



Artículo de investigación

Diversification of simile in the style and structure of Gilani' Diwan A'li (supreme court)

Diversificación del símil en el estilo y la estructura de Gilani 'diwan A'li (corte suprema)

Diversificação de símile no estilo e estrutura de Gilani 'diwan A'li (suprema corte)

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Moradi Abolfazl⁴**Abstract**

Simile has always been the subject of attention by poets and writers and it has a unique place. The uniqueness of this beautiful art attracts the imaginative element of poetry and readership, and the owners of style and writers that can't be easily remove this elegant and functional instrument. Poets and peoples use their efforts to bring their writings with a variety of similes. A poet is capable that use these imaginative designs in the most beautiful way. In this article, we examine the types of simile in the poem of Gilani Supreme Court. The provided table helps the reader to understand hidden sides of the poet's thoughts. Among the used similes, topic is the praise, Image is around subjects. A'li used composite, sensory, wisdom simile and the supposed syntax has the highest repetition among the poet's poetry. A'li used simile more than any other instrument in his poem.

Keywords: style, imagery, simile, Alli Gilani, simile structure, types of simile.

Resumen

El símil siempre ha sido el tema de atención de poetas y escritores y tiene un lugar único. La singularidad de este bello arte atrae el elemento imaginativo de la poesía y los lectores, y los propietarios de estilo y escritores que no pueden eliminar fácilmente este instrumento elegante y funcional. Los poetas y los pueblos usan sus esfuerzos para llevar sus escritos con una variedad de símiles. Un poeta es capaz de utilizar estos diseños imaginativos de la manera más bella. En este artículo, examinamos los tipos de símil en el poema de la Corte Suprema de Gilani. La tabla proporcionada ayuda al lector a comprender los lados ocultos de los pensamientos del poeta. Entre los símiles usados, el tema es el elogio, la imagen está alrededor de los sujetos. A'li utilizó un símil compuesto, sensorial, de sabiduría y la supuesta sintaxis tiene la mayor repetición entre la poesía del poeta. A'li usó símil más que cualquier otro instrumento en su poema.

Palabras clave: estilo, imágenes, símil, Alli Gilani, estructura de símil, tipos de símil.

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Resumo

Simile sempre foi objeto de atenção de poetas e escritores e tem um lugar único. A singularidade desta bela arte atrai o elemento imaginativo de poesia e leitura, e os donos de estilo e escritores que não podem facilmente remover este instrumento elegante e funcional. Poetas e povos usam seus esforços para trazer seus escritos com uma variedade de símiles. Um poeta é capaz de usar esses desenhos imaginativos da maneira mais bonita. Neste artigo, examinamos os tipos de símile no poema da Suprema Corte de Gilani.

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A tabela fornecida ajuda o leitor a entender os lados ocultos dos pensamentos do poeta. Entre os símiles usados, tópico é o elogio, Imagem em é em torno de assuntos. A'li usou compósitos, sensorial, simile de sabedoria e a suposta sintaxe tem a mais alta repetição entre a poesia do poeta. A'li usou simile mais do que qualquer outro instrumento em seu poema.

Palavras-chave: estilo, imagens, símile, Ali Gilani, estrutura símile, tipos de símile.

Introduction

With a brief overview of Persian language and literature over time, we are witness of many changes that have emerged amongst a variety of styles in literary periods. Among the various styles that come in different ages, we reach a style between the 10th and 11th centuries, which has brought many fans. The full of ups and downs style is an Indian style.

