

A Survey of Critical Discourse Analysis in Auhaduddin Kermani's Managheb

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Abstract: *Using Norman Fairclough's theory and method of Critical Discourse Analysis (CDA), this article seeks to reveal the hidden layers of discursive communication in Sufi language and to study textual structure of Auhaduddin Kermani's Managheb, a Persian mystic and poet of the sixth and seventh centuries. In order to achieve this purpose, the linguistic elements (nouns, adjectives, verbs, pronouns, plural nouns, adverbs, synonyms, numbers, syntax), the structural and contextual dimensions (context and position, inversion and suspension of reality, reject criticism and questioning) and their links with the dominant discourses (the prophets, the system of caliphate and the government, the mystic elders and other texts) have been examined in three steps of description, explanation and interpretation. Finally, by comparing a common anecdote in Auhaduddin Kermani's Managheb, and Attar's Tazkirat al-Awliya, critical and comparative structural analysis of the text is discussed.*

Keywords: *Critical Discourse Analysis, Sufism, Auhaduddin Kermani, Fairclough, Managheb.*

INTRODUCTION

Shaikh Abu Hamid Auhadoddin Kermani, surnamed Auhad, is one of the Sufis and quatrain poets of the sixth and seventh centuries AH. He, just like Shams Tabrizi who was Rokneddin Sajasi's disciple, is known for his extroversive mysticism while adhering to the religious and aestheticism appearances. He had some disciples such as Shams al-Din Omar ibn Ahmad Taflisi, Zayn al-Din Sadiqah, Badr al-Din Mukhtar, and Sa'ad al-Din Nakhjavani, who trained the other disciples of Sheikh after his death in the Khanqahs that were associated with him. (Forouzanfar, 1968: 44-45) His Managheb, most likely written in the second half of the seventh century by an anonymous author in a simple and fluent prose, includes an introduction entitled "The Beginning of Sheikh's Work" and 73 anecdotes that detail his circumstances, authorities, and numerous trips to various areas such as Baghdad, Tabriz, Ganja, Sherwan, Nakhchivan, Erbil, Qaysaria, Malatya and Egypt. This book is a most important source of information about Auhaduddin, but it has not received the attention that it deserves. Sheikh's actions and behavior, as depicted in this text, reveal his patience, moral dignity and tranquility. But at the same time, the subtext of the Managheb reveals its author's efforts to achieve other goals, namely, to strengthen the authoritarian institution of the Khanqah and the discourse of power within it.

In critical discourse analysis, which is a kind of interdisciplinary problem-based research (Wodak, 2011: 38), methods are provided to identify discourse links to social,

political, and cultural contexts (see: Jorgensen, Marianne; Phillips Louise, 2010: 109), to analyze structural relations of power reflected by language and also to reveal how discourse works as a tool of power (Blommaert, 2005: 24-25). In discourse analysis the researcher discovers those hidden relationships in the text which create discursive space and reinforce it, by passing through its linguistic shell. Utilizing this approach, this article attempts to describe the textual structure that influences the discursive attitude. It then seeks to explain and interpret it by an analysis of the text (Fairclough, 1989: 109, 140).

LINGUISTICS ELEMENTS

Ideology and power relations manifest themselves in various ways in language and may be examined in critical discourse analysis (Fairclough, 1995: 71; Baker & Ellece, 2011: 26), which may also focus on social effects of power on people and the "inequality" between the "insider" and the "outsider" that results from categorization based on the proximity to the institutions of power. The writer of *Managheb* classifies words in two opposing directions of "benevolent/good" and "evil/bad" to provide for the sanctification and enabling of insiders, and the destruction and weakening of the other. Thus, everyone who is not "of us" is not merely an "Other" but also "against us" and an enemy: "خيرٌ لنا وشرٌّ لأعدائنا" (Managheb, 1968: 58). The choice of words in important and operative contexts is judicious in the *Manāqib*, and the book's vocabulary carries two opposing senses. All linguistic tools, i.e., nouns, adjectives, adverbs and synonyms as well as descriptive and rhetorical sentences, have been used to magnify and intensify this contradiction. That is to say, in most cases simple and natural expressions have been avoided, and in various ways, which will be studied later, the propositions and concepts are expressed with greater prominence, intensity, and power. Ideology can more effectively penetrate the audience's mind by using lexical features and their arrangement, (van Dijk, 2003: 442) in order to show what is unnatural as natural. In order to showcase this unnaturalness, we need to switch from a critical approach to a descriptive one (Fairclough, 1995: 70-82). In this context, we grow cognizant of various linguistic constructions that although none of them has any special preeminence and seems natural, in combination provide the author with various opportunities to exaggerate and reinforce the concept of propositions.

