Allegory from a new perspective

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ABSTRACT

Allegory is an indirect expression based on the simile so that the person chooses a tangible objectivity to induce his minds by means of it to express his mentality that is usually an intellectual and intangible concept.Given the importance of allegory, in this study we try to compare allegory in Arabic and Persian in the field of proverbs and apothegms to explain the differences and similarities in allegory in both languages as much as possible. The present study is in fact a complement to an article by Mr. Fotoohi entitled "allegory", so, we compare allegory in Persian and Arabicproverbs according to that article.One of the achievements of this comparative study is that the hyperbole in allegory is more in Arabic compared with Persian, also by finding equivalents forproverbsin both languages we found that many proverbs are commonly used in both Arabic and Persian, but expressed in different formats, such as, proverb, exemplum, human and animal story (fable) and equationthat this paper examines them. Also two items as"portraying the trait" and "hyperbole in a trait," can be added to allegories content.

Keywords: Allegory, Persianproverbs, Arabic proverbs, apothegms, finding equivalent.

INTRODUCTION

Allegory or proverb refers to both short apothegm sentences and short or long stories (Nayman& Odev, 2013). Allegory and allegorical myth include the literature and culture of any nation and demonstrate the innate talent, intellectual characteristics, habits, morals, traditions, beliefs and feelings of people and since people rituals and beliefsare reflected in allegorical and literary works, therefore, stories, myths, proverbsand allegories indicate the ethos and mentality of people with different traditions (Oktem et al., 2012).In other words, allegory is the dependence of proverb ona historical event or a real story or legend that makes the abstract ideas tangible and understandable to its audience.Since the allegory is mostly found in proverbs, so it is appropriate to comparatively review it in Persian and Arabic proverbs (Ismail & Biswal, 2004).It is noteworthy that in different books, particularly eloquent books, allegory has been studied sometimes as scattered and sometimes as a given issue[1] and even in Persian, an independent paper with the same title have been published by Dr. Mahmoud Fotoohi, but since, a comparative study was not found between the Persian and Arabic allegory, we decided to address this issue by citing this article, so in first step, literal and terminological meaning of allegory in various sciences such aseloquence and rhetoric is given, then the use of allegory and its types, i.e.allegory in form and content is explained by providing some examples (Kunt et al., 2013; Kunt & Dayıoğlu, 2013).It should be noted that due to the excessive use of proverbs in context and since citing their reference cause disruption of the

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[1]As Meftah-ol-Ulûm, Asraralblaghahand Sovar-e-Khial in Persian poetry.

text, so a separate list of proverbs by citing references and their sourcesis given for readers. In addition, to find some in accessible references, Al-Maktabah Al-ShamahCD was used.

AllegoryLinguistic Status

Allegory is one of the language functions in expressing an absolute sense and addressing fixed content and it is due to the specific conductivity of character in the context, hence it can be considered as one of the tricks of language. In this field, the view of rhetorical science is mostly studied, because rhetoric is established on the time and place requirementon one hand andeloquence on the other hand. In this regard, the debate is not on the identity of the allegory (proverb) whereit is bordered with irony or demitting it and because it has a simile infrastructure. Allegory is a way of reciting, in this respect, it is within the technique of expression, allegory means delivering many meanings with a little rhetoric, so it can be considered a form of brevity, it issaying something and doing something else, too, from this perspective, it is metaphor. Allegory has a simile infrastructure, and due to this similarity, it has multiple and application, it means application in similar cases strengthens it and it is the harbinger of a greater significance. So it can be seen as a similewith this explanation that it is a compound tenorwith background whichvehicle is not literally present, but its presence is an appropriate one and in other words, itis kind of belonging to the present, that is an event the audience and speaker witness and useallegory inemphasizingto similar, i.e. agreement of an event in the past withwhathas happened now. In simpler words, allegory is a stop occurring during the narrative period like time stop created by the camera. This stop is fixed and displayed in some phrases that would never change, and although sometimes because of plurality and difference ofnarrations, changes occur in some of its tools, but it is not like changing in the array, but it is like retouchapplies for photos.

