

# Images of Counterpoint and Contrast in The poetry of Abd Alameer Alhusiri

Dr. Wijdan Salih Abbas<sup>1</sup> , Nawras Abbas Hussain<sup>2</sup>

<sup>1</sup>Advisor, Arabic Department, College of Arts, University of Kufa, Iraq.

<sup>2</sup>Part of Thesis ,Arabic Department, College of Arts, University of Kufa, Iraq.

## Abstract

Contrast is among the spiritual methods of Al-Badi' that were mentioned in the poetry of Abd al-Ameer al-Husiri, and the difference between them is that the counterpoint arises between the two opposing meanings, and it is only with opposites., Literature in the Arab academies is not in need of patronage from anyone, rather it is needed to open the blocked outlets and the closed alcoves, and even in the case of tightening its tracks, he can infiltrate from it and penetrate some of its gaps and loopholes and indicate his voice in any case.

**Keywords:** Al-Husairi, the dish, the interview, the night, the day, the earth, the sky

## Introduction

Abd al-Ameer al-Husair was a social figure in an authentic Arab society. He was Abd al-Ameer Aboud Mahdi al-Husiri, born in 1942 and died in 1978. He was born in Najaf and spent part of his life studying in its primary and middle schools, but he did not complete his studies despite his intelligence. Friends, so he did not show his poetry to anyone, and the spirit of vagrancy remained within him, so he spent most of his time among the graves and orchards in Kufa. He left Najaf and left it for Baghdad after the revolution of July 14, 1958. He worked in several jobs, including an editor in Al-Watan newspaper, an editor in the cultural section in the Workers' Awareness magazine, and a sanatorium in the radio and television department. He has eleven published collections, the first of which is "Blossoms of Blood" printed at the end of the fifties, "The Hanging of Baghdad" in 1962, "Sleep of Fire" and "The Stars of the Two People, I am the Homeless" and "The Sails of Hell" and "Tishreen Rings the Bells" and "The Memoirs of Urwa bin Al-Ward." Tammuz creates the sun and Imam Ali epic poetry, "Sun and Spring." He lost a lot of his poetry and sold some of it for little money (1,2). 78 in the Al-Kawthar Hotel in Baghdad, due to a heart failure, and was buried in Al-Najaf Al-Ashraf.

## Images of counterpoint in the poetry of Abd al-Ameer Alhusiri:

### First: Counterpoint in language and terminology:

1)- Contrasting language : It is one of the moral benefactors and is defined linguistically as whoever ((I matched the two things, made them on the same footing and stuck them together, so this is called matching))) and ((The woman matches her husband if she gives him all things)) (3), and it is understood from the words of the boyfriend in defining the match that he is intended to be similar and agree.

2)- Tabaqa idiomatically : The first to discuss the meaning of conformity in its idiomatic meaning was Al-Asma'i, and perhaps he was the first to suggest its name (4). And Al-Qazwini defined it by saying ((It is the combination of opposites, that is, two opposite meanings in a sentence, and it is with two words of the type of two nouns, similar to His saying:

**{And you think that they are awake while they are asleep} (Al-Kahf 18).** Or so you have to do something like the Almighty's saying: **{It is He who gives life and death} (Ghafir 68).** Or two letters like the Almighty's saying: **{She has what she has earned, and she has what she has earned} (Al-Baqara 286)** . Or two types like the Almighty's saying: **{I believe in you He was dead and We gave him life.} (Al-An'am 122)** . And the platters are of two types: affirmative platters, such as the Almighty's saying :

**{And you think that they are awake while they are asleep} (Al-Kahf 18) and negative platters, such as the Almighty's saying: {So do not fear the people, but fear me} (Al-Ma'idah 44) () and the platter may be hidden. Towards the Almighty's saying: {Severe against the unbelievers, merciful among themselves} (Al-Fath: 29)**

So mercy is caused by leniency. Do not be amazed, Oh Salam, from a man who made an old man laugh with his head and wept. From the foregoing, it is clear that antithesis is intended to refer to two words that carry two opposite meanings in one word.