NAMES, NICKNAMES AND ADJECTIVES

Names, adjectives and nicknames are categorized by a bipolar attitude. In most cases, the author does not mention Auhadoddin and instead refers to him by the title: "Sheikh" along with the honorifics "at the service of," or "his excellency." Thus, apart from glorifying the sheikh and representing him as an unusual and unattainable person, he subordinates the Sheikh's individuality and identity to his status in the Khanqah. Always at the beginning of the anecdotes after the nickname of the Sheikh, the phrases such as "May God be pleased with him" and "May God have mercy on him" are mentioned, and in the anecdotes, others refer to him as "Muqtada, great and mysterious" (Managheb, 1968: 107) or as "the master and benefactor of all who are of this world" (Ibid: 35). His followers are the "the reputable ones" (Ibid: 36, 40, 42, 63, 107) and the "great" (Ibid: 63); but those who do not follow him are called "the damned and the contemptible to God" (Ibid: 19) and "the enemies, the malicious ones" (Ibid: 130), and even if they are performing the *Samā'*, but the Sheikh does not like them for some reason, they are referred to as "the tedious ones" (Ibid: 65, 275), "the ignoble" (Ibid: 65), "importunate" (Ibid: 275) and are accused of being "insolent and disrespectful" (Ibid.). Thus, the classification of good and

evil is not confined to "Sufis" and "non-Sufis", rather the distinction between "insiders" and "outsiders" is clear even within Sufis. Regardless of where readers may be situated with respect to the two main positions of "good" or "evil," they are relentlessly bombarded by frequent nouns and titles in order to deprive them of the chance to doubt or hesitate. Thus, the literary ornaments of enumeration and stringing of attributes have a purposeful function in the Managheb where examples of them are repeatedly seen in numbers and lists of names in scenes of meetings or confrontations with the Sheikh "All of the judges, sheikhs, scholars, imams, lords and celebrities" are present (Ibid: 32). There is also a clear example of the stringing of negative adjectives in such sentences as "the bad-tempered, cantankerous, malevolent, malicious, wicked, ribald and foulmouthed slave-girl" (Ibid: 68).

Titles that are used for the Sheikhs have, in accordance with the tradition of the Sufi texts, a similar situation: "the godly Sheikh, the king of the grandees, the axis of the world, an exemplar for the masters of hearts, the unique among the righteous and the creed and religion Auhaduddin Kermani, may his grave be hallowed." (Ibid: 65). The interesting linguistic point that is worthy of note here is the author's tendency use the Arabic language, which is a tactic to more directly connect the Sheikh to the Islamic ideological system and to the language of the text of the Qur'an (see also: Ibid: 153, 208, 209). Exaggerated adjectives, such as "great" and "many" (which are also often used as adverbs), have been particularly used a lot in Managheb, especially to describe everything that is related to the Sheikh. The people of Tabriz have "Great devotion and belief" in him (Ibid: 26). Listening to the sheikh's sermons, even prostitutes feel great remorse and regret (Ibid: 44). In Georgia, the Sultan "makes a great effort to procure favors" of the Sheikh (Ibid: 20) and says, "I have fallen deeply in love with You" (Ibid: 22), the Sultan's courtiers "provide him a great service and show him great respect" (Ibid: 21; Other examples of the use of the adjective "great" are: 14, 18, 21, 22, 26, 31, 32, 42, 52, 55, 59, 60, 69, 106; and example of the adjective "many" may be found in: 46, 53, 60, 62).

VERBS

Contrary to the superficial approach of the anecdotes that convey a message of spirituality and peace, if we ignore the principal story line and go beyond it to study the verbs that are used, we encounter striking examples of violent and harsh actions that are more appropriate to the narrative of an epic or combat: "to hurt" (Ibid: 68), "to severely wound by the sword" (Ibid: 216), "to torment" (Ibid: 19), "to curse" (Ibid: 19, 34, 36, 64, 68), "to offend" (Ibid: 36), 64), "the flowing of the blood" (Ibid: 28, 30), "striking" (Ibid: 19, 30), "beheading" (Ibid: 216), "burning" (Ibid: 69), "slapping the neck" (: 34), "slashing of the forehead" and "slitting of the head" (Ibid: 28), "drawing of the sword" (Ibid: 216), "insulting" (Ibid: 69), "killing" (Ibid: 19, 31, 69, 80, 269, 270), "beating" (Ibid: 29, 30), "injuring" (Ibid: 29, 30), "punching" (Ibid: 30, 64) and "rape and plunder" (Ibid: 21).

PRONOUNS

He use of plural pronouns instead of singular ones shows reverence. The Sheikh sometimes refers to himself with the plural pronoun of "us" (for example: 23, 26, 44, 53, 82, 93, 256, 258), and what is related to him also shows the same feature: "The mother of the Sheikh says that our son ..." (Ibid: 1). Others, though not commonly refer directly to Sheikh using a pronoun (one-sided relation), sometimes refer to him with a plural pronoun of "you" (Ibid: 35, 36). Occasionally, repetition and emphasis of singular

pronouns signal dominance. For example, Sheikh Rokn al-Din Sajasi, Auhaduddin's master, emphasizes his own power, employs personal and shared pronouns with high frequency: "That is the power of my attraction and my supernatural power, I had put my inner strength in your body and had manifested my form in your appearance"(Ibid: 54). "I don't need him at all," says Auhaduddin to praise of himself, "I am more dominant than him. Which sheikh is capable to do what I have done through austerity, worship, fasting and self-subsisting? And who among the Sheikhs will have my steadfastness, and who has done what I have done on the right path? " (Ibid: 5).

