

The Employment of Conceptual Metaphor to Cast Political Satire: The Irony of Contradiction as a Model in Ahmed Matar's Poetry

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Abstract: Ahmed Matar is among the revolutionary Iraqi poets whose poetries have been at the focal point and a topic of research for researchers in recent times. He used some of the literary arts to mold political thought into society, including the irony of contradiction and conceptual metaphor, one of the most important linguistic cognitive data and semantics. As per this theory, most of our imagistic pattern and system of thought is metaphorical based on its specific parameters. Since the irony of contradiction is plundered concepts used in criticism by the ruling power because it is linked to abstract intellectual principles.

This research attempts through the descriptive-analytical curriculum to test the irony of contradiction in Ahmed Matar's poetries in terms of the way the conceptual metaphor is used to assign these concepts through the use of the contradiction as an instrument to shift the meaning. The conclusions of this research attest that the conceptual metaphor has its own worthy contribution in casting the ideas of political satire in Ahmed Matar, i.e. the use of ideas of contradiction such as: the contradiction between the poem's title and content, contradiction the poem's content with the incapacity and irony in its poems.

Keywords: Ahmed Matar, conceptual metaphor, irony of contradiction, Iraqi contemporary poetry.

Introduction

Ahmed Matar was born in 1954 on the bank of the Shatt Al-Arab, water, palm and beautiful nature please the audience and move the feelings of the poets, in a large family, was the fourth son of 10 sons. The innocence and serenity of the virgin nature which raised Ahmed Matar are clearly portrayed on his poetries. Ahmed Matar began writing poems at very early age, i.e., when he was merely 14 years old. He used to write spinning imitating poets before him, most of whom has been lost. When he grew up and gained the experience to deliver poetry to the standards of his rebellious character to the injustice and autocratic politics Iraq was experiencing at the time, he started his true poetic career. He wrote his poems originally to encourage people to refuse the policy of oppression they were subjected to on a daily basis and venture into the realm of politics and revolution by reciting his poems at public ceremonies.

His poems consisted of one hundred verse directed at the country's attitude towards power that left him to survive. As Al-Samok (2020:10), it did not take much time for people to exchange his poetries of its simplicity and easily and because it resonated in their feelings towards the oppressed homeland. His poetry was marked by something else which placed it in the first list of people, namely to satirize the ruling policy; not only in Iraq, especially, but in the Arab country in general and all around the world. As he announced in his poetry, he made his poems a suicidal kickoff that made him pursued by the authorities and police. He firstly fled to Kuwait in the prime of his youth and was a cultural editor in Al-Qabas newspaper and then to London. Samok (2020 :20).

The titles of his seven part poems collections are his most favorite writings. This poet is rich with Intifada has nothing except his pen, as he used to say, he stabbed himself by dagger of crafts to watch people how freedom looks and who are the rulers, he does not distinguish whether the ruler is Arab or foreign if it isn't freedom and man lives injustice and submission that's no longer a living and the country is occupied. He delivered his speech sarcastically and bitterly to whoever injustices or tolerates injustice. His ruler is oppressors and oppressed since he also loves injustice as his deputy .His poetry by Ahmed Matar is characterized by acid sarcasm and highest irony of contradiction .The most heavy poems of alliteration and wordplay to move us in feelings and provoke emotions and wake up us for reality .Judgments, the league of Arab states, the state and citizens are all subject for ridicule as long as have no sense of reality.