**Second:** The images of counterpoint in the poetry of Abd al-Amir al-Husiri:

Tabaq has many examples in al-Husiri's poetry of all kinds. Including: His saying in a poem in which he shows the beauty of the weather in April in his homeland, Iraq (4):

**Your day is pouring down from the pollen in April (Khalit)  
And your night from the eyes of the dark narcissus spreads**

In these two verses, the poet explains the extent of his love for his country, through the correspondence between the two words (night and day). The two opposites did not differ positively and negatively, so both are positive (5). He describes the state of his country, Iraq, in the month of April. Even the soil in his homeland is a beautiful view, and that no matter how advanced the time is, and no matter how old the range, it will remain reborn despite all the difficulties and challenges it is going through. He also said about the valiant Iraqi army :

**Soften his night, and harden his return, either he will seek  
the shade of its grace and trepidation (6)**

In this house, the hidden print was mentioned, so the solidity against it is soft, but it used the tenderness instead of it, for an occasion between the two terms, so what seems from the poet's saying that he speaks, praising those heroes who were interconnected in the combat front, so he described them with several characteristics, including that he is gentle in his walk and his strong and solid promises, he is not afraid of anything, whether it is her mouth or surrounded by adversity. A statement of the importance of this segment. In the same poem he says :

**If it weren't for him, I wouldn't possess the truth, a rebel  
and he was tormented by the discreet revelation, knocking(6)**

And when a thunderbolt rains down, it tightens the darkness and sparks bright ones. The poet continues to describe this segment in the entire poem to show their importance, as he sees that without them, no one would be able to reveal what he wants. With their presence, even al-Katem enjoyed revealing what he wanted without fear, and had it not been for their presence, the country would not enjoy the blessings, blessings and security that he referred to by the word (rain). Counterpoint is spontaneous and instinctive (7), not intentional by the poet, and this is one of the most prominent characteristics of counterpoint. When a word is mentioned, its opposite quickly comes to mind, and the verse gains high eloquence. In the same poem he also says:

**Oh front, as soon as he recites, he recites to you in  
the morning and in the evening, humbled (8)**

Then, the poet moves on to addressing the front by using the call letter (oh) for the hidden counterpoint between the two words (morning - eve) and opposite morning and evening, but he used the eve for an occasion between the two words, so those soldiers, as soon as they committed themselves to the front in the morning and evening, their hearts overflowed with joy, so it becomes as if he has wings and flies with the wind, so he is humble, lofty, high-headed, not afflicted by boredom and anxiety, but rather he is steadfast despite the difficulties he faces. He also said about the war between Iraq and Iran:

**They disturbed her ecstasy and cheered up  
the heart of the enemy of every tilted dawn (9 )  
And today their coffins are made of unknown wood**

The hidden counterpoint between the two words (disturbed and rejoiced), so distress is opposite to it is peace, and it does not approximate joy, but rather approximates sadness and depression, except that he used joy for an occasion between the two words. Iran and what the Iraqi army did at that time, and how they broke their joy and distress after their resistance to them on the islands of the Arabian Gulf. The valiant Iraqi army made for those coffins that lead them to the unknown, so I prepared for them the coffins that were sealed with the arms of these heroes. **He also said in his homeland:**

**In a mole, my land, I will not exchange it,  
no matter how much I raise and lower (10)  
My heart has my land, even if it lives in  
the banks of the shadow of its day, the earth**

The poet in this verse confirms that his country is immortal and that he will not exchange it for another, no matter how the conditions fluctuate between ups and downs. He is ready to sacrifice this land with his heart and with everything he has. He also said about the July Revolution:

**It blinds Al-Raqeeb Al-Masrib with its light and  
Illuminates what the caves hide for it (11)**

In this verse, the hidden counterpoint is mentioned between the two words (blind and illuminate), so the word “blind” is opposite to which “light” is used, but he used the word “illuminate” for the occasion between sight and light, and this is one of the conditions mentioned by the rhetoricians for the hidden counterpoint, and Mr. They show love and advocacy, but conceal otherwise, so the curtain was lifted and their grim faces appeared. It also includes:

**Her tenderness suits him, so she makes him happy,  
and her passion erupts, so he scares him (11)**

The hidden antithesis occurred between the two words (tenderness - and revolt), so tenderness is opposite to harshness and coarseness, but he used the word revolt for an occasion between it and roughness and harshness. The poet in this verse shows the bitterness of separation, his pain, and the loneliness of the night. On those memories. He also said in a poem of his lamenting his distance from Baghdad:

**And his eagerness upon a heart whose springs are  
the fountain of pleasure, and eternity folds in grief (12)  
And chews the hard stone with its darkness!!  
And he throws away the nourishment of our feeders!!**

Like a rock that overflowed with its abundance, when the axes of time drove it into disgrace. In these verses, the poet wonders at himself how he was able to bear his separation from Baghdad, so he resembles the condition of lovers who are afflicted by the distance between them. For those hardships, he is solid like a rock despite what he faced, so he likened his heart to a rock, and that is with the tool of analogy, as if, but not any rock, but rather the one from which springs of water explode when the blows increase on it, and this is an indication that he was a lot of giving and creativity whenever the blows and difficulties increased on him (13).

