

Research Article

Interjection in Asrar Al Tohid

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ABSTRACT

Asrar Al Tohid is among eloquent Persian mystical books. Evaluation of eloquence of its syntactic structures can reveal a part of beautifulness of this text. In this research, we have tried to evaluate interjection from perspective of semantics especially in the method used by Abdul Jorjani. Use of all interjection signs and use of this element in a simple form as a linguistic possibility and a semantic tool to archive greater eloquence in this book have been evaluated. Then, we compared the mentioned book with book of Maghamat of Sheikh Ahmad-e Jami. In the end, we achieved significant results which can be a step for deeper and more accurate evaluations which are eloquence of syntactic structures and used and never mentioned intricacies in the scope of eloquence.

Keywords: Asrar Al Tohid, Maghamat of Sheikh Ahmad-e Jami, interjection, syntactic eloquence

1. INTRODUCTION

Interjection is a name which is called out and its verbal indication is audio or suffix for term of calling out. Interjection is one of the Persian grammar topics which has been sometimes mentioned in Persian grammar books as roles expected by name (Anvari and Givi, 1996: 120 and five professors, 1999: 44) and has been sometimes mentioned as sounds or quasi-sentences (Khanlari, 2003: 77 and Shariat, 1996: 331) and has been sometimes mentioned in discussion about letters (Khayyampour, 2005: 126). Interjectional sentence has been defined seek attention of audience in a lot of books related to eloquence and there have been different examples for interjection. Interjection sometimes has rhetorical and special purposes and these secondary meanings or interpretations have been considered as "Its wording being used in its meaning" (Qazvini, 172: 1971) in books such as: Altallakhis, Motavval, Mokhtasar, Hanjare Goftar, Ma'alem Albalaghe and Darraladeb and it has

been considered in this way that "rhetorical purpose and particular intentions can be observed in interjection" in more recent books such as leveling of words, rhetoric and expression by Alavi Moghaddam and Ashraf zadeh (Sadeghian, 114: 2003) and figurative meanings and secondary purposes have been considered for it such as expression of grief, surprise and reproach similar to other parts of sentence. In the meantime, we can read the following only in the meanings book of Shamisa in topic of essay sentences: we ask for audience's attention using interjection and interjection can be observed in all sentences ... but it is usually in Interrogative and imperative sentences (Shamisa, 136, 2000).

Interjection is usually used in two ways: 1. without any signs or changing of tone 2. With sign. (Modarresi). Interjection sounds in Persian are: hey, oh, if and "a" suffix such as hey man! Oh lord (Farshidvard, 2003: 243). In general, interjection from the perspective of Persian

linguistics is meant to express the feelings of the speaker. Sufi people generally called each other “dear brother” regardless of their rank and this can be understood by consideration of this verse from Anvari: This is normal between Sufi people that while calling each other/ sheikh calls both Solomon and hoopoe as brother

And Mohammed bin Moavvar has mentioned: “when a Darwish was going to visit Sheikh of the monastery, Sheikh said: dear brother! Be like an Orb in prostration and do not be like a mountain in prostration” (Asrar Al Tohid, 2010, 274 and 602).

The purpose of Abu Sa’id Abu al-Khair to use interjection is maintaining the connection between speaker and the audience by making the atmosphere simple and intimate. Making the atmosphere sensory and use of interjection are signs of provision of conditions to express something which cannot be in form of cold declarative sentences. Basically, interjection makes written language close to spoken language and leads to pleasantness of sentences (Lions 2004: 328).

Interjection signs have become important for Abdolghafer Jorjani (Dalael Alejaz, 1984: 36) since he explains syntactic structure of verse 44 of Hud Surah. He considers the fact that Earth has been interjected with interjection sign of “hey” and not “dear” as one of the signs of greatness in this verse and Heavens have been interjected with the same sign and has been ordered to: “وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلَعِي” (Dalael Alejaz, 1984: 36). Then he mentions in footnote that: “dear” is used when the interjected party shall be considered to be great but since God is giving order to a lifeless being, its level and rank requires God to use the word of “hey” (same, 36).

It should be noted that Maryam Arab in an article entitled as “eloquence of addressing Sufi prose in Tamhidat Ain Alghazzat” and Mahboubeh Shamshirgarha in an article entitled as “the element of interjection in Saadi’s poems” and Hossein Agha hosseini in an article entitled as “the role of interjection in Persian grammar and science of meaning” have focused on this topic.

Now we intend to evaluate interjectional sentences in Asrar Al Tohid with this approach and then compared it with Maghamat of Sheikh Ahmad-e Jami. We know that addressing is among requirements of eloquence and it is among features of Sufi Prose and Abusaeed used the element of addressing in his speech and normal dialogs. Focusing on the application of interjectional sentences in Asrar Al Tohid led to following results:

2. Interjectional word of “dear”

2.1. This Interjectional word has the e most widespread and most application in Asrar Al Tohid in a way that 198 cases of 334 interjectional sentences are along with this sign and it is used for common and neutral addressing in most cases.

