

Formalist Criticism of Language Tactics in Asrar al-Tawheed and its Influence on the Art and Civilization of the Fifth and Sixth Centuries AH.

Abstract

Deviance is one of the important terms of the 20th century. One of the Russian formalists named Viktor Shklovski took the first step in the field of formalism with the publication of "Resurrection of the word" in 1919, and in the article "Art as art" based on the Russian word *Ostrevenenja*. Formalism, in other words, is a critical approach that analyzes the internal and inherent characteristics of a text. These features are not only grammatical; rather, they may include the literary devices applied. Iranian art and civilization flourished to some extent in the fifth and sixth centuries of Hijri. This boom can be traced to the emergence of works such as Asrar al-Tawheed. Classical mystical literature is rich in specific linguistic features. As mentioned, one of the remarkable books available is Asrar al-Tawheed, by Muhammad ibn Manoor that beholds unique linguistic and lexical coordinates. This research by following a descriptive, analytical and quantitative manner and based on the principals of formalist criticism aims to examine the types of linguistic tactics and deviations in the book of Asrar al-Tawheed. Since the main feature of Abul Saeed's prose is the use of the mentioned techniques, the examination of the text of Asrar al-Tawheed shows that its scientific prose revived the repetitive traditions of literature and created new foundations for science, nevertheless, the prose language of Abul Saeed Abul Khair is a language beyond the conventional language. Moderately, in addition to de-familiarizing the accustomed language, he has also respected the intermediation, that is, the reader discovers the hidden meaning after considerable reflection on the text.

Research aims:

1. Examining the stylistic characteristics of Asrar al-Tawheed.
2. Investigating the quality of Iranian art and civilization in the fifth and sixth centuries Hijri.

Research questions:

١. What are the main features of the general and specific style of Asrar al-Tawheed?
٢. What was the state of Iranian art and civilization in the fifth and sixth centuries of Hijra?

Keywords: Asrar- al Tawheed, formalism, language tactics, Iranian art and civilization, ٥th and ٦th century Hijri.

Introduction

One of methods of influencing the spectator is conveying the deep meaning that triggers the reader to ponder. A part of this influence emerges in the creative formation of linguistic and literary coordination and structure. The secret of the artistic event and the emergence of the artistic dimension of the language depends on the skill of the writer and the use of structural abilities. If the writer knows the details of the structural arrangement of the language and the elements of the images, the reality of the language can transform into a literary reality. The examination of Sufi prose texts, especially from the fourth century onwards, demonstrates that most authors are familiar with the rhetorical disciplines of their time and have used the most delicate links of structural components in the most beautiful and extraordinary linguistic and literary devices, as far as it can be said in the language of the great Sufis, the first apprehension, the expression of thought is lesser under the shadow of linguistic and literary aesthetic creation, and it is more surprising that these linguistic and literary creations have become their influential tools on the audience's rational. Linguistic and literary coordinates are one of the most significant topics that are considered in a stylistic review. A person's style is determined by the choice of the language system. A person is not able to use all the constructions and words of the language speech; thus, the use of a group of words and grammatical structures in a person's speech is a product of his habit, and this habit is influenced by his attitude, beliefs, climatic environment, social class, type of studies, education, religion and interests. Knowing the various linguistic and literary coordinates of a text is a prelude to any evaluation of that work. The knowledge of stylistics is one of justifications that aids the researcher to comprehend the text. The term style refers to the writing characteristics of a certain period, genre or context, moreover, it refers to the concept of specific characteristics in the writings of a person. In recent decades and simultaneously with the expansion of studies in the field of identifying the author/work, linguists applied another term to refer to the linguistic characteristics

specific to each person. This phrase is a personal language or individual language (Idiolect), which McMenamin (۲۰۰۲) considers to be a person's unique and unconscious combination of linguistic knowledge, cognitive links and meta-linguistic impacts (Alizadeh and Behrouzifar, ۲۰۱۴: ۴۶).

