuhair's poetry: 17.
- (25) It was stated in the explanation of his poetry: (Tawahmi): 18.
- (26) Explanation of Diwan Labeed bin Rabia Al-Amiri, Dr. Ihsan Abbas: 306.
- (27) His Divan: 316.
- (28) His Diwan: 317.
- (29) The Diwan of Amr Ibn Kulthum Al-Taghlibi, Ayman Midan: 326.
- ( ) 30 In the narration of the Diwan: (a mouse) in the hamza: His Diwan: 195.
- (31) Diwan Antarah, Muhammad Saeed Mawlawi: 195.
- (32) It came in the Diwan's narration: (Ain Thara): His Diwan: 196.
- (33) It came in the Diwan narration: (Garden): His Diwan: 196.
- (34) His Divan: 196.
- (35) Sadr al-Bayt came in the Diwan narration: (So you see flies singing in it alone): His Diwan: 197.
- (36) It came in the Diwan's narration: (Hajz): His Divan: 197.
- (37) It came at the beginning of the front of the house from the Diwan (Gharda Sunn): His Diwan: 198.
- (38) It came in the Diwan narration: (verb), his Diwan: 198.
- (39) His Divan: 198.
- (40) It came in the Diwan's narration: (Taq), his Diwan: 199.
- (41) It came in the Diwan narration: (with all), his Diwan: 199.
- (42) It came in the Diwan: (Aqsa), his Divan: 199.
- ( ) 43 Look: Lisan Al-Arab: Article: (Rakal): 11/294, and Al-Zawzani's Explanation: 392.
- (44) This narration was mentioned in Sharh Ibn al-Anbari: 318, Sharh al-Nahhas: 2/480, Sharh al-Tabrizi: 222, and Jamharat Ashaar al-Arab: 356.
- (45) This narration was mentioned in Sharh Al-Zawzani: 394, and Fath Al-Mughalabat: 3/1486.
- (46) The beginning of the front of the house came in the Diwan: (He shelters in Hezek), his Diwan: 200.

- (47) It came in the Diwan's narration: (a husband on the embarrassment), his Diwan: 200.
- (48) His Diwan: 200.
- (49) The word (return) was omitted from the verse, which we proved as found in the Diwan: 201, and all the explanations.
- (50) His Diwan: 201.
- (51) It came in the Diwan's narration: (Yana), his Diwan: 202.
- (52) It came in the poetic verse: (Al-Aish), which is a compilation, and the correctness is what we proved, as it came in the Diwan: 202.
- (53) It came in the impotence of the house from the Diwan's narration: (After imagining and being overwhelmed), his Diwan: 202.
- (54) His Diwan: 202.
- (55) It came in the Diwan's narration: (on water), his Diwan: 203.
- (56) It came in the Diwan's narration: (Hash al-Qayyan), his Diwan: 204.
- (57) It came in the Diwan's narration: (Free), his Diwan: 204.
- (58) It came in the Diwan narration: (Al-Muqram), his Diwan: 204.
- ((59)) His collection: 183.
- (60) See: Book of Actions: Ali bin Jaafar bin Ali Al-Saadi, Abu Al-Qasim, known as Ibn Al-Qatta' Al-Siqali: 302.
- (61) The denunciation of saying is to speak in what contradicts its meaning, i.e. its opposite, and the contradiction in poetry, and its plural is contradictions: see: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Naqd): 3/1110.
- ((62)) See: Tahdheeb Al-Lughah: Article (Khadr): 7/119.
- ((63)) See: Explanation of Al-Zawzani: 99.
- (64) It has been mentioned previously:
- ((65)) Arab plural (woe): woes, see: Refinement of the Language, article (woe): 15/327.
- (66) See: Tahdheeb Al-Lughah: Article: (Man): 11/23.
- ((67)) His collection: 199.
- ((68)) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Material: (Rom): 5/1938.
- ((69)) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah, material: (Khaba): 6/2325.
- ((70)) See: Lisan Al-Arab: Article: (Its): 15/260.
- ((71)) Al-Farra' said: Man was created from a hurry, and on haste, as if you said: I built him on the wheel, and I created him on the wheel and on the wheel: and the hast: the world: look: Tahdheeb Al-Lughah: Article: (Half): 1/237, and the Almighty said: [Whoever wants Urgent We hasten for him in it what We will for whomever We want] Surah Al-Isra from verse: (17).
- ((72)) Metaphor: It is called metaphor, or metaphor by metaphor, and it is the one in which the ambiguous word is hidden, and it is sufficient to mention something of its accessories as evidence for it. See: Miftah al-Uloom: 378; Nihaayat al-Arb: 7/55, and the dictionary of rhetorical terms and their development: 88.
- ((73)) See: Explanation of Al-Zawzani 113\_114.
- ((74)) It came in the narration of Al Diwan (Majal) 245.
- ((75)) His collection: 245.
- 76 It came in the text: (waliyyah) in which there is an addition of waw, and what is correct is what we have established.
- ((77)) His collection: 245.
- ((78)) In the provisions of (both) and (both) look: Equity in matters of disagreement: 2/ 366-368; Ibn Aqeel explained on Alfiya Ibn Malik: 1/57; and Mughni al-Labib: 268.

