

Evaluation of Simile in poetry Hoseini Sharif Razi

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Received: November 11, 2014

Accepted: January 6, 2015

ABSTRACT

Sharif Razi, in the year 938, in a neighborhood of Baghdad, called Karkh was born. He faces a scientific, literary and popular is the golden age of Arabic literature, poetry shines as setting the apex literature. Sharif Razi, officials, leaders of the world rhetoric of common sense and taste very strong and accurate, and has great power. Sharif Razi characteristic of poetry, eloquence and fluency of words, in poetry is more. On the other hand, an able and eloquent poet Razi and the status word, and the word is familiar places, and at any place and any local words and phrases that are depleted, is proportional to the position. It features a beautiful addition to his poetry, helps the reader to understand the concept of the poet as well. Razi poems in memory of Imam Hosein (AS) wrote, frequently used analogy is particularly eloquent Simile, Sharif Razi, his In evocationstries to understand the background of the subject, to provide the reader. In this paper, likened the lyrics Hussein Sharif Razi, is reviewed.

KEYWORDS: Sharif Razi, Simile, Pathos', Imam Hosein (AS)

INTRODUCTION

Poetry Shiite Islamic literature is one. In this poem, the poet to compose a Requiem, praise and syllables to explain and promote the ideas of Shiites,

including vindication' Alī deals. Of the household of the Prophet (PBUH), and defends his position, and the poetry of arms to the opposition of Ahlol Beyt (AS), is attacked. Shiite poetry as a historical document, a statement of belief, and key Shiite resistance, able to influence the language of art, stand firm against all unkindness. Arabic literature flourished during the Abbasid era, despite intense pressure applied by the Abbasid poet to the Shi'a, due to the presence of some governments to seek, bright pages on Ashura poetry, was registered. At this time, the corners of the Islamic territory, Emirates came to power, some as Albooyeh and Hamdanids, the Shiite movement accelerated poetry and poets with its support of Ahlol Beyt (AS), the areas of growth and dynamism in the literature Hoseini, provided. Ashura chorus of prominent during this period, as the poets: Sharif Razi, Mahyar Deilami (student Razi), Mansoor Namari, Abolalae Maari, Dick Aljen, Deebal, Sanoobari and Ibn Hani Andalusian in the Fatimid court, noted the Andalusia region.

Sharif Razi, a great chorus laments the Abbasid era. Lamentations of his poems, diversity and validity of certain old. There are over eighty Pathos ode to the Divan of power and his skill in composing Requiem story. Threnode abundance of beautiful and eloquent, in his poems, awe and surprise critics, and in this respect them, many of the poets of his time, have an advantage. Lamentations Sharif Razi about the martyrs of Karbala, is a unique and privileged. Razi in love with the hero and martyr server, and Hussein was fond of lofty ideals. He Every year, on the Day of Ashura, with burning and melt, courage and bravery and martyrdom, and loved the innocence Zahra sanitize (SA), the flood of eyes whispered and made current. Threnody that Razi about the incident of Karbala, a total of five songs long poem about that, particularly associated with burning and melt. He further His poems, modes of expression and in particular rhetorical Simile, simile, allegory, Simile, industry, contrast, and symmetry and benefited, and his words are simple and expressive language, and everyone deserves understanding has stated, and thereby tried to scream innocence of Imam Hussein, and his pure household, to the international community. And the rebuke of the Abbasids usurped the right of expression of the Imam, and other Imams in his Requiem is a political flavor. In this paper, the use of Simile in poetry Hussein Sharif Razi, is reviewed.

