

Colors and Their Symbolic Meanings in Muhammad Al-Maghut`S Works

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Abstract

The color is one of important elements in feeling`s area which may have symbolic meanings in addition to showing our around things. Color symbolism is one of the most global symbols and one of the domains for applying color in literatures. A poet or writer uses words to illustrate his usual experiences against the eyes of reader and audience; therefore, color plays more important role in line with poetic images become more real. Syrian Muhammad Al-Maghut is one of the contemporary Arab poets and writers who give special position to colors in his works. In many cases, color has symbolic meanings in his works. This paper studies symbolic meanings of color in Muhammad al-Maghut`s works by analytical method.

Keywords: Color, Symbol, Muhammad al-Maghut.

I. Introduction

Every person desires to certain color which represents his/her different mental state and unique temperament and personality. In psychological view, choice every color by every person could show his/her mental and moral characteristics because every color contains specific message and has different effect on mind. A tingle persons use gleeful color white depressed and sad person prefer cheerless ones. It`s obvious that deep effect of govern condition in an environment couldn`t be neglected. Meanings and messages of colors were studied in following. What do the colors say?

The colors have different meanings for different persons. Some points should be attended in understanding meanings of colors. One of them in attention to classifying colors by experimental psychologists and visual scientists which divide colors to two groups: warm and progressive ones that relate to attraction, activity and intensity trend (red, orange, yellow, and somewhat white), cold and isolationist colors that relate to negative, loose and incompatible currents (blue indigo, violet and somewhat black), green is a middle and transfer color which links two groups [1-3]. However, there is another segmentation for colors which classifies color to primary or main colors (red, blue and yellow) and secondary or subsidiary ones (green, orange, violet and amethystine) [4-7]. Gray, black and white were labeled as non colors [See.Serlo/Ohadi 1388:98]. Importance of this subject is because of this fact that purity of color has effect on purity of its symbolic meanings. Therefore, there are more precise applications for colors that put it in the area of designs contain signs. In this paper, general meaning of every color explain at first and then their personal implications clarify.

Red:

Color of palpitating blood and fire which means raging and cleaver feelings [8]. Red is dynamic, energetic and physically stimulator. Emotional effect of this color is more than other colors. Red could be a symbol for passion, delight, love, lust and even anger, extreme fury and murder. This color is an excellent reinforcing for mentality and valuable helper for self awareness [9].

Blue:

Blue is color of the sky and ocean and associates their soothing extent. Some ones interpret it as contemplating symbol [10] and sometimes this color was explained as a symbol for sacrificing, innocence and religious feelings [11]. And the other be live that blue is a symbol for health and intelligence. Blue induces relaxation and logical thinking in stressful world."Negative characteristic of blue is this fact that is used for representing sadness and depression which called "the blues"" [12].

Yellow:

Yellow is color of sun and gold and predicates on intellectual, intuition and ambitious [13-14]. Yellow is stimulus of think and affect creativity, optimism and mind. Lightness, clarity, prominence and extroversion are some of characteristics of yellow. It`s necessary to say that addition to all positive meaning for yellow, sometimes it has negative implications such as despair, dejection, disappointment and illness.

Green:

Green is color of nature and terrestrial phenomena and is representative of growth, harmony and consistency [15]. Special importance allocate to

green in psychology, so that psychologists know it as most complete color and say: “persons who choose green has positive and perfect personality” [16]. Also express “green-blue” is representative of resolution, stability and most important of them, resistance against variations [17]. In between, some theorists prefer negative meanings of green to positive ones and write in green tends to negativism rather than positivism”. However, some ones say that green has two fold performances because also shows apposite of equivalence-namely clangorous emotions such as envy and jealousy.

Black:

Black is color of night and contains implications like darkness, sadness, mooring and death. Its meaning depends on regard it in which dimension of their characteristics relate to cultural history and old beliefs of peoples. Mentally, black is known as a protective color. In fashion world, black is representative of gracious beauty and dandyism. However in most societies and cultures, black is interpreted as a negative color which associates mooring, death and burial. Therefore, deepest meaning of black is being covered and growth in the dark. This color sometimes is considered as a symbol of time and is in contrast to white that is symbol of eternity and trance.