- (79): The old: a term used by the ancients, and it is one of the opposites. It is said: long gone for the past, and long gone for the rest, and in Nuzhat al-Tarf they say: for the past is past and past, and for the future: present, past, and future. Lisan al-Arab: Material: (Ghabr): 5/3
- ((80)) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Material: (Neil): 5/1838.
- (81) Al-Sihah, the crown of language and the authenticity of Arabic: Article: (Foot): 1/260.
- (82) Explanation of Al-Zawzani: 145.
- ((83)) Al-Sihah is the crown of the language and the authenticity of Arabic: Article: (Hazal) 5/1850.
- ((84)) It came in the text: (Kanifa), which is a mistake, as a place with this name was not mentioned in all the commentaries and dictionaries of the countries, but rather it was mentioned as we corrected it, which is (Katifa). Al-Nahhas: 193, Al-Zawzani's commentary: 168, Al-Tabrizi's commentary: 125, and it came in Fath Al-Maghla'at: (Kathifa): 2/685, and in the lectures of writers and the dialogues of poets and rhetoricians: Abu Al-Qasim Al-Raghib Al-Isfahani: (About every fiqa): 2/587.
- ((85)) His collection: 285.
- ((86)) Al-Sahah is the crown of the language and the authenticity of Arabic: Material: (Sahh): 1/373.
- ((87)) Al-Katifah Al-Haqd: It is a mountain with the highest mountain, and Mubahl: A valley for Abdullah bin Ghatfan mentioned by Imru' Al-Qais: See: Mu'jam Al-Buldan: 4/437.
- ((88)) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Kubb): 1/207, and Sharh al-Zawzani: 168.
- ((89)) Look: Lisan Al-Arab: Article: (chin): 13/172, 173, and Al-Zawzani's explanation: 168.
- ((90)) See: Al-Sihah Taj al-Lughah and al-Sihah al-Arabiyyah, material: (Douh): 1/361, and the detailed dictionary of trees and plants in Lisan al-Arab: 96.
- ((91)) Al-Kanhbal: a tree of bones, a type of acacia, with a variety of short thorns, one of which is Knhbala, and it was said: Al-Kanhbal is from barley: the largest of it is a spike, which is a red Yemeni barley, the spike is small in grain: look: the detailed dictionary of trees and plants in Lisan Al-Arab: 227, and Al-Sihah The crown of the language and the authenticity of Arabic: Article: (Kahbel) 5/1814.
- (92) Al-Asma'i narrated: (So he started wiping water from every spout): Look: The Six Pre-Islamic Poems: 100, Ibn Al-Anbari's Commentary: 103, Al-Nahhas's Commentary: 1/194, Al-Zawzani's Commentary: 169, and Al-Tabrizi's Commentary: 77.
- ((93)) His collection: 289.
- ((94)) Thabeer: It is one of the largest mountains in the Hijaz, which overlooks Makkah from the east, Mina from the north, and is approaching Hira from the south. See: Makkah Archaeological Landmarks And the historical: 12, and the dictionary of what is used: 1/335, and the dictionary of countries: 2/72, and Al-Ain: Article: (Thabr): 8/222.
- ((95)) See: Al-Sahah Taj Al-Lughah and Al-Sahah Al-Arabiya: Article: (Arn) 6/2163, and Al-Zawzani's Explanation: 171.
- ((96)) See: Al-Ain: (Wabel) 8/338.
- ((97)) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Material: (Kubr) 2/801.
- ((98)) See: Al-Askari Linguistic Differences: 274.
- 99 Al-Sihah, the crown of language and the authenticity of Arabic, material: (Anas): 3/905.
- ((100)) Lisan Al-Arab: Article: (Bad): 3/77, and Al-Zawzani Explanation: 171.
- ((101)) See: Lisan Al-Arab: Article: (Zammal): 11/311, and Al-Zawzani's Explanation: 171.
- ((102)) It came in the Diwan's narration: (Dharra) 291.
- ((103)) His collection: 291.