The poets and writers of this genre were divided into two groups. One group had the same style as before and followed them. This group has such poets as Hafez and Khaghani, and even Baba Faghani, and ... in its own perspective and followed their style. And a group follows present-day style. Ali has a Indian-style with subtle thoughts that follow his own predecessors, including Hafez and Khaghani, and the reason for these statements is a text which has been mentioned in the text of the Court. On the other hand, the existence of high volume of simile in the various themes can only occur in Indian style. Of course, this style is more than other style has subject and meaning unity in theory and linguistic bases. And is one of the few Persian styles that can be studied with a little development, the principles and foundations of poetry and its poetic look can classify and analyze in integrated, coherent form (Mojtaba Mahdi, Volume 2: p. 835). Indian poets use different simile in their own poems. In this regard, they made a marathon that its victorious one should recount the most beautiful and most vivid symbols in the best and most recent titles. What poet has as a taste is his imagination and thought that inspired and Influenced by its own periphery is ready to rebuild a variety of similes in the form of bits. "The poetic fantasy, by element of the image, seeks a lot of mental affairs and views its imagination in this way." (Hassan Lee, 2004: 282). By portraying these things in emotional and mental domain, poet allows the reader to retrieve his secret and passionate feelings about his surroundings. And when it comes to the realization that poet's minds are interpret in the form of "simile, metaphor, quibble and permissible." Among the above mentioned templates, simile can be called the

most efficient and most imaginative kind it is "main core of poetic imagination that uncovers the imagination of the poet among objects and represent it in various forms"(Pour Namdarian, 2002: 214).

With what has been mentioned in this introduction, we recognize the importance and place of simile in the literature from the beginning to the present and that it has undergone different condition throughout the centuries and among different types of styles. These changes and frequencies are more and more in the Indian style and poets of this era.

The background and the main question of this research

What should address in this article: the position and structure of the simile and types of simile in the Diwan A'li (Supreme Court). What kind of simile has Gilani highlighted from among the types of similes?

This Diwan has been reviewed for the first time in a single copy, and has been developed by the author of this article as a doctoral thesis. Undoubtedly, numerous aspects and angles have remained unchanged. Therefore, this study is intended to serve as a basis for further studies.

I. A'lii Gilani: Ab-dul-olai Gilani nicknamed A'lii

A'lii Gilani is one of the most powerful poets of Gilan, and specifically the Lahijan and Langrood areas, as he himself wrote in his Diwan, he lived in Iran until he was 22 years old. "He had elegant sense in adulthood and occasionally sang a poem (p.8). At the age 22, like other poets of his age, he went to India due to the ruling atmosphere in Iran. Indian king unlike the Safavi kings of Iran who did not pay attention to the poets, they were too good.

The time of the poet coincides with the 11th century AH and the rule of the Shiite Safavi kings, who, unlike the kings before him, did not care much for the poets of the court and Iran literature, and this indifference to the poets of the Iranian caused poet moving to India (Safa, Zabih-ul-lah, v. 4). A'li lived 20 years between





Hindus, while this Shiite poet who has given his heart to the First Imam of the Shiites, and in most of his poems wants help from Imam Ali. He believes that he is the least servant of believers and wants his entire request of Imam. He spent 20 years old of his life with sadness in India due to financial difficulties and loneliness in India, he was away from the city and friends and dwellers.

During the reign of Shah Abbas II, a group of poets were returning to Iran, and A'li gave his own Diwan to Shah Abbas in order to protect it from the disasters of time, after that he returned to Iran.

*When the meaning of the gem came to the
rate
In his weight, L'al came from Badakhshan
This order wants buyer
So serve to the king of Iran (2 bits p. 410 and
411)*

A'li was Shiite poet and prominent of the Prophet's family and his household, especially Imam Ali, he sang to this Imam most of his poetry, masnavi and divine. He uses an effective tool such as simile and its variants to give its word to the most beautiful form and structure. These similes have the highest frequency in the sonnets; he also used Fancy, too.

Simile in Diwan A'li (Supreme Court)

Simile elements

The elements that the poet has used in his structure and structure is divided into several groups, the most important of which are:

Praised people (Aahl Bait and preferably A'li) his beloved and his belonging

These phrases are also divided into several categories: a) simile that its tenor is praised people. (b) Phrases that includes of the states, emotions and abilities of the praised people; (e) the phrases related to material of praised people.

