

The Figurative Images (Simile And Metaphor) In Samples Of Prose Signing Quotations In The Abbasid Era

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Abstract

This study seeks to clarify the figurative images (simile and metaphor) in samples of Prose Signing Quotations in the Abbasid era. These images – in the course of the study - reflect the feelings, emotions and sentiments of the sender on the one hand, and the feelings, emotions and sentiments of the addressee on the other hand, as well as the environment producing them: political, social and economic on the third.

This study was divided into:

An introduction: - it included the importance of the figurative image, the importance of the study, its objective, and the reasons for accomplishing it, its approach, its limits, and the previous literature.

A preface: introducing of the definition of Signing Quotations in language (Arabic) and convention, and its types and most important features.

Two sections: the first was about simile. The second was about metaphor declarative and intent (alistic'a'ra alttasryhya walmkny). It was followed by the conclusion that documented the most prominent results reached by the study. The study was ended by a list of sources and references that it benefited from.

Keywords— Signing Quotations, simile, metaphor, Prose, Abbasid era.

INTRODUCTION

The figurative image is one of the most important artistic devices, indeed the most important, through which the writer depicts his feelings, emotions and sentiments, and his secrets in an indirect way. In view of the importance of figurative image, and its great position for sender and recipient together, it gained a remarkable interest among philosophers, writers and critics, in ancient and modern times alike. It is a talent that cannot be learned from others (Asfour, 1992, 146). And it is, the poetic image, is a more or less sensuous picture in words charged with poetic emotion or passion. (Lewis, 1982, 22). Its function is embodied in intensified language, and

comprehensive expression and imagery. (Cohen, 2000, 380). It belongs to the world of sentiment more than it belongs to the realm of reality (Ismail, D. T., 127). It employs words, with all their powers: semantic, rhythmic, figurative...etc (Al-Qitt, 1981, 425), as a means of expressing what is hidden in the heart of the writer: emotions, thoughts, and visions that reveal his vision of the universe, man and life.

The importance of this study stems from the fact that it is one of the studies that focused on the figurative image in prose signing quotations in the Abbasid era, interpreted its dimensions and probed its connotations. In addition, it is one of the few studies devoted to this title in order to supplement practical critical studies in this

aspect. It aimed to highlight the intimate relationship between the writer of the signing quotations or their connotations, and the situation and the moment that produced them on the one hand, and the recipients, who receive these signing quotations, on the other hand. The reason for choosing this title is due to the lack of applied critical studies in this field and the focus of many studies on other stylistic phenomena like brevity, short expressions, inversion and other characteristics. The nature of the study required the use of the analytical descriptive approach, which monitors and analyzes the texts, in addition to the use of the aesthetic approach, which reveals the aesthetics of literary texts.

With regard to the most important previous literature that has given attention to the signing quotations in the Abbasid era are the following, arranged according to the date of presentation:

The first is the study of the researcher Amira Abdul Mawla Al-Harahsha, which is titled "The Art of Signing Quotations in Abbasid era". Unpublished Master Thesis, Al-Bayt University, Mafraq, Jordan, 2004. The thesis intersected with the current study in the imagery topic, which covered four pages; she referred briefly to the use of simile, metaphor and analogy in some Signing Quotations.

The second is the study of the two researchers: Khadija Yakhlef, and Farida Musif, titled "Signing Quotations, their themes and their most important artistic characteristics in the Abbasid era" Unpublished Master Thesis, University of Siddiq Muhammad bin Yahya- Jijel- Algeria, 2018. The thesis intersected with the researcher's study in its brief presentation of simile, metaphor and analogy.

And the study of the two researchers: Karima Balkhdar, and Romesah Bidal, which is titled "Signing Quotations in Abbasid literature-selected models- unpublished Master Thesis, Arabi Bin Mahdi University- Umm Al-Bawaki- Algeria, 2020. The study intersected with the current study in its short passage on (simile - metaphor - metonymy). As for the parallel studies, there are many from some of which the researcher benefited from, and recorded in the list of sources and references.

PREFACE

Signing Quotations is a literary art that combines prose and poetry. It is rooted in the history of classical Arabic literature that grew in the Islamic era and peaked in the Abbasid era until it became a literary prose art with origins, characteristics, and methods. It was used by caliphs, princes, ministers, governors, judges, writers, poets and others. It spread amidst all political, administrative and social quarters.