Pass on the biography Sharif Razi

Sharif Razi, in the year 938 in a neighborhood of Baghdad, was born in the Karkh (Sharif Razi, 1: 1999/24)

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He has a large family, and Hashemi, and he descends from Imam Ali (as) appears, therefore Sharif told him. His father Abuaahmad Hosein ibn Moosa, ibn Mohammad Ibn Moosa Ibn Ebrahim Mojab, son of Imam Moosa ibn Ja'far (AS), nicknamed Taher Ovhad Zelmanagheb, from ancient times, and led Talebian, and the proceedings in the Court of oppression and Amiri pilgrims, on the , and in 959 all of these positions, the lost son Abolhasan (Saalebi; 3: 1983/155)

His mother, Fatima, daughter of Hosein Ibn Abi Mohammad Alhosein Alatroosh, bin Ali Ibn Hasan Ibn Ali Ibn Omar ibn Imam Ali ibn Abi Taleb (AS) is. The lady of noble family, the Kings have Tabarestan Zaidi. He is an accomplished woman and lover of knowledge, and respected scholars and jurists, was considered. (Sharif Razi; 2: 1986)

Seyed Razi had two sisters, named Zeinab and Khadija, and a brother named Sharif, Morteza, Razi had that effect on work and life. Sheikh Toosi, had this to say about him:

"His nickname Abolghasem, and And he called Alam al-Hoda, Alajalolmorteza is the deadline May Allah be pleased with him. Is unique in many sciences, grace, giving his all to agree, and in sciences such as theology, jurisprudence, principles of jurisprudence, literature, grammar, poetry, song meanings, language and so on, has surpassed the others , which is poetic justice, is more than twenty thousand bits "(Toosi; 219: 1972) Seyed Razi, a respected noble brother, and he was big, and in his book of poems to congratulate him on numerous occasions, including birth or in memory of one of the children there.

Seyed Razi, a son named "Adnan", known as "Sharif Morteza Sani", a souvenir stand. Razi, according to historians, it had a son, and therefore she called his name and surname grandfather, and people called him "Abu Ahmad Taher Zolmanagheb», recognized and respected as well, for he believed. He deserves the honor of the family, some important responsibilities, also assumed that such positions Unions that after the death of his uncle, Seyed Morteza, was responsible. His literary scholar, poet and of great knowledge and wisdom and perfection, he was considered (Amini; 4: 1987/25)

Seyed in the month of Muharram in 985, and in the young age of forty-seven years old, died eyes, and the world of science and Shia, in sorrow and mourning swallow. He died for his brother, Seyed Morteza, was very heavy, so it was very touched and saddened by the intensity of grief and sorrow, the holy shrine of Kadhimiya (AS) took refuge (Ibn Abi al-Hadid, 1: 1965/40)

Funeral and burial at him, all came to all people, the elders, and even their nobles Fakhrolmalek minister also appeared. Seyed Morteza not attend the funeral, so the minister Fakhrolmalek on Mitt praying, and body wash was buried in his house (Ibn Khalakan; 4: 1977/419) Syed clean body after burial in his home, took to Karbala, and was buried beside the tomb grandfather (Bahrolloom, 3: 1984/110).

Simile

Analogy of the word, as in the example of Said: It's like that and like it. In terms of the Simile of similarity between two or more than two things. Things to feed them in one or more attributes of an object's attributes. It is likened to a tool for the goal that the speaker intends (Hashemi; 2: 2004/12) Likened one of the widest field of expression, and the poet to express the subject, likening it to something that, in the more famous and popular singer, and allows the reader to better understand and identify the deeper issue is close. The analogy may be a sensible poet reasonable, sensible or reasonable to divide, and given the fact that the sensations are closer to the human mind, so Sharif Razi in his poetry tries to understand the context of the to provide the reader. Now that the Similes, Hoseini Sharif Razi in his poetry, as discussed included:

Balladry of "Krbala"

1. They did not tastewater, and then were driven to death with the sword of the trough, and gathered. And martyred.
- 2- and also as the light disappeared, that, some fish that were hidden, and some of the stars who have landed.
3. No nights: In the short implant Aljana: Fruit
Prophet does the tree, the tree did not work for short people, but they are bitter fruit Fed his family (they Prophet betrayed)
4. decapitate her children like sheep's head cut off and his family, like the bondwoman drove into captivity.
- 5- Sweated: less meat, it was a lean-term gathering Range: Over the collection, knife

How many children necks Fatima, the flesh from their bones carved a way that the meat from the bone knife Slater (thin out.)