Allegory narrativeplace

The most important point in the narrative place of allegory is "application status" and in terms of time, this is the "end" of "revelation". Almost we see and hear some of the uses of allegorydaily and we don't argue about the amount of course, but the certainty of its use. A note in justifying thecertainty is the tendency to least effort that can be ranked onein narrative place of the allegory. As a speaker finds the fastest way to deliver the message by using vehicle and tenor(metaphor) and removal the remaining point of resemblance in simile, andby finding this productivity in allegory and using it delivers his purpose more easily, and the purpose circle goes beyond one or two words and sometimes it is as the extent of a thought.

Place of allegory in hermeneutics

Interpretation is the only aspect that links allegory to hermeneutics. We said that allegory is an example of figurativelanguagethat in this approach, saying something and willingness to do something else due to the interest, provided that not to disorient the simile context that is the present of the identity of this style of expression (proverb). Any allegory has a revelation cause, that is first an event occurred that had a story and narration mode that in both cases, reflects the position and cause of using a meaning that is enough and expressive for speaker, a meaning that the audience concludes based on the position with regard to its agreement with the speaker purpose or the extent of his participation or if there is apossible match or the problem enters the realm of personal interpretation that is not true rationally and logically. In this process, the metaphor comes into the discussion as metaphor is saying something and willing something elsewith a similar link between two things. In the tradition of literary studies, discussion on metaphor without considering the simile is inexpressive. The same applies to allegory. In the book of rhetoric "proverb" is discussed in section "simile". (See. Homaee, 1995: 142) and this is the simile meaning thathelps rhetoric. This kind of figurative language (allegory) is achieved under circumstances that a termis used in place of other words in terms of similaritywith a difference that the main terms has atruth andnarrative flavor. This result can be called "semantic companion" from the viewpoint of

semantics and interpretation and considers it as a phenomenon that causes a transfer of meaning in companion units. As a result of semantic companion, transfer of units meaning occurs. If the meaning transfer has a high frequency of occurrence, it is possible that a unit is removed due to its meaning transfer to the adjacent unit and the non-blacked out unit will havepolysemy. (See. Safavi, 2004: 245).

So, in this context it is tried to discuss how to convey meaning by allegory. In simpler terms, explaining how to describe a certain type of meaning by this means, andto answer the question that for example, when someone uses the allegory, how the listener should understand it? Absolutely language made it possible for humans to convey multiple meanings with a symbolic and expressive expression, and of course with a unitand fixed form. According to available literature, at least in opinion of the author ofthispaper, allegory doesn'thelp the audience to receive meaning or different meanings as always follows a format that determines a revelation or multiples for it. With this expression, from three sides of the implication triangle (subjective impression, symbol and evidence), allegory loses the first sidebecause it is nota subjective impression and gloss performance, and essentially the subjective impression is of secondary importance in the study of meaning, as it is not related to language. (See.Safavi, 2004: 57).

But despite the importance in atheory of meaning and the signifier and signified system, symbol and evidence cannot be the basis for the study of the allegory meaning and in the scope, meaning is something more than a mere reference to the revelation and multiple. In the implication system, a side that compensates the defects of allegory in the triangle is actually considered as an inter-language category and in fact a representation of our mind in understanding its meaning. The aspect is indeed theconceptual implications in the form of a linguistic system. In allegory, conceptual and semantic implications are used interchangeably and conceptual implication is, in fact, a process that shows the relationship between the word and the concept. (See. Bleicher, 2001: 123) and(Palmer, 1998: 76)

Status of symbol in allegory

In the books of rhetoric, other tools than metaphor, simile, irony, and figurative languageare introduced for imaging that is the result of mutual relationship betweenvehicle and tenor and it is used as a "symbol". "Symbol in Persian is called sign, manifestation and code. The symbol as metaphor is citing vehicle and will oftenor." (Shamisa, 2002: 75). But tenor is not known in the symbol and refers to a set of related concepts. Also symbol in its meaning is permitted unlike the metaphor that symmetry makes impossible to understand it in its meaning. This feature is just the approach ofallegory with the symbol, asallegory is a result of a dual relationship between the vehicle andtenor. In allegoryit is principle that only tenor- that isa long story not a word -should be mentioned. But due to some manifestations, there are always some bordersamong the variety of expressions that makes them appropriate for certain definitions and boundaries. It is true that the infrastructure of these species is simile, but the will of the vehicle or tenor in the types of metaphor is permissible in somewhere and contrary to the rules elsewhere. In allegory, it is the same i.e.onlytenor is mentioned, and vehicle is also mentioned. (See. Haman: 79).