It was in harmony with the status and situation and was characterized by brevity and shortness, imaging, quotation and, consonance (alssje) and paronomasia (aljinias), antithesis (alittibaq) and collation (almuqabalatu). The technique of persuasion and influence were evident in Signing Quotations, and the high literary, critical, historical, political and civil values were manifested in it, as well as portraying the various aspects of life, its problems and issues. It is possible to identify, through it, the feelings of those who originated or embodied them, and to introspect what they hide or reveal: feelings, emotions, attitudes, and opinions.

The meaning of the Signing Quotations, in language, revolves around the impact and the sign. It is said: the wound occurred on the camel's back (wqqa aldubur zhr albaeir), if it affected it, (Ibn Manzur, D. T., 8/406). Likewise, Signing Quotations writer influences the speech or the letter in sense or meaning (Al-Yusi, 1981, 2/220). It was said that the Signing Quotation means "occurrence"; because it is the cause of the occurrence of the matter, which it included, or because it is the occurrence of the thing written in the letter or the request. So the Signing Quotation of such and such is the meaning of its occurrence (Al-Zubaidi, 1985, 21/360). The meaning of the Signing Quotation in idiomatic expression is not far from its linguistic meaning; in the idiomatic sense, it means: what the writer writes on issues or requests submitted to the Caliph, Sultan, or Emir. The scribe used to sit in the presence of the Caliph in his ruling councils, and if a case was presented to the Caliph or the Sultan, the scribe was ordered to write what must be done. The scribe might, sometimes, be the

Caliph or the Sultan himself (Al-Qalqashandi, 1922, A/52-53). Al-Batalousi (d. 521 AH) defined the Signing Quotation: "As for the Signing Quotation, it is customary written by the king or whoever has the authority to command and prohibit in every letter submitted to him at the bottom, or on the back, or across it affirming what is asked or preventing it. An example of that is the written response of the king to the letters received requesting something as follows: "To be implemented God willing", or "This is true", or "Give them their rights", or "To be checked" or something like that." (Al-Batalousi, 1996, 1/195).

Ibn Khaldun (d. 808 AH) says "one of writing components is the Signing Quotation. When the scribe sits in the presence of the sultan in his ruling councils and writes the Signing Quotation in response to the stories submitted to him to check the judgments and rulings in them. The Signing Quotation is dictated by the Sultan in the most briefed and eloquent wording, either they are issued as such, or the writer follows a model in a record. The scribe needs eloquence to enable him to express well." (Ibn Khaldun, d. T, 2/648). There are certain types of literary Signing Quotation such as the following types: it might be a Qur'anic verse appropriate to the issue, which the request included, or an honorable hadith, or a line of poetry, or a proverb, or a wise saying...etc. It is short and brief; because it is a response to a complaint or an answer to a request, or dismissal from a position or appointment in a position and the like.

SECTION ONE

The simile is one of the most important rhetorical styles, and the most revolving in literary texts. It is "used in most of the spoken communication, I mean in Arabic." (Al-Mubarradp. 369). It magnifies the clarity of meaning, and gives it confirmation. (Abu Hilal Al-Askari, 1952 AD, p. 243). The Arabs distinguished between poets in terms of quality of meaning. (Al-Qadi Al-Jarjani, 1966 AD), p. 33). And it is: "The attribute of a thing by its closeness and likeness from one, or many characteristic, but not all. Because if it

were identical they would be one" (Ibn Rashiq Al-Qayrawani, 2000, 468).

An example of the Abbasid Signing Quotation is the one written by Yahya bin Khaled al-Barmaki (d. 190 AH) on a letter of poor expression, but with good handwriting, so he wrote: "The calligraphy is a body and its soul of eloquence, and there is no good in a body without a soul." Al-Tha'alibi, 2006, 146). The calligraphy was likened to the body in terms of beauty, goodness or ugliness. He also likened the meaning, content, eloquence, and its relevance to the situation or issue in which it was said of the soul which gives life to the body. This type of simile is called in Arabic (tashbyh baligh) eloquent comparison. The comparator and the event were deleted. The aesthetic of the eloquent comparison is that it is implicit and requires contemplation, as well as that it depicts clear, influential, and personalized meanings close to the mind.