6. misfire: cut it Cabled: rocky terrain filled with sand and mud

Sword of the neck so that you, as if brushed Banan Abraaq stony land, with trees Plant dandruff.

7. A magnificent mountains and civic decency, and a month long position in the field of radiation. (Sharif Razi, 1: 1995/48)

Analysis:

First-bits in the bit rose evil, is an eloquent Simile, simile, and the way they are quasi-particles, it has been removed. Death is likened to the source, the source Drink. Evil human, vehicle, and the vehicle's rose.

Second-bits in the bit, faces lamps, succinct analogy is chosen. Face of the martyrs of Karbala, have been likened to a light and elegant, the funds' vehicle, vehicle lamps, a Simile particles and quasi money is nice and light, is chosen as a Simile particles mentioned, and succinct, because there has not been anything like is.

Third-bits in the bit, the Prophet (s) has been likened to a tree does, in short, did not work. Prophet vehicle, vehicle Ghars the vehicle. Simile emphatic, because it is not mentioned in the analogy particles.

Fourth-bits in the bit, in the first verse, the second verse, is an eloquent Simile. In the first verse of beheading children Prophet, tide, the beheadings and sacrifice sheep, Sacrifices Islands tide. vehicle tide, and Sacrifices Islands, connectives vehicle is wrecked, and funds have been eliminated overnight. In the second verse, imprisonment and expulsion of his family, which led to the imprisonment and expulsion phases girl Alema been likened driving. The phases propelled vehicle, and the vehicle is driven Alema.

V-bits in the bit, eloquent Simile there, so that the thin neck of the children of Fatima, sweat competitive with knives to carve meat on the bone is likened Sweat term. Eloquent Simile likening the particles, and the way it is eliminated overnight.

Sixth-bits in the bit, cutting the heads off and picking likened plants. Nourished by vehicle, Ladder Abraaq, Or the term bonds and is likened expectorant particles. Sub-Fund is crossed (land, sharpness and fragility) Thus, the chosen Simile for Simile mentioned particles, and is a succinct way to being eliminated overnight.

Seventh-bits in the bit, there are two similes so that the Ahlol Beyt (AS), the esteemed and honorable been likened to the mountain. Ahlol Beyt vehicle, vehicle range, and mourning, and in the face overnight. And omitted to mention whatsoever of particles like Simile, is detailed and emphatic. In the second verse, the Ahlol Beyt (AS) radiation, and brightness have been likened to the earth months. Ahlol Beyt vehicle, around the vehicle, and Nora Senate funds overnight. So the analogy is emphatic joint.

Ode to, or god others

1-__Nuclear: waterway dug up around the tent to prevent water penetration The homes of the water around their tents, tents and water do not like arc, have been bent and curved (tents were destroyed), and the ashes of a fire that the enemy they did not have black on them.

2- Auction and the Azawad: birth and Luggage

After a while he was bent, and the enemy killed and burning them die, and sorrow of their luggage.

3-Alaran: put more wood on the nose, Ruins, put a rope on the neck of a camel Humiliation and insult to the family of the Prophet were valid, and bound them hand and closed, the land is pulled.

4. profanity and obscene acts Umayyad, Islam destroyed. The Wolves in their past traditions, and the nature of its evil, the martyr Imam, and as a wolf in sheep's skin, and its essence is revealed.

5-Altalah of fatigue, tiredness Cold: color like black and gray

The riders are tired, like Grey Eagle, the horses were like the mountain, spoke.

6-Alavj: Avjae collection, camel ugly and bad

The group Umayyads, mounted on camels bad (bad way in which they have), and deviated from the right path.

7-__Proper: Snake bite His vessel: dark circumstances and his vocal chords
Man that his snake bite, pain and sorrow, my warped, and the pain, I close my eyes, and say that death is near.

8-O grandfather, the Corps of sorrow and pain in my life and in my grief-stricken army I do not need your grandchildren.