**Images of the interview in the poetry of Abd al-Amir al-Husiri:**

First: the concept of the interview : Contrasting, which is one of the arts of intangible improvements. Al-Qazwini defined it by saying that it is : **((to bring two compatible meanings or compatible meanings, then with what corresponds to them or corresponds to them in order)) () as the Almighty says: {So as for he who gives and fears (5) and believes in what is good (6), We shall make it easy for him. (7) And as for the one who is miserly and self-sufficient (8) and denies what is good (9) We will make it easy for hardship (10) ., It is divided into several types, which we briefly mention )**

**First:** meeting two by two, as the Prophet (may God bless him and his family and grant him peace) said ((Indeed, God has servants whom He has made the keys to good and the locks of evil)) and as the poet said (14):

**A boy had what made his friend happy, although there was something in him that made an ordinary person angry**

**Secondly:** meeting three by three, as the Almighty says: ((And He makes lawful for them the good things, and He forbids them the evil things)),. As the poet says:

**They have a bright white eye view, but in the heart it is black and blazing**

**Third:** Four-by-four interview., As the poet says:

**Oh mother, the ugliness of injustice used to make her angry for a long time, so good justice became satisfying to her**

**Fourth:** Meeting five for five, as al-Mutanabbi says (15):

**I visit them, the blackness of the night intercedes for me, and the whiteness of the morning tempts me**

**Fifth:** Interviewing six with six, and this type is rare and few, as the poet says (16):

**On the head of a slave is a crown of glory that beautifies him, and on a free man is a chain of humiliation that disgraces him**

Second: Images of the Interview in the Poetry of Abd al-Amir al-Husiri: An example of this art in al-Husiri's poetry is his saying:

**He made the earth a range for the sky, and made the night its mother for the day**

In this verse, the poet talks about the July Revolution, which was stripped of sins and mistakes, so it corrected the mistakes that occurred before it, and replaced the systems that were common before it, so it changed the direction of the universe. From difference and change, the contrast gave the speech a kind of strength and influence on the soul, added to it splendor and splendor, and clarified the intent of the poet's saying (17). He also said in July:

**And here he is, that day, he has returned free, crowning his departure with pottery**

Their homelands preach immortality and promise death, the Lord of captivity. In these two lines, the poet talks about the July Revolution, which came after the June Revolution, and it was the best return, so it brought victory and liberation. It was and still is a source of pride in the history of the Arabs, as the poet used the contrast

between the words (good tidings-promises) and (eternity-death). Accordingly, it succeeded in performing its role of improving the meaning (18). And he says about the ruling authority

:

**He still sleeps with his loneliness and abandons the dream of noise  
Until the mirror of mute light revealed his features**

What appears from the poet's expressions in these two verses is that he is talking about the ruling, rebellious and arrogant authority, so he included in his verses a symbol to hide what he intended in order to move away from the oppression of those with it, so that those in power would live a happy life filled with calm and stability. An indication of the end of the march of that king thanks to the heroic revolutionaries (19), so the poet met three utterances with three (cohabiting - abandoning - his loneliness - noise - rampant - mute), so the interview contributed to a statement and clarification of the meaning. And he says to himself:

**I see you adore the rugged terrain even if  
the moons are thrown at your door and  
you were complaining of close flames, so  
you complained of diverging snow**

In these two verses, the poet talks about the misfortunes that he faced in his life, so he addresses himself using the present tense (I see you), and he sees that his soul loves the rugged and hard-to-reach things. The wonderful thing is that the highest rank of the interview is that in which there are many opposites and it came spontaneously without affectation. And it is said in the words of poetry (20):

**She says: As for poetry, it is a night for it to be extinguished.  
I said: Yes.. A grave in the barren valley  
She said: Do you remain for death repeating, yes,  
the dust will be easy for me over my poems  
Yes, it suffices me, the squawking of a mourner,  
the lesson of the bereaved, and the laughter of an envious person  
Yes, the soil will be sprinkled with perfume, so that our beards will flourish..  
It will extinguish the loneliness of the institutes.**