The allegory and metaphor question is one of the questions that have perturbed thinkers down the ages. The allegory question has been ignited by an ideological war on the Arab arena though. The allegory and metaphor question has become a line drawn by schools of thought and philosophies, and the admission of the fact of existence of the Quranic allegory, for example the focal axis of conflict. While the issue of allegory has been at the heart of Arab thought and history, it has extinguished every spark in the Arab body of living and thinking. In the west, the issue of metaphor has obsessed western thinkers in their various affiliations there were numerous visions that tried to explain this miraculous phenomenon, leading to a massive accumulation of scientific studies that examined the issue of metaphor in all its aspects, analytical and theoretical. Despite the broad interest in this issue, the book of George Lakoff and Mark Johnson entitled "Metaphors we live by", published in 1980, gave this intellectual fortune a big boost. This book provided a new insight into the metaphor completely different from mainstream interpretations which revolved around the merely linguistic character of the metaphor. The metaphor in the view of the traditional conceptions is a change at the level of language where the word replaces another based on scientific reasons that the researchers differ in determining it. Some say the analogy between the source of pseudonym and the recipient of pseudonym, while others say the concept of substitution, that the user of the metaphor knows the mind's intolerance of its breach of the direct semantic rules of the language, so in his mind, he replaces it with another expression tolerated by the mind. The metaphor in the book's view of Lakoff and Johnson is an already mental phenomenon in which one domain of life is poured onto another.

The metaphor has nothing to do with being genius, instead it is a requirement for all human beings' livelihood supplies. The metaphors are traceable in everyday conversations, as one can observe even in poetry and political rhetoric, religious rhetoric and other rhetoric's, in the sense that metaphor is a mental affair, and the function of language in it is only the function of the reflector as the mirror reflects light. The most unbroken expressions tend to refer to concept metaphors which control much of our subconscious thinking and also suggest that metaphor is common to all human beings, but if this is what metaphor is, then why do people tend to halt before creative literary. Metaphors and don't stop there at the metaphors common to the public ? Lakoff and Johnson resolve this issue by saying, "poets use the same conceptual metaphor as other people, but creativity comes in seeing part of the same conceptual metaphor that is not used by the general populace (Samok,2020 :50).For example," morning lowered its sails" is merely a novel expression metaphor of mind."" Time is movement from place to place """, which time is governed by and described in popular expressions like "A year has arrived and a year has passed" as the year is a piece of time conceived as a moving thing which comes to man and then goes but creativity comes in using the same conceptual metaphor in a different mode and pointing to a novel aspect that is not used by the general populace is treating the morning as a vessel that lowered its sails with the conceptual metaphor remains the same. As per Al-Herasha (2002:11), the conceptual metaphor is classified into the directional metaphor where the mayor of the concepts employed based on entities like, above, under, behind, close, and distant. Another form of metaphor is the ontological metaphor, which is to perceive the concepts metaphysics and insensitive like emotions, and doctrines as a substantive, tangible and felt thing that is most utilized in daily life, literature and poetry. Position uses of direction, structure and ontological are established facts in our conceptual format that make us

aware of the world around us and exercise our experiences in it metaphorically. We put individuals in superior position and put ourselves in autonomous position if we are watching them or controlling them, this is an example of direction metaphor and we apply the space dimension up and down to model it and create a kind of bodily presence of inflation for example, an enemy that we are fighting it or angry with it this is an example of ontological metaphor and we apply time if it is really money, we spend it, or invest it or wasting it this is an example of structure metaphor, where the structure of time is mapped onto money and we talk about the former using the label of latter (Lakoff & Johnson, 1980 : 3). In other words, the metaphor can be direction-structure, or ontological-structure, or all three at once. The metaphor that we study in this paper is the ontological. So, metaphor conceptual metaphor don't have any relationship with language or words but it is the terms of human thought metaphorical specified since metaphors in language form isn't possible since there is a metaphor in conceptual form of everyone. Ahmed Matar utilized the metaphor in a novel fashion and injected the flavor of ironic contradiction making the political reality an object of derision and seasoned with a squeeze of some juice of wormwood in a move to instill uneasiness. This paper attempts to use the descriptive-analytical approach in answering the following two questions:

1-What is the role of conceptual metaphor to cast political satire at Ahmed Matar?

2-What are the contraction concepts used in Ahmed Matar's poetries ?