These titles and symbols in Diwan have the greatest volume of simile.

*Ja'far Sadiq, who was follower of the prophet
Gem of sea is A'li al-WA'li*

(P. 1 / p. 44)

I-The used abbreviations in this research are: elegy (Qaside), ode (Ghazal), couplet (Dou baity)

*Every droplet that drops from his face
Give it a boom to the scent of rosewood*

(P. 85)

*It is ashamed of the fog of the eyebrows
He has a face like sun*

(P. 199)

*Her seedlings are cypress of garden
She is more beautiful than everyone*

(P. 199)

The spirituality and abstract concepts

This part of the similes includes abstract affairs, internal and emotional states, and those that return to spiritual affairs. Concepts such as sadness, joy, love, hope, patience, and after praised and its material, simile used a lot in Diwan. Often, this similitude is a kind of eloquent and singular metaphor, analogy to the singular and sensory to rational. Vehicle of this type of simile, according to the taste and type of the poet's sight has many and varied items.

*I'm going faint due to wine of love
I'm happy with my love*

(E/ p. 60)

*I'm going to embrace her fantasy every dinner
with sadness*

I do not see the comfort of the quiet bed

(O/P. 112)

*Fatah and Zafar are in his government
His desire is always in Golan*

(E/ 37)

*From garden stream of Hope, Every Spring
The water of life inters to soul*

(E/P. 50)

Nature and natural elements

Analogies with themes of nature and natural elements in the lyrics is not least in A'li's poem, he as other poets of his contemporaries made best themes and imagery in his Diwan. This passage states his mood in very elegant way to reader. A'li uses various elements as a vehicle.

*I am delighted with his trait
The garden of thought is full of cedar and
poplar*

(E / p. 49)

*On the cultivation of the nature field
, from the stream to the bride's face*

(E / p. 49)

A'li opened the mouth of your sense

*Your words is as morning flowers
(P. 183)
I asked wine from rose-checked,
Made me drunken with wine
(P. 90)*

Poet (A'li) and his belongings

In such similes, poet used thoughts and emotions with a little exaggeration and exuberance in the form and structure of the simile the used vehicles includes of animals, plants, natural resources, objects and more. He likes to call his temper as garden and his heart to the sea.

*My heart waved from his praise
A'li is God gem in river*

The poet in the upper bit likens his heart to the sea.

(
E / p 46)

*My tempo raised by religion praise
When he talked about his attribute
(E / p. 37)*

*The blade of my tongue is watered with Khazr
water
His life is the essence of order*

(E / p. 73)

*My date tree did not see a fruit of the garden
Bud is withered due to my separation (O/p.
112)*

Planets and stars and celestial bodies

The symbols in which tenor and vehicle are celestial or hemispheric bodies are composed in the most beautiful form among the great poems. These simulations cover a variety of things.

*Najaf is higher than placeless
The moon of the sky is Ali*

(
O / P. 48)

In the above poem, poet simulates Imam Ali to the moon.

*My heart is so clear due to his light
As if he is the sun
(E / p. 49)*

*The essence of my order just says
One hundred thought raise from my lips
(E / p. 35)*

*O king of the world, the sun
World is astonished from his fate
(E / p. 35)*

I places and word places:

A'li because of the living in the northern region of the country, and then the migration to the Indian regions has used places in its simile structure.

*We have brought the way to paradise
Najaf would be Ka'ba of Islam*

*The heart goes to the path of Ka'ba
It decided to go honestly
(O/P. 62)*

*His love is in the heart
At home is light of the candle*

(C / p.406)

Object, Tools and Supplies

A'li used tools of his around in three groups. First group: war tools, second group: wine and drunk tools, third group: his around material and tools.