Allegory in Meaning

Allegory literally means illustrating something in theform of example and size. (Sahib bin Ebbad, 1993, 413)

Allegory means image and "مثَّل تمثيلاً" meansto describe and displaysomething for someone as if he is watching it. (FirouzAbadi1328, 164)

Allegory in "Sihah Filloghah" issynonym with the simile. (Johari, 1853, 345)

In Dehkhodadictionary, it means giving an example and analogizing something to something else, figuringsomething; it is also used asform, figure, example, simile, myth and irony. Allegorizingmeans analogizing, typifying or giving samples. (Dehkhoda, 1964, 940)

Allegory is also given as telling story, to tell a story or anecdote as an example. (Moein, 2000, 1139)

Allegory in idiom: Allegory inrhetoric terms is a simile that its medium of comparison is an

illusory description and it is derived from a number of things:

(Thou who are slept happy early evening(be aware) indeed sometimes accidents occur in the morning). In assigning thisdistich, Dr. Yazdgerdihas detailed spoken that I refer the respected readerto the margin of page 151 book Nafthah Almasdour.

By this simile, the poet aims tosay that a hopeful beginning may lead toa desperate endthat is understood from the distich.

When the application of allegorical simileas metaphor is common, it is called proverb. (Sakkaki, 1899, 153)

JafarSobhani considers allegory asgiving the place of something to something else through simile, metaphor, or figurative language and divided it into various types as esoteric, natural and narrative.

"Esoteric allegory" is when it is expresses as coded from animals and plants and implies exact meanings which examples can be seen in the book KelilehvaDemneh, and from among the Quran stories, the story of Adam and Satan and Ant speaking with Solomon are also considered as esoteric allegory.

"Narrative allegory", is the expression of the lives of previous nations in similar situations to take an example and its sample in Quran is this verse that says: "For those who disbelieve God states the proverb of Noah's and Lot's wife who betrayed the good servants of God, so were in the fire."

"Natural allegory" is resemblance of something intangible to something tangible and understandable.

Allah says: "The life of this world is like water we descendfrom the sky, so plants popped by means of it." (Sobhani, 20)

Jorjani, in Asraralbalaghah considers simile as allegory, and says any allegory is a simile but not every simile is allegory, allegory in his viewpoint is a combination of several sentences that are inseparable and omitting one of them disrupts the meaning andthe point of resemblance in it is derived from the sum of the sentences.In other words, allegory requires interpretation and the point of resemblance in simile is a hidden allegory andan intellectual property and derived from numerous affairs. (1954, 53)

Somewhere else, Jorjani considers the allegory ascompound metaphor that is a set of elements and will be alternative to a concept due to similarity. For him, point of resemblance in allegory isintellectual and needs interpretation, unlike the point of resemblance in metaphor that is sensational andobvious. (Haman, 1954, 53)

IbnRashiq considers allegory as a branch of metaphor, and believes that allegory and metaphor are from the family of simile, (1988, 91) but Zamakhshari and Ibn al-Athir, considered simile and allegoryas two synonymous words by using the literal meaning. (Ibn al-Athir, 1960, 136 and Zamakhshari 1923, 435)

Dehkhodaalso considers the allegory as metaphor and says: "it is a metaphor as example, that is because as the poet wants to point out the meaning,brought a phrase that indicates another meaning and makes it as an example for the meaning of the purpose that this is better than the single metaphors, such as:

For whoever date is notprovided, thorn is / for whoeverthe tribune is not provided, scaffold is (Weiss and Ramin: 304)

To say that any enemy who is not friend by observation and his hostility is not reduced bytolerance, his only treatment is to get him away, his riddance is not provided but by anger.(1925, 940)