Research hypothesis

Research hypothesis is that conceptual metaphor has an unavoidable role to represent the political satire concepts in Ahmed Matar as follow: utilize the concepts of the contradiction as follow: between title of the poem and what the poem carry and contraction content of the poem and the shortage of its poetry as well as its irony. We sought so long article or title about it and even near to theme of this thesis, we were failed to obtain a thing. Because Ahmed Matar is revolution writer who wrote with biting sarcasm on the politics, he earned a research isn't so bad in domain of literature as poetry but the person life conceals mystery. We look upon him wherever she appear from and we haven't obtain the book on him that specially discussed. The topic of conceptual metaphor has been the research focus and investigation of various domains of literature. Article " The Theory of Metaphor of the Concepts of Ziddikah Likaf and Johnson " edited by Zahra Hashemi one of the serious works in this domain dealt with the subjective disparities of metaphor in its new conception and metaphor within the ancient literary canon. Then conceptual metaphor got interested and arrived at interesting conclusions .The second article that we can soon reflect on about the subject matter of this thesis " Shioh Hai Carberd Taz Der Funny Pictures of Ahmed Matar " edited by Dr.Yahya Maruf. Also the article " Showing a Contradictory Concept Nma and Karkrd Ar Der poetic expressions of Ahmed Matar " by Bahnam Farsi and Ali Bianlu where she explored the poetries of synthetic contradiction and enantionymy terms saying these two headings are the ones they put on them for easy meaning. This article which in the hands of readers is unique as it explored the poetries of Ahmed Matar and tried to compare poems with the conceptual metaphor.

The irony of contradiction

The irony in the sense making fun of a person, sarcasm him, humiliate him or oppress him, conquer him, teased him means flout him (Maalouf, 1386 :325).About the term, " disparaging, demeaning, alerting to defects, and contradiction in a laughable way attributed to the satirical Romanian poet Juvenal with his heartbreaking criticism " (Fathi, 1986: 197).If we dance back in time to view the trajectory of irony in the Arabic literature and its history we see glimmers not many. It is well known that the motive behind satire and mockery and lowering the status of the person being ridiculed before other people by displaying its shortcomings and sometimes illustrating a deficiency might not have been within its contents except in satirical poems. One of the greatest satirical poets and cynics Al-Hutay'ah renowned for his acid satire hasn't left anyone unscathed by his mouth and stinging words. Then came the poets of contradiction at the corners and meanings of their poems the irony is getting clearer than charges and shortcomings are ascribed for each one of them concerning

the same weight and rhyme. Jarir's and Al-Farazdaq's satirical poems are also renowned in Arabic literature. Jarir claimed mocked AL-Farazdaq :

AL-Farazdaq claimed he would kill a Murabba

Rejoice in a long life ,O Murabba

And then we have the poems of Al-Mutanabbi where he blames Kafur and mocks him. In certain poems where he writes about snow along the journey using contrast:

The snow covered my paths with it

So it is as if ,with its whiteness , it is black

(Al-Mutanabbi has prolonged the road and made him travel ,and he sees the snows in the road like it's clothes you wear and the tiredness of her whites is started it as blackness !)

Al-Ma'arri mocks of the world and depicts it laughing at the clash of opposite :

Manytimes , a grave became for another

Laughing at the clash of opposite

The irony previously came off unexpectedly and sometimes on purpose, politically and satirically without analytically doing the rich details and imagery until Al-Jahiz emerged. Al-Jahiz was one of the pioneering ones who wrote on the irony with a book responding to the societies' rarities and getting deep into them to expose his insides with a clean artistic descent and he was the first literature writer in history to give books with full irony analysis and study as he did in his books " The Misers and The letter of Al-Tarbee'a and Al-Tadweer " (Mohammed Hassan, 1988 : 92).

Then we come to the modern times where it is clear that irony is moving towards a topic which has its pioneers and is almost the topic of poets and works that suffering is made more intense by using irony to express it, and the reason is no single but the relation is interdependent : occupation, autocrat, injustice, poverty, underdevelopment, but it is sure that irony has become an end and not a means!

The irony was combined with politics, the poet when he saw his freedoms lost mouths muzzled, became a subject of ridicule. The oppressed employed irony as a shield to protect himself from the ruler and employed it as a symbol so that he could express his poverty,lack of freedom and the barest rights of human existence.