PLURAL MARKERS

Pluralizing is one of the common techniques of this text that could be studied from two points of view: First, necessary use of plurals where the subject is one or more persons or things: 'Scholars and wise men' (Ibid: 61), 'The angels and the spiritual beings' (Ibid: 100), and "foods and edibles of all kinds of sweets and fruits' (Ibid: 151). Even though the sentences are shaped in such a way that these plural nouns seem to be necessary, the author's aim is always to try to provide such a context for the stories that would enable him to always speak about a plurality instead of one person/ thing. In this way, in addition to magnifying the descriptive scenes, he makes a kind of deindividualization and generality of viewpoint to dominate over the whole text. Second, is making unnecessary plurals that are intended to emphasize: "many things" and "tastes" (Ibid: 18, 42), "joys" (Ibid: 18), "thanksgivings" and "excuses" (Ibid: 36).

ADVERBS

Exaggerated adverbs have many functions in the Managheb. The most commonly used adverb is "greatly" in the sense of "very much", has been especially used in describing the Sheikh: "He is a greatly grand and noteworthy man " (Ibid: 1), "He is greatly wise and intelligent" (Ibid: 2). (other examples: 13, 27, 29, 31, 36, 38, 50, 52, 57, 61, 62, 66, 70, 106). "Much" has also been used extensively (including: pp. 20, 22, 26, 36, 62, 69). Negative adverbs such as "by no means" (Ibid: 21, 22, 59, 70), "in no manner " (Ibid: 57), "never" (Ibid: 16, 17, 18, 78, 94, 104) and "none" (Ibid: 5, 17, 27, 35, 70), in contrast to words like "all" (Ibid: 15, 56, 70) and "continuously" and "always" (Ibid: 87), which are used to prove something, create a sense of intense bipolarity in the absence or lack of adverbs of uncertainty.

SYNONYMS

The use of synonyms or pseudo-synonyms in order to reinforce the concept of propositions is one of the most widely used methods by the author of the Managheb. For example these terms is used to show influence of Sheikh on others: "devotion and belief" (Ibid: 26, 27), "ashamed and embarrassed" (Ibid : 36, 42 , 49, 65, 270), "shame and embarrassment" (Ibid : 31), "repentance and remorse" (Ibid : 44), "kindness and love" (Ibid., 21, 31) mentioned. About the Sheikh or in dealings with him, such forms as "shelter and refuge" (Ibid : 74), "prudence and tolerance" (Ibid : 68), "honoring and venerating " (Ibid : 23), "praises and admires me" (Ibid : 19), and "the fame of the Sheikh's virtue and trustworthiness" (Ibid : 40). Most of the synonyms are listed in groups of two: "seeking forgiveness and repentance" (Ibid: 1, 13), "worship and obedience" (Ibid: 3), "extensive and expansive" (Ibid: 8), "believers and disciples" (Ibid: 13), "permission and

authorization" (Ibid: 15), "tribulation and affliction" (Ibid: 8, 16), "wrath and anger" (Ibid: 17). As the number of nouns in nominal groups increases their accuracy and synonymy decreases. On the other hand, they carry greater emphasis. Examples of trios are: "love, honesty and affection" (Ibid: 86), "concern, care and consideration" (Ibid: 90), "perseverance, companionship and diligence" (Ibid: 92), the example of the quartets: "Unity, love, honesty and tenderness" (Ibid: 85). When it is the Sheikh who is being described, we are confronted with larger groups: "the greatness, the prestige, the dignity, the virtues and the knowledge of the Sheikh" (Ibid: 92). "Arrangement and composition and sequencing of ideas and rhetoric and eloquence and skill of the Shaikh" (Ibid: 93).

NUMBERS

Mathematical sciences contrast with the humanities because of their transparency of information and objective verifiability. In Sufi texts, which are based on the lack of transparency and disregard of reality or discrediting it, there is a different approach to mathematical concepts. That is to say that numbers depart from their precise and objective role, and are reduced from specific signs that refer to the real world, into symbols that express the two opposite notions of majority and minority. The farther away these numbers move from their normal logic and form, they find greater function in communicating the meanings of the discourse. For instance, the number "one" is used in this manner to describe the Sheikh's condition: "He broke his fast once every seven days" (Ibid: 3). Here, the "fasting" that means not drinking or eating from sunrise to sunset, turns into a week of hunger and thirst. It is clear that eating only once a week is not natural. Similarly the number "two thousand" is employed as an expression of excess in describing the Sheikh's conduct: "He prayed two thousand times every day." (Ibid.). Sometimes, when the author feels that numbers alone cannot express the majority or minority that he intends, he introduces an emphasis of his own. For example, he says about the Sheikh's companions that: "They remained in solitude for three periods of 40 days each." (Ibid: 48). It means that they had been sitting there for 120 days without any communication and they were just meditating and worshiping. However, since most people are not familiar with this experience, they may not notice the pluralistic function of the numbers in such statements. Using his own voice, the author explains that "the duration of 120 days is too long" (Ibid.).