KhajeNasirTousi in AsasAleqtebas, considered allegory as reasoning and says: "The reasoning is to make a reason for a similar by the status of another similar."(1908, 594)In the definition of allegory, a group knew it as one of allusion and irony and believed that allegory is when we are going to refer to a concept but the word used for it has another meaning and the word is a pattern and example for the concept we are going to refer to, as:Such and such has neat clothes means that he is sublimated from the defects. As stated in this instance, allegory is due to the similarities and coordination between irony and allusion (hidden meaning) that ifirony is given in a compound word, the similarity is more than the irony with singular word. (Ibn al-Athir, 1959, 224)The author of Tahrir Altahbir considered the allegory along with

metaphor, hyperbole, mention and simile as figurative languagein whicha fact ordained to express a meaning is backtracked andalthough all are counted as components of figurative language, each has a specific name that differentiates it from others, such as the types of animals that is referred toall kind of horses, camels and human, but they are two different species as beast and possessor of wisdom and thought. (Ibn AbiAlasba, 96)

Ambiguity and explanation in semantic field of allegory

Prior we pointed out that allegory has a simile infrastructure and context. The context can be seen as a set of factors that are effective in the interpretation of meaning and evidence of multiple implications. "Multiple implications emerge when a linguistic form has more than one context". (See. Safavi, 2004: 212). The context should be considered as a linguistic and non-linguistic environment surrounding a unitthat the multiple implications are introduced for it. In sucharea, context is distinguished in two types of linguistic and non-linguistic context. The linguistic context implies the semantic and grammatical relations and non-linguistic context implies all the objects and actions around the speaker and the listener. Thus, what has been proposed in book andon the expansion of speech as "ambiguity"is in fact the result of a multiple implication of one or more of languages units (at the level of allegory). The ambiguity can be raised in solely in speech,solely in writing or both in speech and in writing. (See. Ibid) Contrary to the "ambiguity" is explanation that falls out of the multiple implications and in factgoes from diversity to unity and allegory is justified here, whether the allegory, regardless of the multiple of the multiple implications and dignity and that is excluded from the diversity modes and this is the same window of connecting this type of speech to ambiguity and explanation.

The use of allegory

Allegory is used to explain and clarify the meaning and it is a format that serves the educational literature that simplifies the education to beginner's mind by visualizing abstract concepts and moral and religious beliefs.In cases where it is difficult to express the idea, allegory forms the mental awareness by making it intuitive and stabilizes it. (Fotouhi, 2005, 171)Such tools helpthe person toexpress his thoughts with irony where he cannot tell it explicitly.Allegory is used for praise, reproach and similes, but its main application isclarification of the meaning.

"Allegory in the ancient Greek was regarded by orators and in Greek lectures;it was one of the tools of orator tosatisfy the audience.

Allegory was one of the most effective tools topromote the teachings of religion and ethics. That is why Holy booksare full of ethical and philosophical stories. Samples of religious allegory can be seen intheBible and Torah."(Haman., 144)

View of some Arab scholars about allegory

A. Allama Abu Saud, in his interpretation aboutallegory says:

"Allegory is the best way to capture the intellect in imagination and lowering the intellect from aplace that exploration is only done by relying on it and it is the most effective tool to purporst the ignorant and suppressing the severity of stubborn and rebellious people, the allegory removes the veil from the face of vague intellectual affairs and presented them as clear tangibles and offers the vague and unknown affairs as clear and known." (Quoted from Azzin, 1987, 21)

B. Abdul-QaherJorjanisays about the impact of allegory that:

"When allegory is offered with meanings, and in other words, meanings parade themselves in the era of allegory and convert from their main form into allegory will be valuable and impressive and their power in stimulating the people will increase." (Jorjani, 1954, 42)

Allegory in Arabic and Persian

Allegories in Arabic and Persian have common motifs and contents that appear in different forms.

In a separate paper, Mahmoud Fotoohi dealt with the analogy and introduced its types in terms of form and content. Therefore, he selected this article as an introduction to his comparative work, allegory in Arabic and Persian is reviewed and compared in shape and form based on it.

Formal elements of allegory in the article of Mr. Fotoohiare divided into <u>five</u> types:

1. **Proverb**: it is a short and well known saying that a mode or work is resembled to it andoften it is asententious form of folk literature based on the typical experiences of life. Such as: "an iron nail won't be stick in stone." (**English equivalent**: All frills and no knickers).

2. **Equation**: it is a distich that the poet expresses an idea or mental concept in one of its hemistich and in the second hemistich brings an example of the nature and objects to prove hisclaim and makes it as an equivalent to the mental claim, equation is in fact a compound intellectual simile to sensory, such as:

Sa'adidoesn't afraid of people blame / when drawn in Nilethink of rain?