The worst thing about hardship is that makes one laugh, the purpose of the poet's poetry systems in which the thing is so laughable is not to have fun and entertain oneself, but to laugh on the brink of tears at ourselves and our pitiful reality with what can be referred to as the praise turned to vilify. Poets who understood the language and wanted to get their desires in the shortest means and get their aims in the method of excellence and distinctiveness turned cynicism into their first path and approach to poetry like Ahmed Matar because they turned cynicism into a school for them and achieved one of the genius saw no end until the conditions leading to it ended.

Contradiction

As contradiction is the main topic of this article, we must explain it in a manner that explains what it is. In language, it is the origin of the word veto, meaning spoil or demolition, contrary, contradiction, contradicted, opposed, and the contradiction is disagreement, conflict, it is said of his speech that it is contradictory if some of it necessitates the invalidation of some of it. Maalouf (1386 :832), the term is synonymous with Latin whereby literacies sometimes called it a paradox and sometimes as an paradox against, but while referring to the definition of paradox as Dr. Khafaji emphasized after careful study in composing the paradox in pioneers' poetry, he says ". Paradox is a picture and expressive mode of various manifestations and various inferences at the rhythmic, semantic and synthetic levels used as a technical tool and a stylistic tool to give the recipient literary enjoyment and to enrich his poetic perception by calling up the unusual asymmetry relation between the present common referent or lack and the creative special vision (...., 2007 :63).We observed, is

far from what is stated in the glossary of literary terms and doesn't confirm what we would like to reconcile with the conceptual metaphor, but the definition of the terms when it is assigned to what we would like to achieve. This term came into Arabic literature from the west and is considered of intellectual disability image that poets have adopted for satirical mockery of their poetries, and he was saying something that is contrary to its beginning with its conclusion. Burgson says: "each case laughs if at the sometime it is due in two series of events entirely independent and can in one way account in different senses all the heterogeneity". To say, Burgson (1942:70) the poet chooses two regions of meaning on face value opposite to one another and mold them with us one nearly dissonant, the more ironic the less contradictory. Even this colour of irony which we find in ancient Arabic poetry is sporadic here and there, poets and literacies did not consider it an art of rhetoric old and entered literature by means of western literature. It is not every contradiction that is irony but the oxymoron that is irony and is used by our poet Ahmed Matar to achieve satirical political concepts. The oxymoron is the same as the paradox, so it is named : " A sentence that is apparently self-contradictory or seems impertinent full absurd logically, but it actually has a fact possible or a spurious logical problem that contradicts itself, or that (sentence) comes in opposition to commonly accepted notions " (Fathi, 1986 :107) .If each statement turns out to be in apparently contradictory or careless and brings together two contradictory things, but it's at the beginning they are due to a common fact through an interpretation and hermeneutic that we can reach it, it is the oxymoron. Whereas, as we observed in the definition of conceptual metaphor, there are two meanings which are explicit and clear, the second one which we reach through interpretation and hermeneutic is the intersection point between conceptual metaphor and oxymoron. So the oxymoron is realistic in conceptual metaphor context where a writer or a poet chooses a field and we call it the field of principle and another field which is not disclosed in the visible, but meant and called the field of destination. It will be evident while researching and analyzing poet Ahmed Matar's poems, sometimes the contradiction is between compositions and sentence parts or between sentence and concepts. In this article, when we are talking about contradiction, we mean the contradiction between sentences and concepts which are found in depictions that the poet creates that are meant in oxymoron.

Each poet has his own style to introduce himself to the world and the environment makes the literary and artist and provides him with the reasons why he is able to create and develop that creativity. This connection could be positive and could be contrary to the circumstances of social and political environment, and he emerges from the state of decay and disintegration a literary work with future implication. Ahmed Matar felt his environment very intensely, precisely and dealt with reality and his images with bitter irony using all means for creating meanings. What he used most for this purpose is the oxymoron. He wrote with a free mind and published appealing a combination of psychoanalysis and profound research with restraint in the choice of words and linguistic stereo types exploring phenomena accurately and revealing subtle ideas with creativity and innovation that was not familiar or duplicated in poets who preceded him.

