

## Stylistics of Khaje Abd ol-Lah Ansari's Epistles

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### Abstract

Stylistics is a knowledge that has been particularly considered by writers and speakers. Literary style of every writer shows the way of indicating speaker's thought and it is his opening key of speech's style in conveying meaning to the addressee's mind. Type of words, structures, sentences, and the way of interpreting meaning are factors in literary style elements. The effect of Khaje Abd ol-Lah Ansari's word on Sufi didactic literature is known among literary scholars. Deeply mystical concepts' integration with eloquent style in song has made the works of Khaje eternal; so stylistic research about his works can show good points in literary aesthetics of his works. So besides Al-Sufi categories, his five epistles are the most preferred among his works that are described in this study.

Khaje Abd ol-Lah Ansari is among mysticism and Persian literature celebrities that besides having numerous writings, he is worthy to be analyzed in this subject in order to study his methods in writing his Sufism didactic works especially in five epistles of *Kanz ol-Salekin*, *Vareda'at*, *Del va Jan*, *Haft Hesar*, *Ghalandar nama*, and the pattern that is for providing next works.

At the lexical level, Khaje Abd ol-Lah's style does not have a manifest feature. His only lexical feature is repetition that is seen in three levels of letter, word, and sentence. Sometimes he repeats a word in several consecutive sentences and even in several pages. Number of old words and sounds are very few in epistles that this simplicity of language relates to the addressees that are common people and his didactic works.

According to linguistic and literary level, epistles are closer to the second period of Persian prose than the first period; there is no sign of oldness in these works. Arabic words are used moderately and most of these words have been used in its modern sense. At syntax level, he has used prefix verbs specially "Dar" and sometimes "Bar", also he uses infinitive verbs in quoting the story.

To make negative sentences, he adds "n" at the beginning of verbs or sometimes he uses "ney" in the role of negative adverb. Attributive (Esnadi) and imperative verbs are repeated more in epistles; also past and present verbs can be seen but not in their old form. All types of "Ra'a" are available in epistles especially objective "Ra'a". Sentence structure is similar to Arabic structure in some cases. He has used Arabic sentences, verses, and traditions in his prose that they have used more in some of his

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epistles especially Kanz Al-salekin. Among the reasons that Khaje Abd ol-Lah has used Arabic words, following ones can be mentioned:

1. The influence of the environment that he has grown.
2. Believe to Arabic language in terms of word and meaning according to Khaje h's personality.
3. Being an orator.
4. Word's grace and make works rhythmical
5. Being coordinated or religion language to express believing concepts.

The most important feature of Khaje h's style is in literary and especially new and literal level. Every poet or writer chooses a certain method to influence the word on the addressee and Khaje h's method is rhyme processor to his words' impact. He is known for his numerous rhymes and sometimes these epistles' verbal proportion will be doubled because of using rhyme along with pun, repetition, and balance. Epistles is a rhythmic and prose poetry and this poetical prose can be felt in every part of his works. In new spiritual level, he has often used proportion, contrast, and allusion.

At the eloquence level, his metaphor can be mentioned that is often eloquent metaphor and metaphorical addition (ezafe tashbihi). Animation aspect of epistles is strong and he doubles the rapture of his prose style. His metaphors are used in verb than noun and adjective. The recent discussion that should be considered in literary level of epistles is semantics.

In semantics, the impact of words of a writer or a poet on the addressee is dealt with. The method that Khaje has selected to make communication with the addressee includes the repeated use of imperative sentences that it is not impossible for a strong preacher and speaker. Beside it, he uses interjectional and interrogative sentences; also he uses various kinds of restriction types (Hasr and Ghasr types) to emphasize. When it is necessary, he uses succinct words and sometime it is necessary to detail the story, he elaborates his words. But Khaje Abd ol-Lah intends to use artistic elaboration than brevity.

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