(Lyrics of Saadi: 388)

3. **Animal story (fable):** A short story that its characters and elements areoften animals and are stated as moral teachings or human experiences. Kelilehva Demneh, MarbanNameh, and Attar's Works are full of such fables.

4. **Humane stories**: A short story with a moral point that its characters are human and its events may occur in real world andanecdotes of Sa'adi in Golestan and Bustan are in this category.

5. **Exemplum**: Sometimes anecdotes are so well-known that the audience understandsit just by referring to its title, and it is used as a proverb in a short phrase. Like "crying wolf".

The Allegory in terms of content canbe divided into five types[2]:

1. **Moral allegory**: this kind of allegory contains a moral doctrine that this moral contentis simple and understandable for everyone. Like moral tales ofGolestanand Bustan, Saadi.

2. **Political and historical allegory**: In this allegory, figures and events of the tale are applied instead of real and historical events and show the history allegorically, tales of

animals with political content in KelilehvaDemnehinclude this type.

3. **Allegory of thought**: in which thefictional narrativeshows the speaker's thoughts and it is used to elucidate and emphasize an intellectual, philosophical, religious idea. Sample of this analogy can be seen in Persian mystic works likeMathnawi of Molavi and SanaeiGhaznavi.

4. **Esoteric allegory**: it is a tale in which the main intention of the speaker is not clearly expressed and it is equivocal. It is in fact a mysterious subject related to the inner perceptions presented in a fictionalstory. Some stories in Sufi literature include this allegory like story of HayyibnYaqzan byIbn Sina.

5. **Allegory of dream**: it is a story where the narrator has experienced a spiritual journey in dreams and after returning to the material world narrates it. Such as: Mathnavi of Seir-AlIbadEla-Alalmaqad, Sanai.

In this study, we intend to compare various forms of allegory in proverbs which is its "most compact" form in Arabic and Persian and express their content.

After finding equivalent for Persian and Arabic proverbs, we achieved the following division about allegory:

1Allegory of human stories in Arabic equivalent to human stories in Persian:

Allegory of(عِش رَجَباً تَرَ عَجَباً) in Arabic is derived from the story of HarithibnAbbad, an ignorant rider who divorced one of his wives because she got older, then the woman remarried andwas happier than when she was living with Harith. One day the man faced with Harith and spoke about her love for him, then Harith used this proverb for him, and he meant that don't rush in judging her, wait a year to observe her changes. In contrast, the allegory of the human story (**don't you pee, the night is long**) in Persian is used for whenpeople want to say if something has not happened yet, it's not too late and it will happen as usual. It is taken from a child story that all night peed in his bed. One night, as he had fallen asleep sooner thanusual, woke up and saw that his mattress is dry, he laughed out loud and said to his mother: "I didn't wee tonight, mother!" and

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[2] It seems that this division is imperfect which will be discussed later.

his mother said: "Granny, grieve not, it's still evening and if you didn't pee, the night is long."

2 Allegory of human stories in Arabic equivalent to those in Persian

Allegory (أندم من الكسعى) (more regretful than Kas'a) is about "Kas'a" a man from BaniKasaeh that had a long story about his bow, he broke it and was so sorry and regretful when he was informed about it. In contrast, theallegory of animals' tale (**Regretful as dogs**) in Farsi is used for when someone has repented of his work very much. It was derived from the story of a dog thatstole meat from a shop and because of its fear of butcher throws itself into the river and when it saw its picture inthe river, it thought it was another dog carrying meat in its mouth. The greedy dong dropped its prey to steal the meat from the illusion dog for and went with water and it was deprived of his prey andwas hardly regretful.

Both allegories are to portray remorse and hyperbole in theadjectiveand contain none of the five contents for allegory.Hence it is appropriate to add another content as the sixth content to the classification ofMr. Fotoohi, because this allegory is used to portray the hyperbole in a work or trait that we will discuss it in hyperbole.