*He is embarrassed to regulate the world
His right sword came to the door of the
wrongdoers
(E / p. 68)*

*If you want to be a fan of unity
You can be follower of prophet
(E / p. 57)*

*I've got a bunch of bits on the page
Because I've brought the my head in tongue
(E / p. 58)*

Human members and parts of body

This kind of simile is frequent in Diwan A'li. This tenor has a lot of vehicles.

*Welcome to the glory of happiness
He was aware of the meaning of his scruples*

The height of the popular man has been likened to a long Sypris.

*When I saw him, I get captive of his magic
narcissus
So I lost my religion and faith
(O/P. 87)*

*I saw the crescent eyebrows on his face
The wave of the front has undefended water
(O/P. 84)*



Animals and animates

A'li uses special birds and animals in his poems. When poetry considers himself as tenor, he likens himself to the nightingale and brings horse with various vehicles. And the rest of the birds and animals, whose number is small mentioned repeatedly in various ways.

*Horse is fortunate enough because he is king
horse*

Fortune shadows is on the earth and time

(*E / p. 27*)

In the simile of luck, it is likened to the yellow horse.

*Ooh, my ambition grows because of his grace
I'm like a pigeon that picks wheat*

(*E/ p. 49*)

*My soul is captive of his face
My sing inters in his heart*

(*E/P. 108*)

drinks

The analogies of this kind, which are often linked to praise (beloved), are also used in Diwan A'li.

*I'm drunk because of love wine
My life is filled with joy and wine*

(*E/ p. 60*)

The poet likes love and ardor to drink and wine.

*His lips are rosacea of Kossar
Outdated the bitterness of wine*

(*O/P. 86*)

Miscellaneous topics

The other group of simile of the Diwan A'li is not categorized, but its literary value is contemplative. A group of these similes may be considered as the first similitude in imaginary form.

*From the passion of love, my thought became
excited*

My thought distracted by anxiety
(*O / p 100*)

*Blessed follower like spring
Thousand buds are my around*
(*O/P. 101*)

Similarity to the validity of the parties

Sense to sense

Sensory symbols, although are the simplest simile, but have artistic value and a special place among the imaginative and literate forms, typically it is a lot in the poets' Diwan and prose books, when similarity between two objects have a relationship that both parties are likened to the senses of the five, simile is sense to sense. The essential element for creation the inertia in the author's mental activity is communication between unconnected parties " (Pacheco et al., 2017 and Pour Namdarian, 1977: 89).

This type of simulation has the highest frequency in the Diwan, which is about 47%.

*Adorn his eyelash with arrow
He witches our hearts with it*

(*O/P. 86*)

Arrow and eyelashes are two sides of the same, except five senses.

*I've gotten my heart in my tongue
I've groomed a thousand, which requires us*
(*O/P. 87*)

*My heart dreams him
Beside the wine I fell in love with her*
(*O/p.88*)

Rational to senses

The rational term refers to something that does not fit into the senses of the world, namely, in such a way to be unobtrusive with the senses of the five. "The intellectual analogy to the senses is the most common type of simile, because it is intended to the narration and explanation, and if vehicle is tangible, the rational tenor will well-established in the mind "(Shamisa, 2008: 75). After sensory to sensory simile, the highest frequency in poems is rational to sensory simile. That's about 35% of the whole simile.

*Rose-garden is separated from the grass
Jasmine Isolated from garden*
(*O/P. 89*)

The goodness and the beauty are intellectual and abstract affairs and likened to garden that are sensation affairs.

*I thought about love, I saw fairy-like
I fell in love due to his beauty*

(O/P. 90)

*The fire of love rose due to science
The light of Kaaba beam fried the church*

(O/P. 92)

Sensory to rational

What should be investigated is this kind of simile should not exist because it should be reprehensible and more transparent than the mosaic s and it is clear to everyone that the intellect is always more hidden than the sensual meaning of the poem, according to the poet Şamisa: "This kind of likelihood is always detailed, and it is neither comprehended nor comprehensively understood, it includes about 17% of the whole simile.