Sheikh said: dear Hassan! Nobody has ever suffered a loss as a result of act of God (Asrar Al Tohid, 2010: 108).

2.2. It is sometimes used for humiliation and blame:

Sheikh faced judge Saed (sho was among deniers of shaikh) and said: dear judge! Carrion bothers dogs and dogs bother carrion (same, 103).

2.3. It is sometimes used to express disgust:

One of our sheikhs ... saw devil there and said: dear cursed one! What are you doing here?

2.4. It is sometimes used to express compassion:

Sheikh Belhassan said (to his son who died in his wedding): dear friend of father! What have you done with yourself? (Same, 136)

2.5. It is sometimes used for glorification:

(Minister of Iraq’s sheikh, Alsabandi) said: dear just king! This stand shows a beloved and holy position (same, 378).

2.6. It is sometimes used for warning:

Sheikh said to us: dear Muslims! How long will you be ashamed of yourself?

2.7. It is sometimes used for protest:

Sultan [Tugrul] said: Dear Khwaja! Every time I have work with you, they say that you are reading Quran or saying prayers and my task is being left out (same, 2019).

2.8. It is sometimes used to express intimacy:

Sheikh said: dear Busaeed! Leave sadness behind (same, 354).

2.9. When interjection is in plural form, 'dear' is used for mentioning:

Sheikh said to us: dear Muslims! Know it as a truce that he will not leave you behind (same, 300).

2.10. It is sometimes used along with "oh" to have greater emphasis on addressing:

Sheikh said to Hassan moadab that: Oh dear Hassan! How you see it? (Same, 193).

2.11. In one case, interjection with the sign of "dear" has been used in form of sentence which has been used for warning:

Sheikh faced that pillar and said [to one of his deniers who were behind the pillar]: dear man who is sitting behind the pillar of mosque! Take the denial out of your heart (same, 164).

2.12. It also has non-rhetorical application in three cases:

2.12.1. "oh dear" has been used in one case which shows frequency and overvaluation and it is not addressing.

When I returned, sheikh [Hajeb mohammad who was later known as Aminde Khorasan] came from my back and said: oh dear, think about matters done by this man! (Same, 88).

2.12.2. To express surprise

Some people asked sheikh: who is greater in Sarakhs? Sheikh said: it is Loghman in our town, they said: oh dear God! There is no one better than him in our town (same, 199).

2.12.3. It has been used to insult:

When our sheikh passed with other people, that old butcher told himself: oh dear God curse their mothers and wives! They are a handful of regretting people! Their body is filled with sadness! (Same, 117).

3. Additional interjectional sign

This interjectional sign has been used in Asrar Al Tohid only when calling God and has not been used in other cases:

Our sheikh said: my dear God! Do not leave him in this world (same, 321).

4. Interjectional sign of "hey"

This interjectional sign has been used in Asrar Al Tohid only in two cases and both cases indicate intimacy and affection of mother toward her child: There was an old woman living near our sheikh who had a kitchen. She was called Dada the chef. She had a son named Busaeed. Whenever his mother wanted to call his, she would say: hey friend of dada! Do that thing (same, 353).

[dada] gave a Cebuano [to her son] and said: hey friend of dada! Bering me its water so that I can cock something for sheikh and his friends.

5. Interjectional sign of "oh"

5.1. It has been mainly used to honor and praise the audience: Our sheikh said: oh chivalrous! We have the same matter with you as his matter with that mendicant (same, 281).

5.2. This audience is sometimes God:

Sheikh Bel-Abbes [Butcher] said at night: oh God! You have provided solution for everyone and do not leave me without solutions (same, 201).

5.3. This audience is sometimes Holy Prophet (PBUH) or Gabriel:

Holy Prophet said this in the cave that oh Gabriel! Let me be what I am now (same, 302)

[Bilal] said: oh Prophet! There has been one bread (same, 99)

5.4. This audience is sometimes one of the religious leaders:

One of the Jews came near Imam Ali and said: oh the Commander of the Faithful! How our God was exalted? (Same, 249).

5.5. It is sometimes used as a condemnation of individuals with low status:

[Our sheikh] said: oh the neglecter! Why have you separated yourself from others so that you and others are relieved? (Same, 240).

5.6. This audience is sometimes a reliable and valuable character:

Sheikh said [to Khajeh Boumansour]: oh Khajeh! I do not want to you be standing and I be sitting in resurrection neither (same, 320).

6. Sign of "Ayoha"

Mohammad ben Monavvar uses the Arabic sign of Ayoha for addressing which reflects the value and status of the audience in all cases:

[our sheikh said: I saw an elderly in heat of summer] and I said: ayoha sheikh! Where are you going? (Same, 251).

