

# 16. Habib Ullah - Movement and Stillness.

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## **Movement and Stillness in one of Khaghani and Nezami's Ode (Qasida)**

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### **Abstract**

Studying the works of the great figures of Persian literature creates hundreds of movements in the reader and there is no doubt that Khaghani and Nezami are among the brightest stars of this field. In this article, movement and stillness point of view of a poem by both poets has been firmly studied. Finally, after considering accurate statistical results, it has been shown that how much movement and stillness can be found in odes of these outstanding poets. It also has been shown that in the poems of which one of them, inanimate nature has more to do with parts of human life. In addition, an attempt has been made to accurately identify the positive and negative aspects of their static and dynamic poetry.

Personification, Paradox, Simile, Metaphor, Color Element and other similar elements lead to dynamics of the images: The poets we are discussing have used them more and better according to their time. In addition, both poets have used less of the elements that lead to stagnation. Khaghani has taken pictures directly from nature and has shown his life experiences and Nezami has composed his ode imitating Khaghani's ode and borrowed some of his pictures.

This subject has been studied and analyzed for the first time and in addition to comparing and measuring Khaghani and Nezami's odes from a dynamic and static point of view, their content has been considered in terms of common points. In order to do that, the elements involved in image dynamics are described in detail and then compared and reviewed.

**Keywords:** Movement and Stillness; Picture; Odes; Khaghani; Nezami; Color

### **1. Introduction**

In order to show the movement and dynamics of the image of the poetry of both poets, it is not necessary that their poetry be on the same subject and in the same metre and rhyme (Shafiei Kadkani, 1388: 255). However, I have selected the same theme and format poems and the subject of both odes is bragging and boasting. Khaghani considered himself better and superior than all Arab and non-Arab poets and introduced his nature as pristine and original and called himself the Holy Spirit. In addition to sometimes calling himself a magician and considering his poetry a new way, he sometimes called it the animal fountain. His boasting is due to the lack of attention of the society to his rich talent and the harassment of the high-ranking members of the government and other similar issues. This is why that all his friends, relatives and fellows were exposed to the poison of his metaphors and allusions; But he himself did not appear very successful in the position of criticizing others, and despite all the claims and creation of pure, rare and new poems, he did not leave much valuable critical legacy.

Nezami is one of the master speakers who has conveyed the meaning and the word in the best way and most of the verbalist researchers have called him one of the first-class poets of Dari language

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