"One hundred dervishes were in attendance" (Ibid: 62).

"Sheikh has traveled to Hejaz nine times ... he has journeyed six times without provisions by trusting in God" (Ibid: 66).

"For twenty years he never washed nor cleansed himself, and never cut his nails or trimmed his moustache" (Ibid: 94).

"When he says [to someone] may you live long... [that person's] lifetime increases to one hundred and twenty years" (Ibid: 105).

Although the numbers have been used in a way that at first glance, it reassures the reader of the accuracy and the attention of narrator and such precision and attention help to move the text towards greater transparency, contextually and logically, there seems to be at least an exaggeration in the use of numbers. Thus, a kind of ambiguity continues to dominate the whole context. What we said however, is different from the role of those numbers that are clearly used to represent plurality. Some examples are: "In the midst of a hundred tulips and incantations" (Ibid: 57), "I will render a thousand services" (Ibid: 54) and "He offers a thousand apologies" (Ibid: 55). In these examples "hundred" and "thousand" are used instead of "many". It is as follows: "He became one hundred times

more than what he was before" (Ibid: 70), "A thousand reasons and proofs" (Ibid: 78). In these examples, the numbers have no claim to accuracy; but, as we explained, in both cases, the sole intent is to refer to the majority or minority of the concepts.

GRAMMAR

Syntactically, and as far as rhetoric is concerned, the remarkable frequency of imperatives and prohibitions in a text that is concerned with the Sheikh's guidance and his disciples' devotion is natural: "He commanded, saying, come forth Omar!" (Ibid. 48) and "Don't Sleep Tonight" (Ibid.). imperative sentences are naturally addressed from a superior person to an inferior person, but addressing a group of people as opposed to an individual and issuing a command that concerns a subjective, inner and mental matter (instead of demanding the performance of an objective behavior) may demonstrate authoritarianism: "O companions! from today on, know him to be the guide, the master, and the deputy of the Almighty God" (Ibid: 15).

INTERROGATIVE SENTENCES

In addition to natural interrogative sentences, which have endowed the text with no particular prominence, negative interrogatives have been used to achieve secondary intensions in an authoritarian manner. For example, with the intent to humiliate: "Who is he to give me advice?" (Ibid., 10), "His holiness the Sheikh says: you mean that it is not clear to you?" (Ibid: 46); or to address a reprimand to someone: "We have chosen his eminence Hamed Kermani for being our deputy to call people to religion and to guide them; Don't you consider him deserving? " (Ibid: 15). Furthermore, the Sheikh uses negative interrogatives for demeaning others: "What validity is there to women's words?" (Ibid, 10) and sometimes to praise and admire himself: " Which sheikh has ever had my primacy?" (Ibid: 5). There is also an ideological charge in some discursive interrogatives: "Had we not been right even if we had killed you?" (Ibid: 31). Thus, the murder of anyone who denies the Sheikh (that is, one that only refuses to accept his authority, not one who opposes him) is rhetorically shown to have been natural.

DESCRIPTIVE SENTENCES

One of the most common ways by means of which Sufi authors tend to convey their own values is to use descriptive sentences to express the attitudes of the disciples. In these sentences we confront exaggerated descriptions of the disciples' reactions to the Sheikh's miraculous deeds. This text repeatedly speaks of the devotees' howling, crying, tearing of their cloths, prostrating before the Sheikh, as well as Sheikh's own crying and ecstasy (see: 12, 20, 31, 32, 44, 46, 49, 74, 214). Such descriptions, repeated over and over throughout the text, function as a way to normalize exaggerated reactions, and at the same time seek to achieve at least two goals and outcomes: First, praising and glorifying the actions of the Sheikh (i.e., his speech and behavior) by means of an account of his disciples' passionate reactions. Second, to make a model and to define the believer's level of expectation in dealing with such actions. That is to say, after standardizing the acts of howling and tearing of the clothes, practically any other natural behavior in the observation of similar situations may be considered as dismissive or as a sign of weak belief. Behavioral modeling is one of the most common ways of controlling and overcoming discourses of power, and the subtler the trick, the more effective it will be. Compared to the disciples,

everything about the Sheikh is astonishing and admirable, and the stringing his attributes when he is described (as noted in the synonymy section) is one of the author's methods of implying this concept: "he is surprised of the Sheikh's appearance, nature, ethics, eloquence, discourse, interpretation, expression and rhetoric" (Ibid: 21).