White:

As what noted before, white is opposite of black. So, white is symbol of purity, innocence, piety and virtue. White has been known as a God’s color, maybe because showing the dead who were twisted in white shroud to liberate their pure spirit from moral framework of body and join to spirit of God. White also is known as symbol of peace and freedom. Parallel to all of these positive meanings, there are some negative meanings such as mooring, death and disease.

Other colors:

According to this fact that opportunity for explaining and interpreting all colors has been done rarely, we mention to them using an expression: Orange: has similar characteristics to yellow but its properties more limited and controlled and shows pride and ambition.

Brown: is color of earth and relates to comfort and safety.

Violet: which is a combination of blue (symbol of dedication) and red (symbol of passion and excitement) and shows regret and memoirs?

Gray: is only neutral color which often is negative and represents sadness, laxity and lethargy.

Color and recognizing the inherent character:

Each color represents the intrinsic wished, needs and motivations of persons who elected them. For example, the needs and desires of four colors: red,

blue, white and yellow are represented in the table below.

Yellow	White	blue	Red	
Joy	peace	friendship	power	Motivation
He needs to seem great (socially)	To feel good (Consciously)	To be great (Consciously)	He needs to seem great (in education)	Needs
To be loved	To move as fast as you like	To be understood	To have right	
To be cared about	To be respected	To be appreciated	To be respected	
To be supported by others	To be accepted by others	To be accepted by others	To be supported by others	
To hide their inside insecurity (somehow)	To hide their inside insecurity	To reveal their inside insecurity	To hide their inside insecurity (completely)	Demands
Make yourself/ others happy	Make yourself / others happy	Make others happy	Make yourself happy	
Freedom	Independence	Autonomy	headship	
Good adventure	happiness	Security	An adventure full of troubles	

According to the table, colors can express person’s innate character [See. Hartman 1386:14].

Color in Quran, tradition and previous literature: Color was used in Quran and traditions sometimes in symbolic meaning and sometimes in material implications for description: for instance, in following verses, black and white face of believers is metonymy of accepting their righteous actions, righteousness and as a result is a sign of their glee, while black is a sign of regret, sorrow and sadness of disbelievers. As well as, in some verses, color was used only for description, such as:

يَوْمَ تَبْيَضُّ وُجُوهُ وَتَسْوَدُّ وُجُوهُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ
إِيمَانِكُمْ فذوقوا العذاب بما كنتم تكفرون* وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ
ففي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

[Quran 27:35].

The literatures from pre-ignorant to modern has been manifested with different colors, often has been used in material way and less sense to have symbolic meaning. For example, this is “Amri-al-gheiskendy” when wants to describe his lover’s hair:

و فرع يزین المتن اسود فاحم المتعطل
أثيث كنضو النخلة

Moreover, “AmroIbnKolsumTaghlabi” composes such when he wants to picture pod less sward of his people that how go out from middle of battlefield after a hard and bloody campaign:

بأنا نورد الرايات بيضا و نصدرهن حمرا قد روينا

And also “Bashar IbnBord” who picture the death with black:

أمل العيش تاره و أرى الموت أسودا

In modern literature, knowledge of moral and physiological effects of colors led poets to showing colors in their works symbolically. However, it’s not possible to neglect the effects of society and its inappropriate political, economical and social conditions because color is one of codes and symbols which are used for many reasons that one of them is oppression in society and lack of freedom of expression.

II. Who is Muhammad al-Maghut?

Muhammad al-Maghut is one of the well-known Arab poet and playwrights. He born in a poor family is selmieh, one of the Hammah cities of Syria, in 1994.

He passed elementary education in his birth place, and then went to Damascus to continue education and study in agricultural engineering but resigned it because of some factors. Muhammad al-Maghut imprisoned two times due to some accusations and membership in the national party of Syria. These experiences caused scintillating brilliance of his poetry and led him to crate valuable works. His works include collections of poems like “sadness in the moonlight”, “The Hunchback sparrow”, “out of band”, “cheers to you a patriot” and “Numan anemones. In addition to poems and plays, he acted in other fields including screenplays, novels and other literary texts. He wrote the films “Border” and “Report” and also TV series “Tales of overnight”, “Valley of musk” and “where is wrong”. The novel “Swing” which is a reflection of his life is one of his works. Also a collection of his essays called “I’m going to betray my country” is published. “Executioner of flowers” in another of his estate that was wrote after the death of sinehsaleh and in his grief. This work was created after 15 years it has published no poetry and caused someone’s to say that Maghut, unlike others, was enough dare to reserve composing when he understood his poems has been iterated and didn’t has anything new to say. But Muhammad al-Maghut

