Analyzing the objectivity of Almighty with creation from perspective of imagery techniques

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Introduction (191)

This research aims to investigate the concept of objectivity of Almighty, which is the consequence of manifestation status not the essence one, in mystics' poetry such as Attar of Nishapur, Rumi and Abd-alrahman Jami by using imagery techniques like simile, metaphor and allegory. Therefore, by explaining simile metaphorical, allegorical and patterns and ideas, the author seeks to know the mentality and ideology of mystics in relation to the objectivity Almighty. The result of this study shows that the objectivity of Almighty in the manifestation status is defined in three general images: "human", "phenomenon and object", and "the universe and its beings". These general images have referents, some of which can be interpreted by simile and metaphor techniques and others by allegory.

Given to extracted points of similarity, it can be concluded that evidences indicate the objectivity of Almighty with human or object in the form of simile-metaphorical images as well as evidences imply to objectivity of Almighty with the universe in the form of allegorical images have heterogeneous and diverse points of similarity. However,

evidences in the form of simile images refers to objectivity of Almighty, have equal points of similarity.

methodology, literature review and purpose (206)

This research has been done by descriptive-analytical method, and has been compiled by library method. Similar studies which have been done in this field are: In "Ontological and epistemological aspects of simile and purification in Jami's poetry and its adaptation to the views of Ibn Arabi" (2016: 141-168), Farhangi and Farhanizadeh studied the simile and objective characteristics of Almighty in relation to existence and the possibility of knowing it, From the perspective of Ibn Arabi and Jami. Malamiri and Zafari in the article "Objectivity at the same time with otherness of Almighty and creatures from the perspective of theoretical mysticism" (2016: 33-47), provided a vivid comprehension of this relationship by explaining the teachings that have caused the objectivity of Almighty with creatures. Vahedjavan and Nikkho in "Analyzing the issue of objectivity and otherness of Almighty with creation in Islamic mysticism with the approach of evaluating the criticisms of critics" (1397: 111-125), considered the meaning of the objectivity of Almighty and creation in the manifestation status not in essence one and based on it, have responded to the critics' objections.

This study aims to recognize the intuitive world of some mystics about objectivity of Almighty in the manifestation of existence through relying on a set of imagery techniques.

discussion (342)

This study examines the concept of the objectivity of Almighty in the poems of Attar of Nishapur, Fakhr-Al-Din Iraqi, Rumi and Jami. However, this objectivity does not mean unity of eternal essence with temporally creature. It means the manifestation of Almighty in creatures through mirror of attributes and operation in the images of possible creatures. Based on extracted evidences from poems of mentioned poets, this study divided the concept of Almighty's objectivity in three forms.

First part is dedicated to objectivity of Almighty in human form. Proposition "Almighty is the same human" has been studied from different aspects such as "objectivity of Almighty with human in beauty attribute", "objectivity of Almighty with human in speech attribute", "objectivity of Almighty with human in terms of being visible in the mirror". It is worth mentioning that this kind of objectivity is manifested in both ways of reasonable simile to the tangible and also hidden metaphor. Extracted points of similarity from mentioned propositions in this section are different and heterogeneous.

Second part is dedicated to objectivity of Almighty with phenomenon and object. The objectivity of Almighty with a specific object and phenomenon is considered in this part. For example, "the objectivity of Almighty with the sun (light)", "the objectivity of Almighty in the mirror" and "the objectivity of Almighty with treasure". Extracted points of similarity from mentioned propositions in this part are different and heterogeneous.

The third part is dedicated to the objectivity of Almighty with the universe and its beings. This kind of objectivity is manifested in two forms. In the first form, simile technique is used to show objectivity of

Almighty with beings of the universe. Extracted propositions have analogous points of similarity. In the second form, allegory technique is used to show objectivity of Almighty with the universe. Some of these allegories are like "allegory of number one", "allegory of sunlight", "allegory of sea, wave and foam", "allegory of wine and chalice" and "Allegory of the person in the mirror". Extracted points of similarity in all these allegories are different and heterogeneous.

conclusion (215)

After analyzing extracted evidences in poems of Attar, Iraqi, Rumi and Jami, it is said that the concept of objectivity of Almighty can be interpreted in three forms as objectivity of Almighty with human (using simile and hidden metaphor technique), objectivity of Almighty with phenomenon and object (using simile technique) and objectivity of Almighty with the universe (using simile and allegory technique). Therefore, better comprehension of imagery techniques has helped the audience to better understand the concept of mystical objectivity. As a result, applying rhetoric techniques is beyond aesthetic aspects and is considered as a special approach to discover the mystical world.

Based on extracted points of similarity from simile, metaphorical and allegorical propositions, evidences related to the objectivity of Almighty with human, phenomenon and object have dissimilar points of similarity. Furthermore, evidences refer to the objectivity of Almighty with the universe have points of similarity which are different from allegory technique and similar with simile technique. Finally, although extracted points of similarity refer to the objectivity of

Almighty with human, object and universe, differences and unique figures among them show that mystics use imagery techniques not only for describing objectivity of Almighty but also to show different aspect of this objectivity. These differences are the result of different mystical and intuitive experiences of mystics.

Keywords: the objectivity of Almighty, Imagery techniques, Simile, Metaphor, Allegory.

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