Cynicism in pre-Islamic Arab literature was typically used in satire and assumed such forms as: confirmation of praise for resemblance of vilification is of two types: the first is that denied vilification attribute is exclude from a praise attribute for usurping its entry into it as saying:

There is no flaw in you except that your guests

Tiredness of forgetting the love and homeland

The second is to prove to Xi a praise ,and then to come up with an exception ,followed by another praise ,which is excluded from its like, as he said :

There is no flaw him ,except that I intended him

I felt for the days , a welcomed and a homeland

A young man whose qualities are completed, except that

He is a generous , and no money remains

The second type of contradiction in the ancient literature is the claim of vilification in a manner that appears to be praise and is also of two types:

First, is such negated praise feature ruled out from a vilification feature borrowing its entry into it as saying :

"The ignorant person is his own enemy ,but a friend to the fools "

Second , is to prove to Xi a vilification ,and then to come up with an exception proves another vilification attributes such as : " so-and so is envious ,but he is also a tattletale " and as he said :

He is a dog ,but he has boredom

And poor consideration , and that isn't found in a dog

The third form of characterizing the contradiction within the earlier research is called wise style and is to welcome the addressee with no anticipation by leaving aside a question for which he has not asked, or by remaining silent over what he says to reveal that he ought to ask this question or imply this meaning. E.g., "An old man was questioned, how old are you? he replied, I'm bestowed with good health." It specifies that health must be asked about it, not age .Al-Jahiz called this Al-Muhassinat Al-Badi Al- Ma'nawiyah in the puzzle in the answer (Fathi, 1986 :26).

Enantionymy

A researcher may look at the contradiction linguistically and analyze its connotation in the way that he sets the poetries and the style of contradiction in front of him and observes it in the descriptive, additional or attributive form and in the synthesis of the sentence or the method of exile or soon. But sometimes the researcher looks at the poetics of meaning and explores the paradox linguistically and employs it in notification. The poets utilizes self-paradox and this is an eye for all who look at poetry but sometimes see a paradox that has been concealed from the opinion at first and wants to say it to the hearing or the reader in an aesthetically and technically way so employs the oxymoron. This method has been popular among modern poets in recent times and its forms could be restricted to material such as

1-the contrast and division into the dialogical contrast and event contrast

2-the irony

3- correspondence of the senses

4- contradictory characters

5- the contradiction between the title of the poem and its matter

6-the contradiction between the part of the poem and its absence. Here we search for the irony title ,the title of the poem and its contrary content and the contrary of half of the poem and its lack in Ahmed Matar's poems.

A-The contradiction between the title of the poem and its content

Ahmed Matar applies this technique a lot, they give the poem a good title and makes the reader think of a subject other than what he wants to declared and then builds his poem against the title and contradiction it. While reading the poem, we are shocked at the material in his poem " Miracle ",where he is supposed to write about a miracle that was left behind, healing from pain or illness or any good event back from it, but he surprises us by writing about death :

My uncle died like this !

Without through assassination !

Without hanging inadvertently !

Without accidentally dropping poisoned during the arrest !

My uncle died death weirded than imagination !

He gave up his spirit to Azrael in secret

And went on freely ... surrounded by safety !

We buried him and then returned to receive the highest congratulations from our friends !

This poem is terrific images of irony and contradiction, hanging can't be a coincidence! how is poisoning in arrest a coincidence? and his soul has flown with Azrael with freedom and security after burial they get highest congratulation!!!! by using this contradiction one gets shocked and realizes the tragedy in the land of Matar's how natural death has become a miracle of so much assassination and murder.

The charitable family finds the substance of the poem far from its title Matar reciting his friend's family how it has a father who is fixated on orgies, begins his day by putting cash in the bar and closes his day by beating the mother, he has a brother who is only concerned with the eating who used the metaphor to pass on that significance, where he said, " his concern is tight between the tonsil and the stomach ".The boys describe someone who hasn't studied medicine but who is an artist " by blueing through the veins " and is a metaphorical expression for a drug addict, after what describes the uncles and sister astonishes us with the last poem where he says " in short to my friend United Nations "!! We can interpret this sentence together in this family underdevelopment and crime or because we know the poet and we know his psychology. We can say it is United Nations on reality means how it is obsessed with backwardness and crimes from its main function. Another poem by Ahmed Matar, which is entitled " Zarqaa Al-Yamama ",zarq is the plural of zarqaa, and zarqaa Al-Yamama is a legendary figure well known for his keen eyesight. They used to say about her that she had a vision of a three-day march and she became a model of a keen viewer. This title is used and states:

Commanding piety is one-eyed

Spokesperson with the advisory opinion is blind !