STRUCTURAL ELEMENTS

Beyond the separate role of the linguistic elements, that is, words in various descriptive, adverbial and semantic groups, we should not consider textual structures on a large scale. Sheikh Auhadoddin's *Managheb* consists of 73 short stories. First of all, the fact that the whole book consists of stories indicates the author's special attention to "structure". Familiar structure of books of stories, their popularity, and the validity of narrative approaches are all hidden factors to legitimate the data. Writing about miraculous powers in the form of stories is also a type of discursive strategy (see: Fairclough, 2008: 11). The recurring motifs and elements form the overall structure of the book. One of the frequent motifs in the book's tales has the following pattern: "Sheikh's anonymity - inappropriate behavior of people toward him - recognizing him via his miraculous powers, feeling shame and regret, leading to devotion. In these anecdotes, "the grandees and the princes of the city sit humbly and courteously at the service of the Sheikh" (*Managheb*, 1347: 36; for similar sentences: Ibid: 40, 42), but members of lower social classes, such as donkey-drivers, treat him badly and sometimes violently (Ibid: 28, 33). The authoritarianism and dominance of the Sheikh's character is not just revealed in the anecdote structure, in which the central character (and sometimes the only character) is the Sheikh. This feature is not surprising and is appropriate to the main theme of the book. This authority is indirectly emphasized in exaggerated and repetitive details such that ninety percent of the anecdotes begin with "his eminence the Sheikh," The exceptions are anecdotes 16, 29, 39, 43, 60 and the three stories, 26, 27, and 44, which begin with the Sheikh's other names or titles.

CONTEXT AND POSITION

Words of intimidation and menace do not have a significant frequency in Sheikh Auhaduddin's *Managheb*, and if we read this text superficially, we may incorrectly conclude that the author did not use these types of words to consolidate the discourse of power in the text. But in structural investigations that go beyond lexical frequency, attention to the context is crucial. The following is an illustrative example that proves the author's treatment of such words: "The call of the great and glorious God is heard, reproaching, threatening, and chastising, saying: O'Abul Ghanaim! We chose Hamed Kermani, as deserving to be our viceregent, and to call and guide the people, and you find him undeserving? " (Ibid: 15). God is the sole power in religious thought and the Sheikh holds the highest position in the *Khanaqah* system. The speaker and the addressee of this sentence are the same two. That is, God has addressed these threatening remarks to Sheikh Rakn al-Din Sajasi. The narrative context of the story is that the Sheikh asks God about who is to succeed him; and twice is answered by God that your successor is Sheikh Auhadoddin (Hamed Kermani) (this is a divine confirmation). However, Sheikh Rakn al-Din is afflicted by doubt and asks God, using a negative interrogative, saying: "how can this be within his abilities to accept and carry out such a difficult task?" (Ibid: 15). This is when the reproachful divine response full of intimidating admonition is addressed to the Sheikh. It means, the highest imaginable power in the world threatens and reprimands

the most respected Sufi for doubting Sheikh Auhadoddin's competence for assuming the position of viceregency. In such a situation, the state of the others from among the ordinary persons who may be skeptical about the Sheikh's merits is clear. As we pointed out, with regard to the details of the position of the Sheikh, intensifying means of intimidations have been utilized in the context. From a macro point of view, the author has taken good advantage of this situation to use the dominant discourse. He quotes this narrative in the opening parts of the book (Second Anecdote) and has thus placed his readers in a psychologically imposed atmosphere to accept the stature of the Sheikh.

Assuming that despite the author's great respect for him, Sheikh Auhaduddin's master, i.e., Rakneddin Sajasi has a lower stature than Sheikh Auhadoddin, the only person who is placed in a position supremacy after Rukhnuddin is divinely reprimanded, Sheikh Auhadoddin. In order to persuade everyone to accept the sheikh's unquestionable status, the author has him assaulted, in the sixth narrative, because of his own skepticism about his competence and stature. Of course, in order not to disrespect the Sheikh, the situation is designed in such a way that the those who assault him do so because they do not recognize him. That is, the Sheikh is traveling anonymously, and group of Sheikh devotees who do not know what he looks like, find out that a man (who is the Sheikh) has arrived from Kerman, ask him about Sheikh Auhadoddin's supreme position and dignity. Auhadoddin does not introduce himself, and he responds, "He is not as great as he is believed to be" (Ibid: 30). Hearing these words, the questioners "are enraged and one of them rises and punches the Sheikh in the mouth and wounds him and his blood begins to flow, and they begin to strike him and beat him so much that the whole world darkens in his eyes, saying, that you dare to speak about our master, claiming that is not much?" (Ibid). In addition, in their view, the punishment for such behavior is death (Ibid: 31). As you see, when it comes to the holiness of the Sheikh and his high stature, no one is immune from the most severe punishment and even death, if he speaks with the slightest disrespect—even if his opposition is stated without any offensive words, and is expressed as: he is not as great as people say.

INVERSION AND SUSPENSION OF REALITY

The Sufi system of power seeks to mystify information by obfuscation and wrapping everything in a halo of ambiguity and to reduce certainty and validity of the experience by concealing and propelling things up to a state of opacity. It does so to emphasize its own role and authority in managing all human affairs, contrasting human trust in the senses and the logic of the material world, and to appear even more unattainable while reinforcing its own relationship with the unseen world. The supernatural nature of many anecdotes and the irrational basis of the miraculous deeds of the Sufis is, in this sense, a means of confirming and fortifying their authority. All actions and concepts are completely defined by the system of power, and even the harshest deeds of opponents are in themselves meaningless and ineffective. Indeed, since creation of meaning is exclusively in the hands of the Sheikh, they may be interpreted as a praiseworthy. The third anecdote of the book is in this regard quite telling: "Someone once cursed the Sheikh and said to him, O'dog! and O'donkey! ...the Sheikh responded: you don't understand. This is a complement, he is praising and exalting me. He was asked, how so? The sheikh responded: his calling me a dog means that like a dog, I am a loyal guardian of his Lord's gate, and when he called me a donkey, it means that like a donkey I am patient and possessed of forbearance and caring. This is all complement, not reproach "(Ibid: 19). These statements may appear as tolerant, indulgent, and forgiving at first glance. But, on

a deeper level, they deprive the opponent of the Sheikh of ability to act, surrendering all actions to the Sheikh and his powers of interpretation. Thus, since in the presence of the Sheikh's authority even words fail to carry their usual meaning, every threat against him is transformed to an opportunity.