Asrar al-Tawheed authored by Muhammad bin Manoor in the biography of Sheikh Abu Saeed Abul Khair and the authorities of Gende Pil authored by Sudid al-Din Muhammad Ghaznavi in the biography of Sheikh Ahmad bin Jam Namqi. The second category of general Tazkeih is similar to the Tazkieh of al-Awliya Attar, in which austerity, dignity, mystic status and stories of this kind have dwelled upon (Gholamarzaei, ۲۰۱۷: ۷۲). Asrar al-Tawheed is also one of the basic sources for investigating the linguistic, literary, social and political situation of Iran in the fifth and sixth centuries of Hijri since the detailed content and details related to the life of Abu Saeed and his spirituality and the expression of mystical concepts in a veil of simple and pleasant prose. It is considered one of the stable pillars of Persian and mystical prose. From the point of view of the art of storytelling, as well as the inclusion of the first examples of prose, this book can be considered one of the first outstanding works of Sufi style. Since this book is a complete recitation of the sayings of a sheikh who lived in the third and fourth centuries, as a result of the characteristics and specificities that can be seen in this book, it is placed in the ranks of the works that were written in the first period of Persian prose. The stylistic features of Asrar al-Tawheed book, such as the ratio of Persian words to [Arabic and non-Persian] words, the simplicity of words, the use of old forms of words, the use of abandoned Persian words and special meanings of prepositions are among the features that are very noticeable in the linguistic features of this book. Abnormality, if bestows a significant frequency in the works of a poet or writer, it is considered as one of the most important factors in the style of literary texts. Norm-avoidance is deviation from the rules governing the standard language and lack of conformity and harmony with the conventional language (Anousheh, ۲۰۰۲: ۱۴۴۵). This norm avoidance is realized when, first, it expresses a concept, second, it expresses the intention of the speaker, and third, it is objective according to the judgment of the audience (Safavi, ۲۰۱۳: ۴۴).

Based on the searches that have been carried out in Normagz, Magiran and Iran Doc websites, the following researches have been carried out in relation to the present topic: Mashidi and Asghari Yaqout (۲۰۱۳) in an article with the topic "Commanding the good and forbidding the bad" from a mystical point of view (relying on the mysteries of monotheism)" have investigated this category.

Another article titled "Review of Mythological Effects in Asrar al-Tawheed" written by Sara Chalak and Ayoub Moradi (۲۰۱۶) also briefly considers this topic. Another research with the topic of "Analysis of Mir Cha Eliade's "Kurdish concept of religious man" in Persian stories of virtues based on Asrar al-Tawheed" was written by Qoumi and others (۲۰۱۷). Therefore, the present research, carried out in a descriptive and analytical method and by relying on library sources, aims to analyze the text of Asrar al-Tawheed in a scientific way with the help of stylistics and formalistic criticism, moreover, it is sought to analyze and examine the prose and to scrutinize the differences and similarities features (stylistic-formalistic) of the two books and its reflection in the state of art and civilization of the fifth and sixth centuries of Hijri.

Conclusion

Asrar al-Tawheed is an outstanding sample of Sufi and mystical prose in Persian literature which has distinct coordinates in terms of style. The authors have attempted to observe the way of expression of their predecessors and what were considered the principles of rhetoric in their time. Since Abul Saeed gave importance to Sufi sermons and instructions, in the same way, his work in expanding the realm of vocabulary and language did not go much beyond the work of other Khorasan Sufis. It is as if they remained faithful to the words and traditions of the Sufis. Perhaps the reason was that they considered a substantial similarity or relation between the time of their predecessors and their mystical understanding of religion and the world, and they did not consider it correct to separate them from each other. For this reason, many similarities can be seen in the prose of Abul Saeed with the prose of Muhammad Bin Manoor. The most basic features of the style and literary and linguistic structure of Asrar al-Tawheed include the antiquity of the language and the use of poetic arrays to enrich the prose and induce mystical concepts, the use of words in a specific meaning, the abundance of Arabic words and compounds, the use of prepositions in different meanings, the use of words in multiple meanings, the practice of Sajja, the use of verbs in multiple tenses and different types (prefixes, compounds, etc.), the use of old, simple and understandable language for the audience, the use of simple and understandable and fluent sentences and the application of innovative arrays and crafts such as Simile, metaphor, irony, recognition, contradiction, paradox, allegory, etc. Many prepositional verbs are used in Asrar al-Tawheed, which have multiple prefixes. The existence of old and new forms - words, as well as the existence of different writing styles in the work, indicates that the author acted in an eclectic

and intertextual manner in presenting the prose; that is, a large number of words, sentences and clauses have been influenced and included in the text in the form of narration and quotations from other texts, and for this reason, the prose of Asrar al-Tawheed is rich in terms of the abundance of ancient words. Studies show that formalism has also found a clear expression in the arts of the fifth and sixth centuries.

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