The worker with the advisory opinion is cross-eyed !

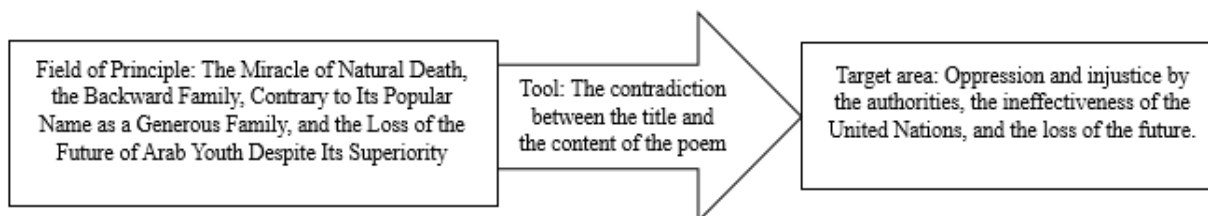
The present is confused and asking :

With these eyes ,Oh Lord

How can I see the path to the future ?!

Ahmed Matar banners are equipped with poems on this style. Poetries Diwan of yours surprises you with the abundance of aesthetic descriptions in it. Let's take a look at the poem "A Comprehensive Calendar" and end our discussion of this style of contradiction. The title suggests to the reader that the topic could be historical, or that the poet wants to commemorate an important event or the birth of a loved one. However, the discourse is not about any of those topics. Rather, Ahmed Matar is asking his brother's teacher about his situation in the lessons. The teacher enumerates his brother's excellence, that he has respectable behavior, that his thinking is coherent, that his tongue spins like a spindle, that his mind adjusts a thousand ways, and that he ranks first in the academic grades. The surprise remains at the end of the poem, where the teacher says to him, "This brother of yours, my brother, has no future."

As we notice above, the poet chose two fields to convey the meaning to the reader: the field of principle, which is the miracle of natural death, the family whose name is widely known as the noble family, but it is backward and commits crimes, and the youth, despite his superiority, has no future. He tries to lead the reader to the field of purpose, which is the oppression and injustice on the part of the ruling authority and the ineffectiveness of the United Nations because it is backward in the first place, and the loss of the future of Arab youth, using the tool of contradiction between the title and the content of the poem. Through the following figure, it becomes clear how to employ the conceptual metaphor.



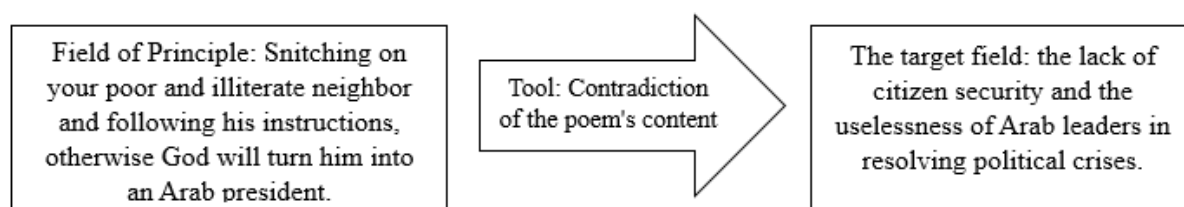
B. Contradiction between the poem's content and the second half:

This technique is considered a type of apparent contradiction, where the poet discusses a topic throughout the poem that occupies the reader's mind while reading it. However, in the second half of the poem, he presents the opposite of what he was discussing and subverts what the reader expected. This technique has a powerful impact on the reader's mind; it astonishes them and then leaves its mark on their heart. Poets pay great attention to the second half of a poem because, as they say, it is the verse of the poem and everything the poet seeks to achieve, summarized in the last verse. The poet Ahmed Matar also excelled in this technique, or rather, it is one of the most frequently used techniques in his poems. The poem "Neighbor Rights" in which Matar talks about his neighbor and how he complains about the severity of the injustice. He works as a bed during the morning, in the afternoon as a builder, after the afternoon as a carpenter, and at night as a janitor. He also works as a singer in the Institute for the Deaf, but despite this, for months he has not tasted... The smell of meat and asking the poet for help! Here, the reader wonders what this poor man, Ahmed Matar, wants from him. Perhaps he asks for a hearty meal or dinars to help him make ends meet. But at the end of the poem, he is shocked by the neighbor's request:

He said: A job has become vacant, and I'd like to take it... but I'm illiterate.

I want you to write me a letter of complaint about you,
and sign it with my name!!!

All he says in this poem is that people, due to extreme poverty and destitution, submit to every lowly act, such as snitching on their neighbors, in order to make a living. This, of course, undermines citizens' security. Ahmed Matar always surprises us with unexpected endings in his poems. In one of his poems, "The Commandments of the Enlightened Mule," he depicts an enlightened mule advising a young mule, telling him that the wisdom of his creation is to bear the burdens of humanity and not to kick the weak when he finds him intelligent. When he heeds his commandments, he lives as a mule, and if he fails to do so, God will transform him into an Arab leader. This ending was never expected by the reader! He makes fun of her a little and smiles a sarcastic smile, but soon he realizes the bitter and shameful truth and then cries at the same time! As is clear, Ahmed Matar chose the field of principle, which is the denunciation of his poor and illiterate neighbor, and in the second poem, he chose to follow the advice of the enlightened mule, otherwise God will turn him into an Arab president. He is trying, through the tool of contradiction of content and the poem's inability to present the concept of the field of intent, which is the lack of security for the citizen and the uselessness of Arab leaders in resolving political crises. The following figure shows how the conceptual metaphor is employed to present these concepts:



C. Irony:

Irony carries within itself contradiction. "Irony is an artistic form that brings together opposites and contraries" (Shafi'i Kadkani, 1318, 433). This style is the fundamental characteristic of Ahmad Matar's poetry. He combines opposites and contraries to create a meaning that astonishes the mind

and ridicules the country's current politics. With this irony, he makes the reader laugh and cry simultaneously.

Lord, help them against us.

Pray for the rulers to be victorious over us, my citizen.

And thank God, who has inspired them with the talent for oppression and the ingenuity of ambushes.

Say: My God, give them a million eyes.

Give them a thousand arms.

Give them a greater talent for filling prisons and emptying safes.

Lord, help them against us.

They are twenty-two honorable, loyal, and free.

And I, my God, am two hundred million traitors!!!!

Matar's words in this poem are full of sarcasm. He asks the citizen to pray for the rulers' victory. These words are directed if the ruler has an enemy fighting the citizen's security and wants the country's disposal, but the word "upon us" destroys all equations. The ruler is not facing the enemy, but rather fighting the citizen. Here is the funny and tearful sarcasm; How is this conceivable!!!! Matar used two words: "talent" and "inspire", which is usually used for positive and beloved actions, but after them he came with the word "oppression"; Oppression is not a talent, and God does not inspire it in people. Rather, they adopt it as a method when they run out of other options. In the second point, he also uses "talent" in contrast to the terms "filling prisons and emptying coffers." Here lies the tearful irony!!! At the end of the mawwal, he describes them as honorable, loyal, and free, in order to ridicule them and remind the citizen that a ruler must have these traits. But do they go together with oppression, filling prisons, and emptying coffers?