Since all authenticity and power come from the Sheikh, he can even invalidate his earlier judgments and statements, and follow a path that is completely opposite of his earlier declarations. For example, while visiting a water-well "the Sheikh liked a water-well that he visited very much and said, I have seen many wells as others must have, but I have rarely seen a well with such sweet water." He then orders the well to be filled and destroyed without offering any explanations (Ibid: 83). Here the reality of the well's good features is of no importance at all. What determines value is his opinion, which may change in an instant. In this respect, it is reminiscent of the divine ordinance. The following verse in the ninth tale, which is also mentioned in the Shaykh's Divan (Auhaduddin Kermani, 2001: 146), confirm this opinion:

If the heart is not illuminated by divine purity,
Then the pallium around Sheikhs' neck is but a cincture (Managheb, 1347:41).

If divine purity—an internal matter that cannot be objectively identified and will inevitably depend on Sheikh's opinion—then the palliums of Sheikhs, which signifies being Muslim, can also be a symbol of heathenness.

REJECTION OF CRITICISM AND QUESTIONING

Most of the anecdotes are narrated by indeterminate narrators in the form of "one of the companions told / narrated," or "it has been said that." This point alone indicates the one-sided relationship of the institution of power with the audience and lack of any accountability. On the other hand, the structural basis of the stories in which the miraculous deeds of the Sheikh are mentioned is based on the sequence of events with or without the presence of causal relations. Such a structure is based upon one of the main features of the totalitarian and monopolistic discourse of power, that is a rejection of all criticism and intra or extra textual interrogations. That is to say, the author has no responsibility to justify actions for the audience (extra-textual), and the characters of his narrative lack all critical and active character traits and are completely submissive to the dominance of the Sheikh's flawless personality and are subject to it. Apart from this general structure, the examples of which abound throughout the book, sometimes this approach is directly stated in the events themselves. For example, the Sheikh, negating the value of reasoning, disputation, and studying, calls a wise man to abandon learning (Ibid: 93). In another place in the book, he considers the unlettered and the uneducated more qualified than the learned for passing through the stages of mysticism, because in his view, the illiterate do not demand "proof" for the Sheikh's statements (Ibid: 78). According to another story, the Sheikh goes to Georgia and enjoys the hospitality of the Royal Court, which does not ask him the reason for his trip. He finally volunteers an explanation and tells the Sultan "To this day neither you asked me why I have come here, nor did I explain my reasons to you" (Ibid: 23).

CONNECTION WITH DOMINANT DISCOURSES PROPHETS

Islamic ideological system forms the foundation of the power of the Sufi Sheikhs. Throughout this text, likening the Sheikh to imams and prophets results in expanding his

power. We can see a prominent example of this connection with the dominant religious and prophetic discourse in his being chosen by divine forces to assume his position (Ibid: 15-16) and in his relationship with the supernatural and even his direct dialogue with God. (Ex. 18: 72). He is also in contact with the prophets of old. On his journey to Hejaz, Khezr, miraculously helps the Sheikh who is left behind to rejoin the caravan, and more importantly, the directive that he should be helped issued by God (Ibid: 67).

CALIPHATE AND GOVERNMENT SYSTEMS

The Abbasid Caliph, Mustasnar is devoted to the Sheikh (Ibid.: 50). The other Abbasid Caliph, Nasser, orders dates and sweets to be distributed among the Sheikh's companions (Ibid: 248). During their first encounter, The Georgian queen, Rasudan Khatun, honors the Sheikh greatly (Ibid: 20). Shirvan Shah Akhstan-ibn Manoochehr and the Seljuk monarch, Sultan Aladdin Kayqubād are also devoted to the Sheikh (Ibid: 217, 259).

MYSTIC AND SUFI ELDERS

The author claims the source of the sixteenth anecdote of the book to be Ibn 'Arabī's *al-Futūhāt al-Makkiyya* (Ibid: 52). Ibn Arabi comes to pay his respects to the Sheikh in Egypt (Ibn: 84). Ibn Arabi's prominent disciple, Sadr al-Din al-Qunawi, is also devoted to Sheikh Auhaduddin, and honors him as much as Ibn 'Arabi (Ibid: 87). He even asks him to mediate between himself and his master in order to mend their estrangement from one another (Ibid: 84). Najmuddin Kobra has memorized the Sheikh's poetry and refers to him as his "companion" (Ibid: 205). and Najmuddin Dayeh is longing to meet the Sheikh and when the two meet, converses with him without the mediation of language; merely by looking at him (Ibid: 38-39). Shahabuddin Abu Hafs Suhrawardi is also close to the Sheikh (Ibid: 208; to more information, see: Forouzanfar, 1968: 58).