rescinded their claim with publishing “Executioner of flowers”. He has “East is Edn (Paradise), west is God” and “primitive Indians” in his records as well. What is seen in all these works is complain of injustice and oppression, liberation and freedom, patriotism, humanitarian and social issues. Maghut complains of deteriorating situations in Arab societies and criticizes of disgracing and humiliating human in these societies. He said his critical words sometimes satirically and sometimes sarcastically to audiences. Making audiences to laugh or rancor and malice is not his purpose for using irony but his purpose is correcting the shortcomings and defects, and treating pains and social disadvantages. Mysterious and symbolic speech is also another feature of his writing. Maghut prefers ironic and cryptic style on openness and disclosure in his works. Color is one of the elements which is used in symbolic and esoteric meaning in Maghut’s works and is studied in this paper. The symbols of colors in the works of Muhammad al-Maghut: The colors are symbols that represent certain meanings and signify internal and psychological states. Color is one of the most important techniques in the works of M.Maghut which makes his technical styles and artistic character distinct. It seems that yellow is a psychological need in addition to semantic and intellectual task in viewpoint of Maghut. He used this technique with extreme enthusiasm and adorned his writings with a variety of different colors. That analysis of each of them could lead us to realize his thoughts and perspectives of his personality.

An overview of works of M.Maghut clears that his personality was complex and sometimes contradictory and double. Readers may find M-Maghut very depressed and hates everything and everyone so that reader doesn’t think at all that he is even a little joy in his life experience; as his poetry-collection called “Happiness is not my job” and “sadness in the moonlight” verify it. But, despite this, it can be seen in his works images of joy and optimism, although there is an element of sadness overcomes them.

Accurate study of the colors used in his works, in addition to these two aspects of his personality, reveals other dimensions including alarmism, excitement, the desire for mobility and activity and freedom.

Before considering the colors used in his writings, it was thought that the black according to it’s and is more frequent; However, it was found after studying all of colors that red has the greatest frequency in his works and is on the top of other colors devoting roughly 25.51 percents. As mentioned above, red represents passion, anger, dynamics and raging feelings. On the other hand, Maghut has a revolutionary, turbulent and sometimes angry personality so that he say in one of his poems that:

I just want, hurry to go to heaven, to put the whip in the hands of God, maybe encourage us to a revolution.

كل ما اريده هو الوصول
بأقصى سرعه إلى السماء
لأضع السوط في قبضه الله
لعله يحرضنا على الثوره (الماغوط، ص 296)

Examples of red applied in Maghut's poems are mentioned:

Like a red carnation which is in remote, I cast a shadow on you...like a cloud which doesn't has any home.

....سأطل عليك كالقرفله الحمراء البعيده
كالسحابه التي لاوطن لها. (الماغوط1973: 9)

Like a red carnation which is in remote, I cast a shadow on you...like a cloud which doesn't has any home.

If we pay attention to a few lines before these lines, we find that Maghut wrote these words in his address to the homeland, Maghut who the home has a different meaning to him and always hold a special place for it in his poems, expresses his indescribable enthusiasm and passion for his homeland here and this feeling appear due to his use of red.

He describes his passionate and beating heart by means of red again; where he says:
Without no wish, and a heart like a little rose, at a night of all I will say goodbye to my things.

بلا أمل...../ بي هيچ آرزویی
و بقلبي الذي يخفق كورده حمراء صغيره / و با قلبم كه چونان گل
سرخ کوچکی است

سأودع أشيائي الحزينه في ليله ما.. / در شبی از شبها با وسایل غمگین
خود وداع خواهم کرد (همان:22)

As can be seen, red in addition to excitement and passion is a symbol of his joy, peace and optimism and also farewell with everything is sorrow and associates.

With a sorrowful memory. In the play "clown" where he wants to express the regret of SaqrQuraish and his opulent feelings to Andalusia where his win was, uses red and says:

Zero is impossible. Maybe the stars be driven from the sky away (fall down) but it's impossible that the Arabs be excluded from their lands. Maybe the nails be stayed from the fingers away but there is no possibility that the Arab escapes and stays away from his homeland...Andalusia...Andalusia which is red like my blood, how to fall?