9. I do not need to sunrise, because you are a great source of light on your world, and your divine knowledge of radiation you, and all you have to steer clear of Islam. (Ibid: 337)

Analysis

First-bits in the bit, the small wells to water penetration, the tents up, is likened to a rainbow arc. Noi anthropomorphic, anthropomorphic by the turn of the apse, K births likened, and the diversion of funds And screw overnight. The joint analogy is chosen.

Second-bits in the bit, Tears Water (Water Tears), is an eloquent Simile, simile and cash-like particles, has been removed. Tears by anthropomorphic, and the vehicle is Water.

Third-bits in the bit, in the first verse, Eran humiliation is an eloquent Simile. Humiliation and ignominy of wood, put the camel's nose, likened. Alzl vehicle, and the vehicle is Ran. In the second verse, Lat Vsm Alzym eloquent Simile, because of hardship and poverty, throw a rope to the neck of a camel, likened. Alat marking grievances, and the vehicle is Lat. Fourth-bits in the bit, Umayyad been likened to villainous wolves V-bits in the bit tired riders, has been likened to eagles Toosi. Attach Talah vehicle, and the vehicle Rabd Eagles, and null particles is simulated. Sub-fund is eliminated, so the figure is chosen succinct.

Sixth-bits in the bit ugly camel mounted on the Umayyad (who have chosen the path), the deviation of the bow or twist and bend the bow Simile (the deviation of). Go vehicle, vehicle curve, a deviation of particles analogy, is like money, so the figure is chosen detail. Seventh-bits in the bit, can suffer pain and sorrow that the poet, the man is likened to a snake bite. Before his vessel vehicle, vehicle Proper like particles Simile, and pain and suffering is far from overnight. The joint analogy is chosen.

The eight-bit bit, regret and sadness at large, have been likened to the numerous divisions. In Brigades heartbreak regret eloquent Simile is. Heartbreak vehicle, vehicle Brigades, and lots and lots, money is like. Nine-bits in the bit, Sunflower sunrise likened hearts.

Ode Lord of the messenger of sitting

1-like man who always remembers his youth, I will always remember you, as well as the days went on, and never return again.

2-Alshanaan: hatred, enmity Boulders: rocks, cliffs

We consider that the relative, the Umayyad family, but they have such a grudge against us, this hatred was hard like stones that were thrown at us. (Ibid: 341)

Analysis

First-bits in the bit, Stated mentioned boyhood mentioned, is an eloquent Simile (absolute object type) .remember remind you likened youth.

Stated vehicle, and the vehicle is Recalled boyhood. Money and quasi-particles is likened crossed.

In the second verse, verse, second verse, Ramona on Shannan throw Algelamed, is an eloquent Simile, so that their hatred towards Ahlol-Beyt (AS), like throwing rocks hard to Ahlol Beyt (AS). Ramy Alshanaan vehicle, and the vehicle is Aljalamed Remy. Money and quasi-particles has been likened to remove.

Ode Shouted Baghdad

1. The great sadness, I wondered to myself, while sorrow in my heart is incurable wound. (Ibid: 450)

Analysis

In the first verse, verse, Grief injured joint injury is emphatic, because grief (vehicle) to the wound (vehicle) likened the pseudo-terminal side of the joint is then likened to remove particles, is so emphatic.

Ode of Ashura

1. Domesticate: Rain Acceptance: North winds

He (Imam Hussein), such as cloud, rain, wind south on him, and turned to the north winds, clouds, blowing themselves to pieces. Horses in the North and the South, he marched on the body.

2-Otbool: beautiful young woman

This world is like a beautiful woman on his cause of happiness and joy, and with the back, causing sorrow to mankind, (ibid 2/169)

Analysis

First-bits in the bit, Is the clouds, detailed analogy is chosen. Imam Hussein (AS) is that likened to cloud particles is simulated, and the sub-fund is Shredding.

Second bit of this bit, the world is likened to a beautiful woman, with a welcoming and gave her back, causing pain and human happiness. World vehicle, vehicle Otbool, The dried up this Malal way overnight, and null particles is simulated in detail so the figure is chosen.

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