OTHER TEXTS (FORGING AND STEREOTYPING)

Forging of stories and following common stereotypes found in Sufi texts are common ways of connecting this text with other important narratives. It endows the text with the ability to benefit from their authority. The anecdotes that are quoted by the author of the *Manāqib* are often unreliable and lack dependable sources. This is especially noticeable in that they are full of historical errors (see for examples, Forouzanfar, 1968: 28). Some are entirely wrong and are fruits of the author's imagination (Ibid: 29, 59). Others are obviously forged and adopted from other sources in which they are attributed to other Sheikhs. Since these have been mentioned in previous investigations, we will not repeat them in the present paper (Ibid: 57). Aside from frequent miraculous deeds such as knowledge of what is in others' minds and prophecies that are quite common in such texts, the conduct and character of the Sheikh sometimes resembles those of the great Sheikhs of old. For example, his making mystical interpretations from statements of common people and rejoicing in them (Managheb, 1347: 46). A similar story has been previously reported of Sheblī (Ibid: Qushayirī, 1966: 617).

COMPARATIVE CRITICAL ANALYSIS

The presence of several common anecdotes in Managheb and other Sufi books allows us to critically analyze and structurally compare this text with other Sufi texts in order to focus on those of their features that may be subjected to discourse analysis. In this regard, we shall comparatively examine a narrative that is common to the Manāqib and the Tazkirat al-Awliā'. The length of the two narratives is more or less the same and for this reason, they are suitable for comparison.

The Tazkirat al-Awliya version

It is said that once in Mount Rahma, the Sheikh had a severe fever. It was very hot as it commonly is in the Hejaz. One of his friends - who had served him in Iran - came to the Sheikh's bedside and saw him caught a severe fever in that heat. He said, "Sheikh! Do you need anything? " The Sheikh responded, "I need some cold water." The man was surprised to hear that, because he knew that such a thing could never be found in the heat of Arabia. He returned from the Sheikh's bedside, with a vessel in his hand quite concerned. After he walked for a while, a cloud appeared in the sky and it started to rain. The man realized that this was due to the Sheikh's miraculous powers. The raindrops gathered in front of the man and he filled his vessel until it was filled. He brought it to the Sheikh, The Sheikh said, "Where did you find [cold water] in such a heat?" The man described what he had seen. Hearing the story, Sheikh felt a change in his Ego change [with pride] for believing that the miracle was due to his powers. He later said that he heard an invisible speaker calling out: O'self!, you are as you are. You need cold water, when you are unable to put up with the hot flames [of hell]. He said [upon hearing this], I gained what I was after. Return and take the water back. I shall not drink it. He did not drink the water and the man took the water back (Attar Neyshabouri, 2019: c. 1, 852-853).

The Managheb narrative

His holiness the Sheikh, May God be pleased with him, was in Baghdad. One day they held a Samā' at the presence of Sheikh Shihāb al-Din, when all of the Sheikhs, officials, judges, imams, scholars and other notables were present at that gathering and much by way of joyfulness, ecstasy, and moves transpires that day. After the Sama' is ended, the attendants offer water to all. When the pitcher is brought to the Sheikh, he says, "I drink nothing but ice water today." He says the same thing when water is brought to him a second time. They are surprised to hear what he says, thinking to themselves: "Ice-water in Baghdad?" The mischievous and disobedient ones begin to mock him, saying: "we drink nothing but ice water." They were talking and mocking and making fun of him when suddenly they see clouds and darkness and wind and dust gathering and such thunder and lightning and hail that had never been seen before in Baghdad. They collect the hailstones in bowls and jars and offer it to all who were present in the Samā' to drink. When they bring it to the Sheikh, he says, "didn't I say that I shall drink naught but ice water?" They were astonished by these word, the people's faith and belief in the Sheikh grows greatly and those mischievous and disobedient persons who had mocked him, are ashamed and remorseful, and several of them become disciples and servants of the Sheikh that day (Managheb, 1968: 42).

The most important difference between the two narratives from a structural point of view is the bipolarity that can only be seen in the Managheb version around which the other structural features are centered. Attar speaks of a private conversation between the two friends and his reaction to Sheikh's will finds no outward expression, remaining only as a thought in his head. But in the Managheb, we deal with a much broader dimension. First, the scene is the day of Samā', when a great multitude is gathered and the action of the Sheikh is in view of everyone, including the famous Sufi, Shahabuddin Suhrawardi. Second, the words of the Sheikh is followed by the reaction of the two groups: the disciples, who are amazed, and the disbelievers who reject and mock it. In either case, this reaction is external occurs in both groups not only in their minds, but also in their speech and conduct. Third, after the Sheikh's miraculous deeds, the reactions of both groups are mentioned. His disciples grow more devoted and his repudiator are ashamed. But in Attar's version, apart from the absence of the two opposing poles, the Sheikh's reaction and also that of his friend are internal. The Sheikh even does not drink the water lest he is afflicted by the vanity because of his miraculous deed. In contrast, the Sheikh in the Managheb version is proud of his supernatural powers.