*I think of the delicacy of fairy-like
I love him totally*
(O/P. 97)

The faces of the beloved are senses affairs, which in this poem; poet likened it to a fairy, an imaginary being and an abstract affair.

*My beloved is like fairy
I watch with love her two eyebrows*
(O/P. 101)

Intellectual to rational

This kind of poet simile tends to make a rational case similar to the other with a logical similarity. This kind of sympathy is not in the sensory and experimental domain, but the poet employs his efforts with the help of reason. "This kind of simile should not exist, because it does not take a clear view of the rationale." (Shamisa, 1993: 78) This kind of simile has the lowest frequency in the Diwan A'li, it is about 5% of the total simile.

*A'li tempor is like eternal life
It meaning is like water*
(O/P. 251)

The nature is the intellectual affairs that are likened to the life water, both sides of the analogy are intellectual affairs.

*Land and friends love
Is in my heart and my soul*
(O/P. 264)

Types of simile: singular, bound, and composite**Singular to singular****Simple singular to simple singular**

The structure of this kind of similitude is in a way that is both singular and bountiful. Among other things, the volume of the similes has been greatly attributed to simple singularities. The great use of this kind of simile for the whole poem is about 72.66%.

*I'm like a pure candle of my age
I'm like flaming candle of her romance*
(O/P. 265)

In as a flaming flame, the two sides are singles and singular.

*Love of beautiful flower guide you to faith
Be like a flame and make a romantic dress*
(O/P. 247)

*The body and soul brought the essence
My tongue makes word*
(O/P. 240)

*Hope makes your palm tree green
Wind gives it fruit*
(O/P. 238)

The bound singular to the simple singular

A bound singular accompany itself with adjectives or possessive. The number of this kind of likelihood in the Diwan A'li is up to 34.9%.

*The corners of his eyebrows is like crescent
His face declined Sunset*
(O/P. 54)

The corner of eyebrow is similar to the crescent. On the first side is bound singular and has additive, but vehicle comes as a simple name.

*He embarrassed to regulate the world
His right sword came to the door of the wrongdoers*
(E / p. 67)

*His face bright the world
The world got power of his good light*

(P. 84)

Simple Singular to bound Singular

This type of simple singularity is tied up with bound. The percentage of this kind of simile in the Diwan A'li is 6.08%.

*My heart is bright about his light
As if my face is the sun*
(E / p. 49)

I, as a simple singular is likened to the Oriental sun, which is bound.

*Cloud rained as a spring cloud
In the shellfish of the sea entered gem*
(E / p. 53)





*The warmth of his miff does not fit in the heart
of wrongdoer
Who can have a flame like a torpedo?
(E / p. 57)*

Bound singular to bound singular

The poet would restrict the simile of the parties in order to add to his purpose, which emphasizes the visual and imaginative aspect. The frequency of this kind of sympathy at the Diwan A'li is 6.67 per cent.

*We know the meaning of our word and speech
Pearl is in the poetry
(O/P. 94)*

The meaning of our speech is in one side. But pearl is in both sides.

*His kindness is like the sun
The world is bright of his light
(O / p 103)
Her hair is like Amber
Her face is like Moonlight
(O/P. 109)*

Composite simile

The composite simile is one of the best kinds of similes. "Composite simile is most abundant forms of simile, which make the different scene in various elements." (Tajlil, 2006: 46).

Number of this kind of simile in the Diwan is less than simple singular that indicates poet does not intend to complex his poems and prefer simple imaginations. The frequency of this simile in the Diwan is 92.1%.

*Imagine his face that
Master painted the beauty of the paintings
(O/P. 157)*

*A hundred nodes cannot be opened
Because it has tired holder
(O/P. 179)*

The node is likened to tired holder.

*He is like sun that shine on friend face
The eyebrow is like New Moon
(O/P. 190)*

Composite simile to Singular

This kind of simile in the Diwan is 31.1% of the total simile.