- ((104)) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Dhra): 6/2345, and Al-Zawzani's Explanation: 172.
- ((105)) Al-Mujmir: A diminutive of the coal, which is what it burns with, so whoever annihilates it will take it to the fire, and whoever reminds it of the place, and it was said: It is the land of Banu Fazara, and it was said: A mountain for them: Look: Lexicon Ma Istajam: 4/1187, and Mujam Al-Buldan: 5/59, and Al-Sahih: Article: (Jumhar) 2/617.
- ((106)) See: Al-Sihah Taj al-Lughah and al-Sihah al-Arabiyyah: (Ghatha) 6/2443, and Sharh al-Zawzani: 172.
- 107 See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah, material: (Falak): 4/1604, and Sharh al-Zawzani: 172.
- ((108)) See: Tahdheeb Al-Lughah: Article: (Ghazal) 8/76.
- (109) Look: Lisan Al-Arab: Article: (Ghazal): 11/492.
- (110) It came in the Diwan narration: (Solved) 27.
- (111) His Diwan: 27.
- (112) See: Al-Badi' in the criticism of poetry: Ibn Al-Mu'tazz: (Al-Istara): 43, and the fruits of hearts in the added and attributed: Al-Tha'alabi: 599.
- (113) His collection: 47.
- (114) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Bara): 6/2280, and Sharh al-Zawzani: 212.
- (115) Al-Damalej: the plural of Damlej: which is the "modad" of the ornaments. See: Lisan Al-Arab: Article: (Damaj): 2/276, and Al-Zawzani's Explanation: 213.
- (116) The tithe: a tree that has gum and has burning sensations, like cotton, that is used as a slander: see: The detailed dictionary of trees and plants in Lisan al-Arab: 171, and al-'Ayn: Material: (ten): 1/248.
- (117) The castor tree, which is a bear-bearing tree. Love as if it were the eggs of birds called Indian sesame: See: The detailed dictionary of trees and plants in Lisan Al-Arab: 83, and Al-Ain: Material: (Khar'): 1/117.
- (118) Khadd: I khaded the oud and then kaddad, i.e. cut off, see: Al-Sihah: Article: (Khadad): 2/468, and Ibn al-Anbari's explanation: 198.
- (119) It was stated in the explanation of his poetry: (They fed what they fed from their thirst, then they narrated): 31.
- (120) Explanation of his poetry: 31.
- (121) Explanation of his poetry: 35. There is a difference in the sequence of verses between the commentator on his poetry and the rest of the other commentaries.
- (122) The cistern is known, but it was borrowed from the harem, or displayed in the cistern, and the harem was not mentioned explicitly: see: Sharh al-Zawzani: 273.
- (123) His Diwan: 307.
- ( ) 124 It came in the explanation of his collection: (Not to be given): 308.
- (125) His collection: 308.
- (126) His collection: 313.
- (127) Al-Sihah is the crown of language and the authenticity of Arabic: Article: (Dari): 6/2335.
- (128) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Jazm): 5/1883, and Sharh al-Zawzani: 321.
- (129) Lisan Al-Arab: Article: (Hubl): 11/136, and Sharh Al-Zawzani: 321, and Fath Al-Mahlabaq: 3/1355.
- (130) See: Shafiya Ibn al-Hajib's Explanation: 4/480.

- (131) See: Al-Muhakkim wa'l-Muhit al-A'zam: Ibn Saydah: 7/71, Ibn al-Anbari's commentary: 573, and al-Zawzani's commentary: 322.
- (132) Previously mentioned:
- (133) It came in the Diwan's narration: (Naqul instead of Nqul): 321.
- (134) His collection: 321.
- (135) His collection: 322.
- (136) See: Al-Labbab fi Al-Ilal Al-Bina' wa Al-Arabiyyah, Abu Al-Baqa' Al-Akbari: 2/482.
- (137) Sharh al-Nahhas: 2/798, and Sharh al-Zawzani: 353.
- (138) Previously mentioned:
- (139) Explanation of Al-Zawzani: 353.
- (140) Previously mentioned:
- (141) See: Tahdheeb Al-Lughah: Article: (Play): 6/227, and Sharh Al-Nahhas: 2/798, and Sharh Al-Zawzani: 353.
- (142) Quda'a: a great tribe with remnants in Upper Egypt, in the lands of Egypt and the Hijaz. See: Subh al-Asha fi Sinaat al-Insha': 1/368, and Rasa'il al-Maqrizi: 136.
- (143) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Collection): 3/1200.
- (144) Explanation of Al-Zawzani: 354.
- (145) The guest is one and the plural, and he may combine the guests, the guests, and the two guests: Al-Sahih is the crown of the language and the Arabic is authentic: Article: (Guest): 4/1392.
- (146) Al-Sihah is the crown of language and the authenticity of Arabic: Article: (Qra): 6/2461.
- (147) Previously mentioned:
- (148) See: Al-Sihah Taj al-Lughah and Sahih al-Arabiyyah: Article: (Rada): 6/2355, and Sharh al-Zawzani: 354.
- (149) Explanation of Al-Zawzani: 355.
- (150) Look: Lisan Al-Arab: Article: (Nahb): 1/773, and Al-Sihah Taj Al-Lughah and Al-Sihah Al-Arabiya: Article: (Ghor): 2/775, and Sharh Al-Zawzani: 437.

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