The poet in these verses as if he followed the approach of the predecessors, so it appears as if he was created in his imagination. He says to poetry until your death, so the poet replies, "Yes, because my poems are the ones that make the dirt fall on me, and they alone suffice for him to be considered for him and his funeral, and they are the ones that make the loneliness of the grave easier for him." And he says (21):

**Every imam has a back, and every smile has a sob**

The poet in this verse explains a very realistic thing, which is that everyone who is advanced and has a position in society was once backward, but he strived, and every smiling face must have sadness buried in its depths, so he invites the recipient to renounce everything behind him and strive to achieve his dreams, and to take the two models he mentioned as an example. The poet Ibtisam with lamentation is not against it, but rather it is against frowning and sadness. However, when frowning and sadness were close to lamentation, the contrast between them improved ., And he says: (22)

**I close the silence.. and open the secret cage so  
that the noble talk can be revealed**

The contrast took place between the words (silence - talk - lock - open). The poet in this verse used the method of request, and that is in his saying (lock - open), so he asks the recipient to reveal and leave silence and open

his chest and express what exhausts him and grieves him and does not leave the secrets in his chest disturbing him. And he said about the heroics of the Baath and the valiant army (23):

**And live in the laziest venerable owl and die in the thickets of darkness Hazar  
His heroism erupted and roared, and the Arabs towards his brigade watched  
Eager for the tidings, all of them heard a more accurate and sparkling beat**

In these verses, the poet talks about the Baath and their heroism in the July Revolution, and the courage and heroism of those who helped them from among the army and the revolutionaries. He clarifies in his verses that these heroes work silently and in secret, and this is what is known about the heroes. This army marched roaring, and the Arabs looked forward to it and waited for victory from it, eager to hear the glad tidings of victory. The guerrillas excelled in courage and fighting even in the intense darkness, in contrast to the lazy, who prefers leisure and idleness. It seems that the poet is semi-lazy and lagging behind in jihad with the luxurious owl, and the resurrection and those who accompanied them and their heroism with joking in their bravery. And he said it in the springs of Palestine (24)

**Any fountain near the wave exiled decision  
In the absences of the celebration of the night in the death of the day**

In these two verses, the poet denounces the occupying Israel's control over the Palestinian springs close to the settlements in which they lived and took them as their headquarters, by giving them Hebrew names and taking some of them as tourist sites after setting up tourist facilities around them and swimming pools for hikers, after they prevented the Palestinians from reaching them by various means. Their crops and their daily needs, and then the poet interviewed between the words (celebration-death) a moral interview, for what corresponds to the celebration is sadness and crying, but he changed from sadness to death due to an occasion between them, as well as the words (night and day). The celebration of the night, as if the poet meant the Israelis at night, as he likened them to the night in the darkness of their deeds and their heinousness, then attributed death to the day, as if he meant with this attribution what the Palestinians suffered after they did to them. And it is said in the wine (25)

**Its dates are existential and its nodding is my period  
And her symptoms are evening and her turnout is Korean**

In these two verses, the poet explains to the recipient what wine means to him and what it represents to him, and also clarifies its importance. When he drinks it, he feels as if morning has come upon him, so he likens his feeling when drinking it to the beauty of the first morning, as he referred to that by saying: (Its approach is Korean) and then he resembles her distance from him at night, and that is in his darkness. Its symptoms - turnout - evening - Bakour), so the poet came with the word "turnout" and "advancement" in the forefront of the first part and the forefront of the second part., And he says (26):

**And the desert raises it and lays it down,  
and the worry picks it up and plants it**

There is a contrast between the words (he gets him up - he lays him down - and he picks him up - he plants him). The poet in these two verses explains the impact and impact of the memories in himself, so when those memories come into his imagination at the time of sunset, especially he becomes as if he was whipped with a whip, in terms of pain, so the worries took him away, so they rose in him and set him down, and sleep left him, as he expressed his pain from those memories through the interview and the form of roses, the art of observing the counterpart between the two words (whipped him - slapped him) in addition to the interview a painting A rhetoric that gave the verse strength and strength, in addition to clarifying and clarifying the intended meaning.

### Conclusions :

- (1)- Al-Husiri's poetry is characterized by strong and coherent words, as his verses are distinguished by strength in terms of their weaving and linguistic structures.
- (2)- The political and social conditions in which the poet lived had a great impact on his poetry and poems.
- (3)-The poet used more than one positive counterpoint in his verses and poems, as they exceed one hundred and sixty-two verses. As for the negative counterpoint, it did not exceed three verses.
- (4)-The interview was a little in Al-Husiri's poetry, so it fell in thirty-five verses

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