*Her kindness has a new smell and color like
spring
Her face is like the flower
(O/P. 190)*

Kindness is simile to spring and is in both sides of simile.

*He is beautiful like peacock
His motion is like Mountain Quebec
(O/P. 190)
His beauty is like garden
The flower falls down from his mouth
(O/P. 226)*

Composite to bound simile:

The frequency of this simile is 0/6 ./. in Diwan.

*The color and smell of horse is perfume
My heart and soul flourished like new spring
(O/P. 106)*

The heart and soul are two tenors that are similar to new spring.

*The enemy of prophet family
Be full of dust
(O / p. 56)
Like A'li sings about humorous ears
His pronunciation and meaning is like gem
(O/P. 224)*

*In love, I have a fairy-like
His hair and face is my captive
(O/P. 237)*

Simple singular to composite

This type of simile is about 1.67% in the Diwan.

*Great temper planted seedlings in the garden
of the world
Bring its fruit to our homeland
(O/P. 241)*

The essence is likened to the seedlings in the garden of the world.

*My tongue is a sweet parrot
That breaks the sugar from beet
(O/P. 242)*

Simple Composite to bound simile

It has 1.52 % frequency in all poems.

*I've cry every night of his separation
Like a gem to show loneliness
(O/P. 238)*

The teardrop has similar to bound singular simile.

*Garden blessed by his grace
Around the grass is the greenness
(O/P. 156)*

Types of simile from the apparent structure

subtracted simile

We have a few tenor and vehicle in our simile, but each tenor comes alongside its own vehicle.

His face is like flower ground, his high is like cypress

He stalk on the grass and changed the color of garden
(O/P. 172)

Every tenor come with its vehicle, face like flower ground, high like cypress.

Her soul is the place of paradise, her body is like garden

Her beautiful dress is full of flower
(O/175)

Multiple similes

In this type of simulation, at first, are mentioned individually several tenors, and after that vehicle will be arranged individually. This kind of simulation is based on the publishing industry.

In first verse comes tenor, and then comes vehicle.

The flowerlike beloved is here

Her hair is the snare here

(O/P. 97)

In the second verse, the poet first brought hair and immediately mentioned snare as vehicle.

In this bit, A'li mentioned to the necessities of the bits and the meter of all similes.

Hair and beauty of beloved

Is in my heart

(O/P. 107)

.Simile of settlement

Its structure has a few tenors in one tenor.

Fortune and judgment covered Hasan

He understood the value of flower

(O/P. 131)

The judgment and fortune are regarded as two-tenors of a vehicle.

I know your eyebrow as Qibla

Enjoyed me that sensitive arch in the prayer

(O/P. 138)

In the courtyard, there is all flowers and grass

From the leg to his head, there are ornaments like brides

(O / p. 79)

Plural simile

It is opposite of settlement simile, that is to say, for many tenor there are many vehicle.

I saw long eyebrow as moon

Qibla is seen from far Tonight

(O/P. 135)

In the bit, Poet simile the moon to several tenors like eyebrow and Qibla.

A clear mind is like a good and bad manner

Look inside the curtain, there is a mirror like man here

(P. 129)

Describe simile:

First, tenor came with a specific aspect of simile and vehicle, and then it returns from its own language and demands superiority.

His lip is Kosar rose-colored wine

Outdated bitterness of wine

The lips are likened to the wine and then excelled. And then lips destroyed the wine. (P. 85)

In the simile of the poet

Lip is pure wine that

Outdated joy of wine

(P. 156)

Simile fund:

According to the great writers of literature, it is said to be a similarity between tenor and vehicle, which is considered to be the most important part of the four pillars of similitude. Simile is formed when there is an adjective between the two pillars of simile that is common to them. "The simile fund is between tenor and vehicle. The topic of the simile fund is the most important analogy, since it reflects the worldview and the breadth of the poet's imagination, and in the critique, poetry is based on simile fund that show innovations or imitations of the artist." (Shamisa 2008: 98).