3. Allegory of human stories in Arabic equivalent to the same in Persian

Human story (لكل أناس في بعيرهم خُبر) is taken from a story that says "Alba IbnHeitham" who was a blind man with the ugly face, but with eloquent tongue and nice expression went to Umar ibnKhattabfor a desire and his speech touched the right chord and he met his demands, then Umar expressed this proverb about it which means everyone knew about hiseloquence and that why they selected him as lecturer, its equivalent in Persian is the proverb (**The nurse knows the nature of bad temper, or bad child**) and in terms of content it is an allegory of thought and shows the people awareness of their own affairs.

4. Proverb in Arabic equivalent to human story in Persian

For proverb (ظلمُ الأقارب أشدُّ مَضَضاً مِن وَقع السَّيفِ) in Arabic, the human story (**Why Youssef whines of a wolf / whose brothers throw him in well**) is used in Persian, which is derived from the story ofProphet Joseph whose brothers threw him into a well and claimed for their father that the wolf ate him.

5. Proverb in Arabic equivalent to proverb in Persian

The proverb (ألحُّ من الذُّباب) is the equivalent of(**He looks like the Samerah beggar**) in Persian and its content is hyperbole inthe intensity of persistence and insistence in affairs.

6. Proverb in Arabic equivalent to equation in Persian

The proverb (إمرأً وَ مَا اختار، وَ إن أبَى إلاّ النّار) is used to encourage to abandon a stubborn person that even if he is destined to fire, he will not accept the advice from others and it is used for the equation (**Aphorizing sleepy ignorant / is sheddingseeds in salt marsh**) and in terms of content both are the allegories of thought and depict people whose advise isfruitless.

7. Proverb in Arabic equivalent to exemplum in Persian

The proverb (إنّا لَنَبشُّ في وجوهِ أقوامٍ وإنّ قُلوبَنا لَتَلعَنُهُم) is used for someone who is not fair in friendship with others and pretends and hideshis hatred and spiteand its equivalent is the exemplum(**compliments of Shah AbdulAzim**), (*its English equivalent*: A left-handed complement)

8. Allegory of animal tale in Arabic equivalent to human story in Persian

Allegory ofanimaltale (fable) (كيف أعاوِدُك و هذا أثرُ فَأسكَ) that comes from a story in which a man who attempted to avenge his brother blood who was killed by a snake, but the snake proposed himgive him a dime a day to give up killing it, so he accepted and gained wealth, but after a while he rememberedhis brotherdeath and decided to kill the snake, when he tried to kill it with an axe, but the snake crawled into its nest and by throwing the axe, he put a trace of it on the hill. So the man was afraid of the plague of snakes and was remorseful and asked the snake to come back to their covenant, but the serpent replied how to return to covenant while the sign of the axe still remains.

Its equivalent in Persian is the human story (**which one to believe? yourprophet Abbas swear or the rooster tail?**) that is drawn from the story of someone who stole a rooster from a home and when the homeowner asked him where are you taking my rooster? He swore:

"I don't know what you are saying", while the rooster tail could be seen under his coat, at this time the person show the rooster tail andused this proverb. Both allegories are allegory of thought and showing the distrust in someone due to clear and obvious effects of his actions.

9. Allegory of animal story (fable) in Arabic for proverb in Persia

Allegory (على أهلها تَجنى براقش) in Arabic that is the story of a tribe dogthat whenenemies attack the tribe and failed to find their place and at return, the dog barked and they noticed their place and its barking lead to their naught and in Persian the proverb (**We are shot by our own arrow**) or (**eagle feather caused its death**)are used for it and both allegories are intellectual allegory in terms of content and portray someone who endangers his people because of a wrong job.

10. Exemplum in Arabic for proverb in Persian

The exemplum (Cenmar penal) (جزاء سنّمار) in Arabic taken from a story about a skilled mason namedCenmarwho built a very beautiful palace for a king named Naaman and since he did not like Cenmar to build a palace like him for someone else threw him down the top of the palace and killed him. In Persian the proverb (to whoever I express friendship / is a snake in the grass) is usedfor it and both in terms of content are thought allegory and depict someone who despitehis indigo to others receive nothing but evil.