And Muhammad bin Abdullah al-Mahdi, the Abbasid Caliph (died 169 AH) wrote in a letter to the governor of Khorasan this Signing Quotation "I am watchful, and you are asleep" (Ibn Abd Rabbo, 1944, 4/212). He likened himself to the watchful person, who cannot sleep and he is disturbed by worries and preoccupations. This is an eloquent comparison for the fact that the Caliph is worried about the situations of the people, and he is preoccupied with their needs, problems and concerns, and that is why he is not reassured, nor can he sleep until he sees his subjects in the best condition and life. He also likened the governor of Khorasan to the reassured sleeper, whose his life is good, and he is pleased with what he gained. This is a metonymy for the negligence of the governor of Khorasan for the needs of its people and the management of the government. His negligence of the fulfilling justice and the needs of the people, means that he does not promote virtue nor prevents vice (la yamur bimaeruf wala yunhi ean munkar). It is clear that the eloquent comparison reached the ultimate goal in reprimanding and deterring, and urging the governor to straighten things and to be aware of the grave dangers that can arise from turning

one's back on the subjects and neglecting their affairs. The antithesis (tibaq) was in the right position and performed the meaning of the Signing Quotation.

A man gave Jaafar bin Yahya bin Khalid Al -Barmaki (d. 187 AH) a letter, "in which he hoped that Jaafar would help him to overcome the difficulties of life and find him a job. So Jaafar wrote on the back of the letter: This is a rightful hope and need. Give him twenty thousand dirhams and test his competency; if he is competent, he would gain another right. But if he fails, we must support him. (hatha ymt bihurmat al'amla, wahi 'aqrab alwasayila, wa'athbat alwasayila, flyejjl lah min thamarat dhalik eishrwun 'alf dirhami, wlyumtahan bibaed alkifayati, fa'iin wujudat eindah faqad dm hqqh hqqan, wa'iilaa harmath hurmatun, wa'iin qssr ean dhalik faealayna mewwlh, wa'iilayna mawyilahu, wafi ma la)(Al -Jahshari, 1938, 205). In the Arabic text of the Signing Quotation, Jaafar used the metaphor to express his commitment to help the man and give him his rights especially supporting him to overcome difficulties of life that is lack of money. But when it came to giving him a job, Jaafar tested his competency before achieving his request, and this is a sign of alertness of a real man of state.

Al -Fadl ibn Sahl al -Sarrakhsi (d. 202 AH) wrote a Signing Quotation on a letter given to him by a man who complained about the debt: "debt is an evil that breaks the necks. Pay his debt (Ibn Abd Rabuh, 1944, 4/). He likened the debt to evil, and the great calamity which bends the neck, and humiliates men. He combined intensity, power and influence. The eloquent comparison reveals the great impact of debt on the dignity of men, as it is said: - debt is humiliation in the day and a great concern at night. Given the knowledge of the writer and his awareness of the impact of the debt, Al -Fadl ordered that debt must be paid.

Jaafar bin Yahya Al -Barmaki wrote a Signing Quotation in response to a man who complained his bachelorhood: "Fasting is a suppressor (wija)" (Ibn Abd Rabbah, 1944, 4/211). He likened fasting, for those who did not find the ability to marry, to the sexual desire suppressor, which weakens his lust. The literal meaning of

(wija') is castration, that is to weaken or nullify lust (majamae al lught alarabya, 2004, 1012). The eloquent comparison used reveals the importance of fasting and its role in weakening the lust of the human being. It also reveals the indifference to some of the problems of the youth, especially their marriage, to prevent them from committing obscenity, and falling into sin. There is no doubt about it, Ja`far al -Barmaki modified the honorable hadith by adding some words and deleting others. And the hadith, as it was stated in Sahih Al -Bukhari says" *"Young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire."* (Al-Bukhari, 140 AH, 5065-5066).