Among the poets of Indian style, A'li is one of the few poets who used simile, so that the reader, by reading the verses and phrases of bids applies to the intellectual and the imagination in tangible way. The poet finds out that this is an excellent ability to use simile fund. Among the similes used by the A'li, the most frequent is the described simile of the whole. According to A'li, it is the responsibility of the reader to recognize simile fund wherever it is needed. Among the similarities, of course, this is best kind. "The simile that is not mentioned, is simile fund and it is undoubtedly more influential"(Shafie Kadkani, 1992: 70 and González Llontop and Otero González, 2017). One of the reasons for deleting simile fund is that vehicle has a clear and distinct attribute "When the vehicle has obvious





attributes and features, the poet does not see himself as obliged to bring a simile fund" (Zanjani, 1998: 43).

A'li has used less simile fund that is in frequent, and tried to make new quotes with other literary industries such as allegory.

*like Moses' rod has a light
Friendship with Ahl al-Bayt
(E / p. 56)
Her hair is like snare
My soul is not in my head
(O/P. 138)*

Innovations of A'li poetry

He has used a variety of items in his similes, which shows the capabilities of this poet, who has Indian style, in many respects shows his abilities in a simile structure. His simile is often of singular type. He has of special interest to eloquent metaphor, because in most cases it has this kind of simile. It sometimes brings some similes together in one bit to give imaginary sense.

*When my heart fell in love with her
She took my soul and snapped it
(O/P. 140)
Hassan boom on her glade
He was just lying on her wells
(O/P. 149)*

Among the other distinctions of this well-known poet, he has been able to bring beautiful words into words such as speech, temperament, and tongue:

*In her clear remarks, I spoke in the language
spell
the warmth of her word is the son warmth of
the world
(E / p. 58)*

*When he spoke about the king
My imagination goes on
(E / P. 71)*

Conclusion

What came to the end of this study is that simile is one of the most important and most useful imagery among poets and writers. This array is widely seen in Diwan A'li. A'li is a great poet who is made different simile concepts that will inspire the reader with his heart and imagination. The most popular forms of imagination in Indian style, which is the poet's style, are also appreciated by the poets of his age. Among the similarities in the singular to singular, he has shown a special interest in the singular, it has created fantastic and imaginative analogies and this is due to the multiplicity of this analogy. A'li has ability for a variety of sciences, which takes advantage of this ability to make all kinds of similes. But, among the similarities used in the Diwan of Mamdouh (beloved) and his belongings, he is more likely important for the poet. A'li is Shiite poet and the believers of Ah-lul-Beat, and especially the first Imam of the Shiites (Imam A'li), has used all his efforts to apply all his belongings in the form of the likes that is up to date in the Diwan A'li. But in the discussion of the structure, A'li preferred simile is simile of the analogy to other analogies.

The response of this poet as a portrait of poetry is very evident in sensory-to-sensory simile; especially vehicle of his similes is more than other sensation. He is poet of nature. In addition to this kind of simile, a sensory to sensory is 47%, rational to sensory 35%, and sensory to rational 17% and a minimum is rational to rational, which includes 5% of the total simile. In terms of singular and composite, A'li focused on the best of them, singular to singular. It makes the most beautiful kind of simile, the simile of the consciousness.

Table: Frequency and percentage of singular types of symbols, comparing the composite of similar parties

Total	Rational to rational	Sense to rational	Rational to the sense	Sense to sense	Kind of simile
3141	70	450	1041	1380	Number
100	5%	17%	35%	47%	Percent

Table: Frequency and percentage of singular types of symbols, comparing the composite of similar parties

composed	bound up	singular

percent	frequency	percent	frequency	percent	frequency	Metaphor
1/67	51	6/08	185	72/66	2209	Singular
1/52	32	6/67	203	9/34	284	bound
0/92	28	0/6	18	1/31	40	Composite
3040						Total

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