11. Exemplum in Arabic forexemplum in Persian

The exemplum (مواعيد عرقوب) in Arabic is derived from the story of a someone called Arqoub whose brother asked him for help, but he says in reply that: when the palm tree blossomed, its blossoms are for you; but when it did, and his brother came back, but he said: wait until all the fruitsare green, after referring againhe said: wait until it is unripe date, when it did he said again: wait until the dates are ripe then asked him to wait to change into fresh dates and then to date and when it did, Arqoub picked them at night and didn't gave his brother anything. In Persian its equivalent is used in the exemplum (**the promises Solomon did to frogs**), which is derived from a story that frogs came to Solomon and complaint about the cold weather in winter and sunshine in summer and asked him to ask cloak from God for them to be saved from the cold and heat and Solomon heartened them by his promise and returned them back, but every day frogs were gathered and repeated their desire and Solomon persuaded them by his promises and finally, he didn't fulfill his promises.

Reflecting on the two allegories, it can be found that both are applied to portray a human trait in terms of content, which is breaking a promise, the type of allegory (to portray a trait) is not consistent withnone of the five contents that Mr. Fotoohiplaced for allegory and it can be seen as the seventh type for allegory content.

12. Equation method in Arabic for like in Persian:

For the equation method (داء الجهل ليس له دواء،كحمي الربع في فصل الخريف) in Farsi the proverb (**Ignorance is the night of the mind**) is used and in terms of content, it is a thinking allegory and ignorance isblamed.

Hyperbole inallegory

Principally, by similewe mean hyperbole that is for praise, satirize or explanation and making clear. The term "Afa'la" should be considered in simile, otherwise simile is not eloquent, as in simile of Zayd to lion, he is likened to lion that is braver than him and if the meaning of vehicle is not completer than tenor, the simile is imperfect, and lackshyperbole. (IbnAthir 139)

In Arabic, in hyperbole in allegory and to express its ultimate in proverbs, the elative (gradation) is used:

(أبصر من فرس) (**More subtle than horse**) that Arabs claim such astute for horse while the horse is known for decency.

(أبعد من النجم) (**Further than star (Soraya)**) Najm is aname for Soraya (أبعد من العيوق) it isa star that raises with Soraya. (Al-Askari, 1998, 61)

To exaggerate in different characters, Arabs state them by those who are famous for those characteristics; likemore patient thanAhnaf (أصبر من أحنف), more generous than Hatam (أجود من حاتم), braver than Bastam (أشجع من بسطام) and wiser than Daqfal(أعلم من دغفل) and they didn't say wiser than such and such, because they believed that everything has an

ultimate, but there is no limit for wisdom and they said that people are different taking advantage from wisdom as the difference of flowers in odor and beauty. (Al-Askari, 1410, 57)

The equivalent of most proverbs that in Arabic exaggerated in a trait by using the rhythm "Af'a'ala" does not exceed the simile and parity in Persian and are used with the term "like" such as: (أبخل من مادر) like Bulgarian does not lose the dropping of his nose, (آكل من السوس) he eats like a cow.

Or it is used as superlative adjective, such as: more cunning than fox, more greedy than monk, more lawful than breast milk, more integral than the moon.

But the application of this form ofhyperbole (superlative) is very few in Persian than Arabic while in Arabic the hyperbole with the rhythm "Afa'ala" is many so that an independent book is dedicated to it and Hamzah Isfahani collected them in the book Aldarrah Alfakherah.

The diversity and abundance can be seen in Persian proverbs in which the word (as or like) is used also Mr. Dehkhoda collected them in the third volume of "Amsalva Hekam" (Apothegm).

CONCLUSION

Since the principle in proverb is simile and likening the present event to a former event and allegory means the former story or event, thus allegory isa part of proverb and examining it in proverbs is important because a lot of cultural similarities and differences between two languagescan be understood. The present paper can be a prelude to such research. Because of the importance of allegory, there are several definitions about it including a metaphor, a figurative language, simile, and irony but in all of themallegory is used to make the meaning accessible to the mind.

Arabs used simile and hyperbole in proverbs very much and for hyperbole they used the rhythm (Arabic term wazn) "afala" as HamzaIsfahaniimplied it in his book, but we rarely find hyperbole in proverbs in Farsi, and simile and the term "like" are mostly usedthat

someexamples of which are given in the third volume of the Dehkhoda book. As allegory uses a series of known facts toexpress the concept, equation conveys an intellectual concept using sensory examples too, thus it can be seen as part of the formal allegory that this allegory exists in both languages.Proverbs in Arabic and Persian have common themes and applications, which are expressed in different formats; for example, theallegorical theme may be raised in the form of a human story in one language and as proverb or animal stories (fable) in other language or in one language in form of proverb and in the other language in form of equation. Allegory by "portrayingthe character" and "exaggerating a character" can be added to the divisions of allegory in terms of content of Dr. Fotoohi.