Harun Al -Rasheed, the Abbasid caliph (d. 193 AH) wrote a Signing Quotation on a letter he sent to one of the governors: "Fear God (Allah) and your imam because this is your salvation" (Ibn Abd Rabuh, 1944, 4/257). He orders him to fear and obey God Almighty, and not disobey his orders and prohibitions. Harun Al -Rasheed orders him also to obey the ruler, the caliph, and treat the subjects with justice and equity, and to implement the rulings of God, and thus survive in the world and the hereafter. Obeying God's and the rulers is an indicator the success of the rulers, and the people's acceptance. He likened the obedience of God Almighty and the enforcement of his orders in the prohibition, as well as the orders of the caliph to salvation. The eloquent comparison clarifies the importance of implementing the just rulings of God Almighty in the, as well as the instructions of the caliph and his orders that are in the interest of the subjects and facilitate their affairs in a way that satisfies everyone.

Ibn al-Zayyat, Muhammad ibn Abd al-Malik (died 233 AH) wrote a Signing Quotation to his employee: "I thought you were noble and brave, but I found ruins, neither a protector nor competent one" (Abu Hayyan al-Tawhidi, 8/26-27). Ibn al-Zayyat likened his employee to a ruin, of which nothing remained but some stones. The metaphor indicates Ibn al-Zayyat's distrust in his

employee, and his inability to rule and take follow up his subjects' affairs. The Signing Quotation implies an order to dismiss him, or at least the threat of dismissal if his conduct does not improve and be rule the subjects with justice and equity.

Alssahb bin Abbad, Ismail bin Abbas (d. 385 AH) wrote a Signing Quotation on a letter sent to him by an Alawite informing him that his wife (Alawite) had given birth to a child, and asking him to name and nickname him, so he wrote on the following: "May God bless you with the new knight, and the happy fortune, for he has filled the eye with joy, and the soul with happiness. The name is Ali, may God exalt his remembrance, and the nickname is Abu al-Hasan, may God bless him. I hope for him the grace and happiness of his grandfather. I sent him, as incantation, a dinar that weighs a hundred Mithqal, with which I intended the good luck for him in the hope that he would live a hundred years, and be freed from the calamities. Greetings." (Al-Tha'alibi 1983, 3/231-232). Ibn Abbad likened the new born baby to the new knight and the shining star. He wished that he would be a good successor to a good ancestor, and that his parents would be happy and their souls would be pleased. He likened his survival from the calamities and tribulations of the time to extracting gold from impurities. And this prayer sentence indicates the love of his father and the love of the newborn as well, as the eloquent comparison indicates.

An agent wrote to Al-Saheb bin Abbad that an opposition man enters his house among the people, and then tries to spy on him. Al-Saheb bin Abbad wrote in response: "This house of ours is an inn (khan), those who are loyal and those who are traitors (khan) will enter it." (Al-Tha'alibi, 1983, 3/234).

He likened his house to the inn or the hotel, in which travelers stay. This means that his house is considered a public place for anyone who wants to enter it; because its owner is a public figure, who handles the subjects' affairs. This metaphor indicates that the Al-Saheb Ibn Abbad did not pay any attention to this dishonorable news carrier, but rather mocked and ridiculed

him. The equivocal between the two words (Khan / Khan) harmonizes with the subject of Signing Quotation: whoever enter his house are protected and will never be harmed.

Al-Fayd bin Abi Salih Sherawayh, Minister of the Mahdi (died 173 AH), wrote on a penitent apology letter: "penitence for the guilty is like medicine for the sick. If his penitence is sincere, God will cure him, and if it is not, God will prolong his sickness." (Safwat, D.T., 4/383). He likened penitence of the sinner to medicine for the sick, just as penitence purifies the sinner from sin and disobedience, rids himself of the complex of guilt, straightens him and modifies his behavior, so is the medicine, which makes the patient healthy, returns to practice his normal life, and purifies his body from diseases, defilements and ailments. In the eloquent comparison (ttshbyh mursal mujmali), the comparator was mentioned and the event was deleted. This indicates the importance of penitence, and its role in correcting the life path of the penitent, as well as the role of medicine and treatment in restoring health to the patient that helps him to live in peace and contentment. Abu al-Fadl Obaidullah bin Ahmed al-Mikayly (d. 436 AH) wrote a letter admonishing and complaining: "The grace is a bride, whose dowry is gratitude, and a dress that was preserved by being dressed" (Al-Tha'alibe, 2006, 144). The grace, which God Almighty bestows on His servant outwardly and inwardly, was likened to a beautiful good mannered bride. He also likened the dowry of this bride (grace) to gratitude, which leads to its permanence and continuity. He also likened grace to a beautiful garment, well-made, and smelling good, which one should adorn with, and not keep it in a safe place, where no one sees it. The eloquent comparison was used in all of these sentences, which indicates that you see the marks of the blessing on the servant of God. And thanking God - Almighty - means to stop complaining and admonishing.