صقر: مستحيل. قد تطرد النجوم من السماء ولكن العرب لايطردون من
ديارهم. قد تفر الأظافر من اصابعها ولكن العربي لايفر من وطنه...
الاندلس...الاندلس الحمراء كدمي... كيف ضاعت؟(الماغوط 1973: 70)

If we look at the table carefully, one of the meanings of red is that the people who are interested in, conceal their inner insecurities highly. This is true in personality of M-Maghut so that he has repeatedly stated that the traumatic experiences of prison convert him to a timid and cautious person, and even afraid of his own shadow. This terrible fear is beautifully depicted in an ode with the same name:

My mother, I beg you to run...and visit the reapers and the tents of nomads in your way...and ask the leather runic and a plant to remit this fear of me.

أتوسل إليك أن تسرعى يا امى / مادرم التماسست مى كنم كه بشتابى
و أن تعرجى فى طريقك على الحصادين و مضارب البدو / و در راه
هم سرى به دروگران و چادرهای کوچ نشینان بزنى
و تسألهم عن « حجاب » جلدی / و از طلسمی چرمى بپرسى
عن « عشيبه » ما / و از گیاهی
تقینى هذا الخوف / كه این ترس را از من بزداید.. (الماغوط:291)

Maghut so depicts this fear that it seems that a police chase him at any moment and he hasn't courage to enter the bathroom without identification card!! He should be careful whenever he goes:
When I go to the loo, my ID card must be accompanying me.

Watch the around when coming out of the coffee shop.

أدخل إلى المراحيض و اوراقى الثبوتيه بيدي / به مستراح كه ميروم
كارت شناسایی ام باید همراهم باشد
أخرج من المقهى و أنا أتلفت يمنه و يسره / از قهوه خانه كه بيرون مى
آيم دور و برم را مى پايم (همان:293)

Other color which is on the top of others after red , in the works of Maghut, is blue. The remarkable thing about. This is that Maghut often uses blue with eyes. Maybe, it means that he has eyes looking relaxes and happiness, although the negative meaning implication of blue (namely depression and sadness) of his poetry collection named "the sorrows of the moon":

And a cloud of sad blue eyes sear to me and to the date gazing on my lips.

و سحابه من العيون الزرق الحزينه
تحقق بي
بالتاريخ الرابض على شفتي. (الماغوط1973: 8)

And the other one has been chosen from "A room with million walls" collection:
Nude blue eyes are crying with the other eyes, under the bed...under the home.

و العيون الزرق الحافيه
تبكى مع عيون اخرى
في قاع الفراش
في قاع الوطن(الماغوط1973: 93)

Moreover , the plays of Maghut are not devoid of color. In "hunchback sparrow" play , he attributes blue to eyes several times, such:

Student: ...until my mother woke up. She was beautiful and her eyes were like two blue birds which
الطالب: ... حتى استيقظت امى و كانت جميله و عيناها اشبه بطائرين
ازرقين حطا لتوهما تحت الحواجب. (الماغوط1973: 47)

And where the judge asks the color of eyes of accused person's children, hears the answer like:

Accused: (eyes) is blue.

The guard: no, actually they're black.

Accused: but they are blue, all the neighbors know that they are blue.

المتهم: زرقاوان.
الحاجب: بل سوداوان
المتهم: ولكنهما زرقاوان، كل جيراننا يعرفون انهما زرقاوان.
(همان:135-136)

Yellow is another color that displays in drawing of Maghut's works. This color implies sometimes on happiness and sometimes on sorrow and disease. For example, he sings in "Sadness of moonlight" ode:

And our fatigued faces due to painful cough
Seems Sad as a farewell, and yellow as tuberculosis.
و وجوهنا المختنقه بالسعال الجارح / و چهره های به ستوه آمدهی ما
از سرفهی دردآور
تبدو حزینه كالوداع صفراء كالسل / چون وداع، اندوهگین و چون
سل، زرد به نظر میآید. (الماغوط 1973: 6)

Another case in which Maghut use yellow symbolically is "clown" play that he says:
Pantaloons: (after a yellow and hesitant smile) you don't understand me...it also...crashed.

المهرج: (بعد ضحكه مرتبكه صفراء) انكم لاتفهمون قصدي... ذهبت
هی... الأخری. (الماغوط 1973: 68)

Here, the meaning of yellow undergoes rotation and transformation, and has negative and dark meaning despite associates with lough that might be a symbol of happiness.