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List of Arabic allegories and their references

- أَلحُّ من الذُباب[3].
- إمرأً وَ مَا اختار، وَ إن أبَى إلاّ النّار[4].
- إنّا لَنَبشُ في وجوهِ أقوامٍ وإنَّ قُلوبَنا لَتَلعَنُهُم[5].
- أندم من الكسعي[6].
- جزاء سنّمار[7].
- داء الجهل ليس له دواء،كحمي الربع في فصل الخريف[8].
- ظلمُ الأقاربِ أشَدُّ مَضَضاً من وَقعِ السَّيفِ[9].
- عِش رَجَباً تَرَ عَجَباً[10].
- على أهلها تَجنى براقش[11].
- كيف أعاودُك وهذا أثرُ فأسكَ[12].
- لكل أناس في بعيرهم خُبرٌ[13].
- مواعيد عرقوب[14].

List of Persian instances and references

- Ignorance is the night of the mind.[15]
- The nurse knows the nature of bad temper, or bad child.[16]
- We are shot by our own arrow.[17]
- To promise the moon/earth (Promises of Solomon to the frogs)[18]
- To whoever I express friendship / is a snake in the grass[19]
- A man's wealth is his enemy[20] (eagle feather caused its death)
- Aphorizing the sleepy ignorant / is shedding seed in salt marsh[21]
- A left-handed complement[22] (compliments of Shah Abdul Azim)
- Fox swear or rooster tail?[23] (Which one to believe? your prophet Abbas swear or the rooster tail?)
- He regrets very much (as regretful as a dog)[24]
- Mouse as poor as a church[25](He looks like the Samerah beggar)
- don't you pee, the night is long[26]
- Why Youssefwhines of a wolf / whose brothersthrowhim in well[27]

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[1](AltazakaraAlhamdouniyah 2/313) adopted from CD AlmaktabahAlshamelah

[2]Dictionary of Proverbs p. 62, MajmaulAmsal1/54.

[3]Dictionary of Proverbs p. 54

[4](NihayatAlarb 1/159, Jomharah Al AMSAL1/202, AltazakaraAhamdonyh2/313, proverbs complex 1/348, Khazanaaladab 2/11) adopted fromCD AlmaktabahAlshamelah.

[5]Glossary of Proverbs p. 67, MajmaulAmsal1/159, Jomharah Al AMSAL 1/305, 2/52 investigator, FaslAlmaqal 386.

[6]Dictionary of Proverbs p. 63

[7]Dictionary of Proverbs p. 69

[8]MajmaulAmsal2/16, Almostasgha 2/162, 2/53 JamharaAlamsal, Dictionary of Proverbs18, 464 FaslAlmaqal.

[9]Dictionary of Proverbs 61, MajmaulAmsal2/14, Almostasgha2/165, JamharaAlamsal 2/52, AlaqdAlfariq3/54, FaslAlmaqal 459.

[1]0MajmaulAmsal2/145, Dictionary of Proverbs 31.

[1]1Dictionary of Proverbs 43, MajmaulAmsal 2/179,Almostasgha 2/291, JamharaAlamsal 2/187.

[1]2MajmaulAmsal311/2, Almostasgha 107/1,JamharaAlamsal 433/1, FaslAlmaqal 113MajmaolAmsal 66

[15]Tens of thousands of Persian proverbs, p. 78

[16]Aphorisms and apothegms, No 3550

[17]Tens of thousands of Persian proverbs, p. 78

[18]Proverbs stories, P. 62

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[19]Aphorisms and apothegms, No 2711

[20]Tens of thousands of Persian proverbs, p. 215

[21]Tens of thousands of Persian proverbs, p. 220

[22]Aphorisms and apothegms, No 4572

[23]Tens of thousands of Persian proverbs, p. 542

[24]Proverbs stories, P. 283

[25]Aphorisms and apothegms, No 7224

[26] Proverbs stories, P. 290

[27]Proverbs and Wisdom (AmsalvaHekam)

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