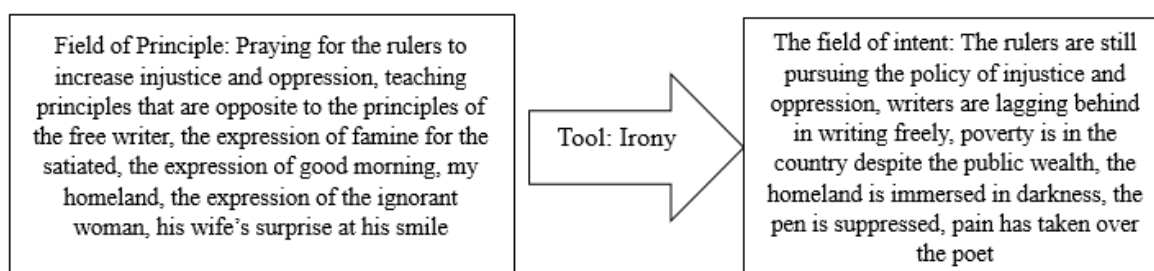
Another of Matar's wonderful banners is titled "Principles of Arabic Writing" in which he appears as a teacher teaching the principles of Arabic writing. The first condition is "Do not handle paper, pen, or ink, news, idea, whisper, or thought because they are dirty things." So what do we write with? Write, but in your imagination! And at the end of the poem, he lists the conditions for writing. It must be blank and have no connection to this world or the hereafter. Why? Because every creativity we have is an innovation, and every matter is a conspiracy. Then he says his final word and strikes the harsh blow: "Write without writing...this is what is required." Matar mocked, but with his tears and deep sadness. Why the Arabic writing instrument!!!

Matar often puts two opposites together in his poems and creates a contradictory concept such as "The Famine of the Satisfied." When we look at this title and read the poem, we are amazed by the meaning of what Matar intended, as if he is addressing hunger, how he is satiated and full of poems, but hunger made his poems not resemble his poems and he does not recognize them. Also in "Morning of the Night, O My Homeland," this sarcastic contradiction between morning and night and addressing the homeland is as if he is screaming from injustice and oppression, "The morning of my homeland has become night." The rest of the vocabulary of the poem is also full of this meaning: "The day became dark," "The day was gloomy," and finally, "The day became a piece of the souls of the rulers." Sometimes he uses words with the same rhyme, for example, "Sahibat al-Jahalah" instead of "Sahibat al-Jalala" (Her Majesty). He tells us how he wanted to write an article and how the official handled the vocabulary so as not to arouse emotion. At the end of the poem, the official addresses him and says: "Not everything that is known can be said." Then Matar answers him: "I said: I am not the devil, and no one is comparable to you except the devil in this field." Then the official's answer is the gist of the speech and the verse of the poem: "He told me: He was here, but he could not adapt, so he resigned!!!!!" Even the devil is not able to adapt, so he resigns!!!!

“Precaution” is the title of another poem by Matar in which he tells us how his wife was sad when she saw him smiling, while grief comes in sadness and calamity. He used it here to express his pain and how he did not smile and was still full of sadness and grief, and then he reassures her that he is fine, his illness has not been afflicted with anything bad, and he is still broken, and everything about him is as it was, but he was giving his mouth some precautionary exercises so that maybe he will be happy one day... Hope has not left Ahmed Matar and he hopes that He is happy one day and smiles.

When he describes the Arab sultans, he likens them to Abu Jahl and Abu Lahab, in whom all closeness is combined: the lowest of them is a head and the highest of them is a tail, elegant dunghills submerged to the knees. These are enough contradictions to describe the Arab sultans and ridicule them.

The following is an explanation of the use of conceptual metaphor in presenting the concepts mentioned above, with the help of a drawing of the figure:



Conclusion:

Metaphor plays a significant role in embodying and illustrating abstract concepts. It can also be employed to convey political concepts, making these metaphors tangible and concrete based on human experiences in daily life. This allows the audience to grasp all aspects and dimensions of the topic, as well as its significance, through the variety of metaphors used in the text. This study concluded that the poet Ahmed Matar contributed with his creativity to enriching Arab political literature with a sarcastic style of humor that embodied the Arab proverb “The evil of what makes you laugh.” He directed his criticism to the political situation in the Arab country to express his rejectionist position. The ruling policy of oppression and injustice. Ahmed Matar employed the technique of irony of contradiction as a satirical expressive method to give society an honest vision of what is happening on the ground to inspire and influence the political behavior of Arab citizens and people around the world.

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