Lough of clown is not because of happiness and joy but it's a symbol of regret, sadness, fear and worry about consequence. When he says to SaqrQuraish and his follow ships that many Arabic countries has fallen, faces with their denial and get anxious to tell them something else. On one hand, clown laugh with them but his lough is yellow so that a flower is sitting on autumn on his lips. It also symbolizes a little and pole joy in the life of Maghut that is surrounded by sorrows and anxieties so that being dried before opening.

Again, return to the table above. Liberty is one of the wishes of people who are interested in yellow. Transient look to thoughts and works of Maghut clear that he demands freedom greedily as can be safely said that none of his work is devoid of freedom and liberation.

Oh mother, if freedom be snow, I sleep on it without shelter all over my life.

آه یا أُمی
لو الحرية تلجا
لنمت طوال حیاتی بلا مأوی. (الماغوط : 293-294)

Freedom is the biggest concern for Maghut so that he says:

"Concern about liberty accompanies with me since many years ago. White and red weapon is not suitable to win our enemies and the enemies of freedom, history and our feature but this victory will be achieved by blue weapon words. That's why my newspaper article is not devoid of "liberation" sometimes, yellow is used by Maghut to describe the disappointment, frustration and failure. He writes in "the hunchback sparrow" that:

Student: ...and you speak. While you sunk in a world until your parotids, a world which is governed by gunpowder, hatred and yellowing.

الطالب: ... و أنتم تتحدثون، بل و أنتم غارقون حتى أذانكم فی عالم
یسوده البارود و الحقد و الاصفار. (الماغوط 1973: 40)

As elsewhere when he describes the poverty and misery of him and his family, he still uses yellow: Our house was very yellow, and the night died in that, and went to sleep by the whine of away trains...and among those, the nude dark pomegranate trees which are broken and don't blossom in the spring, wail.

كان بیتنا غایه فی الاصفار
يموت فيه المساء
ینام علی أنین القطارات البعیده
و فی وسطه
تنوح أشجار الرمان المظلمه العاریه

تتكسر و لاتنتج ازهارا فی الربیع... (الماغوط 1973: 56)

The death of night that might be a symbol of peace and stillness and the birds dirging on dry tress which don't have leaves even in spring and be in a home that is very yellow and their walls and space is full of poverty and illness, are all symptoms of depression and sadness of Maghut. Therefore, yellow still is a symbol of sadness and sorrow in the works of Maghut while it can be an implication of happiness. Because of poverty and abundant cry, he describes his tears yellow and writes:

I dreamed golden symbols and cried so much that my treat is yellow.

دموعی صفراء من طول ما حلمت بالسنابل الذهبیه و بکیت.
(الماغوط: 241)

Elsewhere, the sky is yellow:

I've seen them all under a yellow sky.

رأیتهم جميعا تحت السماء الصفراء (الماغوط 1973: 14)

And he pictures fear with yellow:

Name: insect

Color: yellow because of fear.

الاسم: حشره
اللون: أصفر من الرعب. (الماغوط: 287)

The forth place in Maghut's works is allocated to white that has several meanings. It sometimes symbolizes purity and sanctity, for example in "clown" play, SaqrQuraish applies the white to describe the flog of Arab and it demonstrates the sanctity that is attached to it:

Zero: no. O'thou! Disinherited grandsons, I don't finish. We devise the Arabic flag for you more pure than the rain. Much more white than the beard of angels and chaste.

صقر: لا. لم انته ایها الاحفاد العاقون. لقد ترکنا لكم الرايه العربیه انقی
من ماء المزن. انصع بیاضا من لحي القديسين... (الماغوط 1973: 104)

In "Happiness is not my job" collection, he also applied white to draw value and respect to the elderly out:

And I am in the autumn of my life, and the white senility starts to touch my forehead.

و أنا فی خریف العمر
و الشیخوخه البیضاء بدأت تمس جبینی... (الماغوط: 268)

Maghut sometimes uses white for imagery:

I'm a bird from the village; the word is like a white goose in my view, and singing, a garden of green pistachio.

انا طائر من الريف
الكلمه عندي اوزه بيضاء
و الأغنيه بستان من الفستق الأخضر. (الماغوط:58:1973)

As though he wants to picture his purity and simplicity and shout that I'm not depend to any school or party and whatever I write drives from my rustic and simple nature and is heart line.