Jaafar bin Yahya al-Barmaki wrote a letter to the governor of Persia about a man who wrote him in a will: "Be like his father for him, if he were in your place" (Ibn Abd Rabbo, 1940, 4/219). Jafar likened the governor for any member of his

subjects, to the father for the son, who combines mercy and compassion, justice and fairness. The eloquent comparison indicates that the governor must treat his subject with justice and equality, mercy and compassion.

Taher bin Al -Hussein bin Ruzaiq Al -Khuza'i (d. 207 AH) to a man who asked for his patronage for a business the following "The patronage is the key to corruption, and if it were good, it would not be for you." (Ibn Abd Rabbah, 1940, 4/221). He likened patronage, if it is not given to the right person, the key to corruption; because it may lead to injustice if the governor did not work hard in managing the subjects' affairs. Eloquent comparison indicates that patronage should not be given to immoral people because it is a sign of corruption.

Section two: metaphor (declarative and definitive).

The metaphor transfers the text from the state of verbal stagnancy to the state of vividness and motion; because it is a lingual relationship that forms images based on the transfer of words between different connotations, hence the vitality and instability of metaphor. (Abdulaziz, 1984, 234). The metaphorical language is stronger in expressing the speaker's feelings at any moment of sadness, joy, calmness and anger, as it is an outlet for intense emotions and emotional feelings (Abu Al-Adous, 1977, 10). The rhetoricians define it as follows: "to say that one of the two parties of the simile is the other party; e.g. the tenor is the vehicle in a certain trait." (Al-Sakaki, 1987, 369). It is two types: a **declarative metaphor** (a- aliastiearat altsryhya), as in your saying, "There is a lion in the battlefield", and an **implied metaphor**, as in your saying: "Death showed its claws" (Al -Sakkaki, 1987, 369).

- a- **Declarative metaphor** (a- aliastiearat altsryhya): it is the metaphor in which only the tenor is mentioned and the vehicle is deleted. An example of that from the Abbasid Singing Quotations is what Yahya bin Khalid Al -Barmaki wrote to a man who plead once more for more money: "Let the udder milk to

others as it milked to you." (Al -Thaalabi, 1994, 135). He likened the plea for taking money to the udder that gives milk combining avail with goodness and so, he deleted the tenor and kept the vehicle. This metaphor indicates the greed of some people for more gifts from princes on the one hand and deterring the one who tries to take more than he deserves on the other hand.

Al -Sahib bin Abbad wrote a Singing Quotation ordering to punish a criminal: "Shave the plants his cheeks and engrave his neck with the sword, to be an example for others." (Al -Thaalabi, 1994, 138). He likened the hair of his cheeks to the plant. He deleted the tenor and kept the vehicle. This is a metaphor for killing him with the sword. This indicates Al -Sahib's ability and prestige in matters on the one hand, and his ability to enforce his judgments on the other hand.

And he wrote a Singing Quotation describing one of his employees as: "a bleating calf" (Al -Thaalabi, 1994, 138). He likened him to the calf whose voice is like bleating. This is a declarative metaphor where the tenor is deleted, and the vehicle is kept. This meaning was quoted from the Almighty saying: "*Then he moulded for them an idol of a calf that made a bleating sound. They said, "This is your god and the god of Moses,"*" Surah Taha, 88. And that is in the story of the Samarian, who made a golden calf for the people of Moses- peace be upon him- to be their god To take them away from the religion of Moses- peace be upon him-.

And Harun al -Rashid signed wrote a Singing Quotation to the governor of Khorasan: "if you treat you wound it will not expand" (Ibn Abd Rabuh, 1944, 2/57). He likened the exacerbation of the problems in Khorasan and the people's revolts, as a result of injustice, the absence of justice, and "neglecting the interests of the subjects to the wound which began to expand and worsen." (Raadan, 2012, 267). This metaphor indicates injustice the negligence of the needs of the subjects.