Deeds are divided in the two negative and positive poles, and concepts are emphasized and reinforced in different ways. Words are also coded and are selected judiciously and with an eye to value judgement. The benedictory phrase, "May God be pleased with him" has been used for both Sheikhs, which "scholars and prestigious people" are placed in opposition to those of a "mischievous and disobedient" character. Synonyms have been used to reinforce concepts and to endow the scenes of the story with grandeur. The employment of synonyms is noticeable in both poles. In the positive pole such phrases as "the people's faith and belief multiplied" or "they became disciples and servants of the Sheikh," and in the case of the negative pole "ridiculing and mocking and making fun of his words," or "ashamed and remorseful" have been used. The Sheikh's use of the particle of exception illā, "but" increases the emphatic aspects of his discourse. The negative adverb of 'never' in both narratives is used to evoke wonder and improbability. However, there are other examples of the use of plural nouns in Managheb: "all the sheikhs, officials, judges, imams, scholars and prestigious people" (plurality shown by plural nouns), "many joys and ecstasies and deeds," (frequency emphasized by the use of the plural," especially when he is asked again and he repeats his answer. In Attar's narrative, however, the question and response occur only once and the Sheikh's statement has no prominence of emphasis.

In contrast to Attar's version that has only two plural words, i.e., friends, miraculous deeds, there are 14 plurals in the Managheb (sheikhs, classes, officials, judges, imams, scholars, notables, joys, ecstasies, deeds, intents, deniers, bowls, jars). Also, in contrast to the private atmosphere of Attar's narrative, the author of the Managheb refers to "the people" (twice), "the community" and "several of them". Attar's text is declarative and simple. The two questions that have been mentioned in it are both natural and non-rhetorical. But the text of the Managheb includes a question that expresses wonder, contradiction as well as improbability: "Baghdad and ice water?!" It also has an interrogative and affirmative statement that emphasizes the Sheikh's supernatural powers along with some form of self-glorification "didn't I say that I will drink naught but ice water?" Attar's descriptive sentences are brief and succinct: "a cloud appeared in the sky and it started to rain. "In contrast the description of the same scene in the Manāqib aims to create grandure: "suddenly there rose clouds and darkness, wind and dust and thunder and lightning and a great hail began to fall".

Another point with respect to understanding the structure of the text's narrative concerns 'Attār's efforts to provide order as well as a causal relationship within his narrative in order to create a reason for Sheikh's request. That is, the Sheikh has a fever and therefore requires cold water. When his friend brings him cold water however, the Sheikh seems unaware of his own miraculous powers and is surprised. But in the Managheb, the Sheikh expresses his desire for cold water without any reason, and he continues by means of an affirmatory interrogative, emphasizing his knowledge of his own miraculous powers. Not every one of the features that we have mentioned in our comparative evaluation of the two anecdotes may be important in itself. However, since system of discourse is born of the relationship between signs (see: Laclau and Mouffe, 1985: 105; Soltani, 2005: 76), as far as general relationships are concerned, we find all of them acting in the service of one authoritarian and meaningful goal. Likely 'Attār's Tazkirat al-Awliyā' was the source of the Managheb's narrative. Nevertheless, there are noticeable differences in the processing of the narrative, its details, and its structure that reflect the discursive approach of the author of the Managheb.

CONCLUSION

Through an application of the methods of critical discourse analysis, the present study points at a meaningful relationship that exists between the linguistic and structural elements of the text of Auhaduddin Kermani's Managheb. These relationships confirm the supposition of the discursive nature of this text. Studying the Linguistic and grammatical elements, we identified elements that enhance meanings and reinforce discursive concepts within the hidden layers of the use of nouns, nicknames, adjectives, verbs, pronouns, plural markers, adverbs and synonyms. In this section, the arbitrary inequality of the discourse of power that is based on a division of the society into the "insider" and the "outsider", a judgmental and evaluational point of view, as well as a purposeful attempt to exaggerate and intensify actions may be seen. In examining the structural elements, we came to the conclusion that the overall narrative structure of the text, the relationship of recurring motifs in various anecdotes, character processing, uniaxiality, and other repetitive details are all based on authoritarianism. These factors are placed in contexts and special situations that emphasize their discursive role. We also demonstrated that inversion, suspense of reality, rejection of criticism as well as questioning are wrapped in the hidden layers of the narrative. The system of power in the Khanqah, which is based on a particular ideology in this text, has established connections with other dominant discourses through similitude to prophets and saints, seeking access to the systems of caliphate and monarchy, and solidarity with authoritative mystics and Sufis. In certain instances, it has not even avoided stereotyping or falsification. We have ended by a comparative critical analysis of a story from the Managheb with its probable source in the Tazkirat al-Awliya, that reveals the advantages and the differences of the discursive approach of the author of the Managheb. This clear example may be considered as a reliable proof to prove the validity of our findings in three areas of description, explanation, and interpretation.

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