In another part, he describes honor and reputation which have purity and sanctity too.

But I chew the honor and the dignity like bread, like white bread...

ولكنني قادر على قضم الشرف كالخبز
الخبز الأبيض... (الماغوط:51:1973)

In addition to utilizing the white, mentioned value and sanctity are understandable from image it to bread.

However , among many meanings that was mentioned for white. Liberty and freedom might be the best and most suitable in the works of Maghut.

Green also is another colors used in his writings. He concerned to green in two collections "Sad in moonlight" and "a room with millions walls" more than other works. He often utilize this color to describe physiognomy of nature such as trees, gardens and so on, as used blue for describing eyes:

O'thou! Dead man, smile... loo crow that has green eyes...

ابتسم أيها الرجل الميت
أيها الغراب الأخضر العينين. (الماغوط:52:1973)

Maghut use green to express joy and exuberance:

I'm eager to be a green willow near the church.
اشتهدى ان اكون صفصافه خضراء قرب الكنيسه... (الماغوط :1973
16)

As he applies it to picture hope and promise:

Student: ... the green leaf was seen through the window...it was imminent to jump up to touch (bit) it with my teeth. Something green, Isn't it important for you? A little green something lost in this desert, do you know what it is?

الطالب: لمحت ورقه خضراء من النافذه... كدت اطيير لأعضها
باسناني. شيء أخضر، ألايهمك؟ شيء صغير أخضر في هذه البرارى
المنسيه. هل تعرف ماذا يعنى؟
صانع الاحذيه: لا و رب الكعبه.

الطالب: انه قال المطر. و نحن جافون كالخشب... (الماغوط :1973
40)

Maghut interprets existence of a green leaf in the middle of dessert to a sign of hopeless.

Black-gray that is considered a sub-color related to black , is another color used in his works. These two colors induce sorrow. For example , in this short piece , black and its implication on sorrow is manifested:

Mother... The death surrounds me from any directions...the sky is dark...and howling winds... and the black dogs rip the bloody books in the bags of wayfarers.

امى.....
فالموت يحيق بى من كل جانب
السماء تظلم
و الريح تصفر
و الكلاب السوداء
تنهش الكتب الداميه من حقائب الماره (الماغوط:291-292)

Dark sky is a symbol of the atmosphere filled of the political repression in Syria in when he lived. Howling wind adds to the fear and the terror of space and is an allegory of fear dominated on atmosphere.

Black dogs which rip the bloody books in passer's bag, are symbols of governed regime's security force which has tortured Muhammad al-Maghut because of his opposite opinions.

Darkness which indirectly implies the blackness, has been widely used in the works of Maghut and it is also a reason for being and

He writes in "Tattoo" ode that:

I laugh in the darkness...I cry in the darkness...I write in the darkness...so I don't recognize my pen from my fingers.

أضحك فى الظلام
أبكي فى الظلام
أكتب فى الظلام

حتى لم اعد أميز قلمي من أصابعي (الماغوط:284)

Maghut also utilizes gray to describe sad and dismal spaces. For example in "Hunch back sparrow", when he wants to draw a good picture of the prison, writes:

Unknown prison in unknown desert with the colorless sky and gray clouds. A river is about to drain...

قفص بشرى مجهول فى صحراء مجهوله. سماء شاحبه و غيوم رماديه.
ساقيه موشكه على الجفاف... (الماغوط:7:1973)

Everything used in description of prison by Maghut, such as colorless of sky, gray clouds and the river getting dry, all of them implicate a lugubrious atmosphere.

Furthermore , Purple also is a color with lowest frequency in poetic images of Maghut. A structure which this color is used in and also the selected style for setting it in a phrase refers to happiness not sadness. However , some people believe that purple is a symbol of "exhilarating sadness" which means expressing both joy and sorrow.

III. Conclusion

It could be said as a result that the colors have a special place in the works of contemporary poet and writer , Muhammad al-Maghut. He paid special attention to the original colors and utilized them symbolically in many cases. The color which implies happiness and sadness are observed in his poems frequently and draw his mental turmoil out.

In addition to original nature of his homeland village, the unorganized and repressed atmosphere

governed on society is what helped Maghut in using colors in place especially in symbolic meanings.

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