Al-Sahib bin Abbad wrote a Singing Quotation in a letter to someone who stole his letters and

plagiarized a sentence of his words: "This is our merchandise returned to us" (Tabana, D. T., 209). He likened what was stolen from him, the letters, to the goods that were returned to its owner after they were stolen from him. This metaphor indicates a critical nature quick alertness to plagiarism and plagiarized literary texts that spread in the past and still happens up-to-date. The origin of this Singing Quotation is as narrated by Yaqut Al-Hamawi regarding the book *Al-Aqd Al-Farid* by Ibn Abd Rabbo Al-Andalus. He said: "I was informed that Al-Saheb bin Abbad heard about the book of the *Al-Aqd Al-Farid*, so he was anxious to have it. And when he read it, he said: This is our merchandise returned to us, I thought that this book includes knowledge of their country, but it includes the knowledge of our country, we have no need of it and returned it. ..." (Amin et al., 1944, 1/f).

Obaidullah bin Suleiman bin Wahb (d. - AH) wrote a Singing Quotation regarding one of the employees of the caliph: "I am able to remove the blue fly (*alanna'ra* - pride) from his head, the Gecko (*alwahra* - rage and hatred) from his chest, and the arrogance (*alnnkhwa*) from his soul." (Al-Thalabi, 1994, 136). (Majmae Alulgha Al Arabya, 2004, 910, 643, 1018).

Here he likened pride and arrogance to a blue fly that sticks to animals and harms them; because it enters their noses. This is a combination of harm and annoyance. He also likened the inner anger and hatred to Gecko that is in the desert, to combine harm and bad intentions. This metaphor indicates the ability of Ubayd Allah bin Wahb to end arrogance, rage and hatred of this employee peaceful methods and preaching, but if that does not work, punishment will be a must.

Jaafar bin Yahya al-Barmaki wrote a Singing Quotation on a piece of paper written by a man who begged him to end the absence of his son, as he had been away from home for a long time, "The absence of Yusuf - peace be upon him - was longer" (Ibn Abd Rabbo, 1944, 4/219). he likened the absence of that man's son, for a reason that may be for being a soldier at one of the remote frontiers or due to an urgent need for it...etc, to the prolonged absence of prophet Yusuf (Joseph the son of Jacob), peace be upon

him, till his father lost sight because of sadness. This metaphor indicates the firmness of the leader, his attention to the affairs of the subjects and the preservation of their security and entity on the one hand. In addition to the urgent need of some of the subjects here and there, especially at the frontiers on the other hand. And that is why some of the subjects may be away from their families for a long time.

b- Implied Metaphor (alisticara almknnya):

In this type of metaphor, the vehicle is deleted but there is an evidence of it and the tenor is mentioned. Here are examples of this in the Abbasid prose Singing Quotations:

Harun Al-Rashid wrote a Singing Quotation on a letter of a man who had complained of Amr bin Masada bin Saeed or Saad (died 217 AH): " Amr bin Masada, build God's grace with justice, for injustice demolishes it" (Ibn Abd Rabbo, 1944, 4/). Al-Rasheed likened the grace of God, the governance, to the building as well as the justice to the mason. He also likened injustice and oppression to the pickaxe that demolishes buildings. The vehicle was deleted, but there is an evidence of it (build/demolish). These metaphors indicate the importance of justice, as it is the basis of governance, which supports the foundations of the state. They also indicate that injustice is a harbinger of corruption and ruin, which undermines the pillars of governance and shakes its foundations.

The Abbasid Caliph Abu Jaafar Abdullah Al-Mansur bin Muhammad (d. 158 AH) Rashid wrote a Singing Quotation on the letter of Ziyad bin Obaid Allah Al-Harithi (d. about 150 AH) begging him to increase the Caliph's gifts (cash and lands) to him. Ziyad bin Obaid Allah used eloquent expressions, but the Caliph responded as follows: " If richness and eloquence congregated in a man they will spoil him and the Commander of the Faithful (Caliph) will pity you from that, so be satisfied with eloquence." (Al-Abi, 1997, 3/62). Abu Ja`far al -Mansur likened the richness and eloquence to two men who congregated to plan for harm and cunningness. He deleted the vehicle, but there is an evidence of it (congregated). This metaphor depicts that pleading with eloquence for the sake

of increasing possessions spoiled the man's prowess, and so the Caliph refused the request of Ziyad bin Ubayd Allah Al -Harthy; because he used the eloquence to increase his possessions. Ziyad is not in need, but he is greedy.

Al -Hassan bin Sahl Al -Sarrkhasi, the counselor of Al -Maamoun (d. 235 AH), wrote a Singing Quotation to a woman whose husband was imprisoned: "The law imprisoned him, and justness will release him." (Ibn Abd Rabuh, 1944, 4/220). He likened the law and justness to the judge. So he deleted the vehicle, but there is an evidence of it (imprison/ release). The metaphor depicts the relationship between imprisonment and the law and the establishments of justice, for the prisoners are imprisoned and released by law. When a person commits a crime he deserves to be imprisoned and when it is time to release him, he will be released.

Another example is the Singing Quotation is the one of Ja`far bin Yahya al-Barmaki to Mansour bin Ziyad in which he blamed him: "We did not implant you to reap you" (Ibn Abd Rabuh, 1944, 4/219). He likened him to the plants on the day of their harvest. He deleted the vehicle, but there is an evidence of it (implant / reap). He used "implant" as a metonymy for "responsibility", putting the right man in the right place. He also used "to reap you" as a metonymy for "discharging" from his office in the event of his failure to rule his in justice equity.

Also the Singing Quotation of Harun al -Rasheed about the story of a man from Al -Barameka: "Obedience watered, and the sin reaped." (Ibn Abd Rabuh, 1944, 4/213). He likened obedience to water, which grows the plant and makes fresh and likened disobedience to the sickle or the reaper that harvested the cultivation when time of reaping comes. He deleted the vehicle, but there is an evidence of it (watered / reaped). This metaphor rejects propitiation. The antithesis, in this Singing Quotation, stated (Obedience watered / sin reaped) that there is no room for the propitiation. (Al -Harahsha, 2004, 118).

Jaafar bin Yahya Al-Barmaki wrote a Singing Quotation to one of his drinking companions: "Your excuse is gladly accepted (mabsut), you will not be burdened by blame and the effect of

the wine is forgiven, so it is forgotten." (Al-Rafiq Al-Qayrawani, 1969, 314-315). He likened his friend's apology to the rug that was spread on the ground and the blame, which he did not mention, to the burden that was taken down the shoulders which made him feel comfortable and relieved. This is a metonymy for accepting the excuse and forgiving what happened because of the effect of the wine. It also indicates the strong relationship between him and his companion and strong ties between them and that is why Ja`far al -Barmaki accepted the excuse.

The Abbasid Caliph Abu Jaafar al-Mansur wrote a Singing Quotation to the governor of Egypt in response to his letter about the drying up of the Nile: "Fight corruption in, the Nile will flood" (Ibn Abd Rabbo, 1944, 4/295). He likened the army of the governor of Egypt and his soldiers to dirty clothing, which must be purified from dirt, as he likened the Nile River to a rebellious person who is difficult to lead, or to an animal that has not yet been tamed. He deleted the vehicle (dirty clothing / rebellious person / untamed animal) and kept an evidence of it (purify / flood). The metaphor emphasized that corruption, injustice, unfairness, sins, disobedience and misdeeds lead to the corruption of the affairs of the subject, the disruption of their affairs, the absence of blessing, goodness and mercy; and that mercy and the rain descend from the sky by God's will the and then the flood of the Nile River is dependent on fairness, and abstaining from injustice and oppression.

CONCLUSION

The study reached the following results:

- The prose Singing Quotations, in the Abbasid era in general and the Singing Quotations which the study used as examples, were distinguished by the employment of figurative images that based on simile, metaphor, trope and metonymy. However, these images were not deliberately made; they were spontaneous because their purpose is to deliver meaning in the best way and to influence the recipients.

- These Singing Quotations show that the figurative images that based on metaphors are used more than the images that were based on simile, and perhaps the reason for this is that the metaphor is able to express what is going on in the minds of the writer of the Singing Quotations and the essence of his feelings.
- The Singing Quotations benefited from the Quranic verses, the noble hadith and other rhetorical forms in order to influence and persuade the recipients.

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