7. Asymptomatic interjection

There are interjections used in Asrar Al Tohid which are without any sings and only change the tone of sentence:

Applications of this type of interjection are as follows:

7.1. Sincere and unpretentious approach with the audience:

In the Holy Quran, God uses formal interjectional structure (dear Zechariah) when he is speaking to Zechariah but when Zechariah hears good news, he is excited and surprised and speaks to his God with sincere and unpretentious tone without any signs and only by using the tone of speaking. Hence, sincere and unpretentious of servant against God will be more apparent. Maryam Surah (nineteen), a part of 7th verse: “ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ

قَالَ رَبِّ إِنِّي لَا يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

7.2. Asymptomatic interjection is also used when there is no sign of respect:

Sheikh said: muhtasib Khajeh! What should we do? (Same, 126)

Shaikh said [to a tender and well-dressed young man named Khavagak who would refer to sheikh with arrogance]: Khajeh! Do not go forward (same, 217).

Sheikh Abu Saeed intends to make that young man aware and stop him from arrogance.

Khavagak stopped and moved backward, sheikh said: Khajeh! Do not come back, Khavagak came to right side of sheikh and took several steps, sheikh said: Khajeh! Do not move on right side (same, 217).

In this story, Abu Saeed intends to destroy the arrogance of that young man with this treatment and intends to make him aware by humiliation of his soul in a way that he says in continuation of the story that:

Until the time you are yourself, what do you need this for? This world hates human beings

Khavagak became mad and said: dear Sheikh! Where should I go to? Sheikh said: dear Khajeh! Go to right (same, 217). Here, Abu saeed changes his tone for speaking with that young man so that his respectful speak affects the heart of his audience. The word of “dear” used in this sentence is for emphasize and accordingly, lack of interjectional sing in this story has the hidden message of low value of addressed individual and existence of “dear” at the end of story shows the respectful behavior of sheikh Abu saeed with him. The thing which strengthens this hypothesis is use of the word “Khajeh” along with interjectional sing of “dear” which indicates greater tone of the speaker toward the audience. At the end of story, Mohammad ben Monavvar states: “Khavagak began crying and begging sheikh and repented and went to Hijaz and became one of the greats” (same, 217). Hence, tone of speaking changes in accordance with the character and status. Final sentences of story show that this person has had no position and honor at the beginning and addressing him has been consistent with his character.

In Maghamat of Sheikh Ahmad-e Jami, Mohammad Ghaznavi has used interjection to express his interjection.

We intend to find out how and to what extent the author of this book has been able to use this linguistic feature:

8. Interjectional sign of “my dear”

Mohammad Ghaznavi has used interjectional sign of “my dear” in 41 sentences of total 91 interjectional sentences. This interjectional sign is common in this work and has been used to express different purposes:

8.1. It is sometimes used to honor the audience:

These three individuals stood up and came near Sheikh al-Islam and apologized and said: my dear Khajeh! We were misbehaving and did not understand; please forgive us (Maghamat of Sheikh Ahmad-e Jami, 2009, 211).

8.2. It is mostly used for ordinary, normal and neutral addressing in terms of value:

His parents said: my dear Mohammad! What is wrong with you that you are so sad? (same, 187).

8.3. It is sometimes used for humiliation:

My Dear despicable! We do not intend to do anything with others (same, 23).

8.4. It is sometimes used to show intimacy

Shaykh al-Islam . . . said: my dear Seyyed! God gave your child's life to you (same, 103).

8.5. It is sometimes used as punishment

He was told via his heart that my dear Mohammad! What you wanted and we did not grant it to you? (Same, 103).

8.6. It is sometimes used as avoidance and deterrent

Suddenly I heard the voice which said: "my dear Mohammad! Are you making that animal suffering?" (same, 29).

8.7. Plural interjections are usually used in form of "dear"

Sheikh al-Islam said: my dear wretched! Is this the extent of pressure applying by them on you? (same, 177).

9. "oh" is another one of interjectional words

This used in Maghamat of Sheikh Ahmad-e Jami: Writer of Maghamat of Sheikh Ahmad-e Jami has used the interjectional word of "oh" in 34 sentences of total 91 interjectional sentences and greatest number of interjectional sentences in this book is in this group.

Now we want to answer this question that why the writer has used this sign?

9.1. To refer to God: interjectional word of "oh" has been used in all case of referring to God in Maghamat of Sheikh Ahmad-e Jami:

I said: oh God! Keep me safe if Sheikh al-Islam Ahmad is close to you and is among saints (same, 119).

9.2. To refer to God: the Prophet of Islam (pbuh):

I said: oh the Messenger of Allah! Be kind to me (same, 184).

9.3. To respectfully refer to characters:

Sultan Sanjar said: oh Sheikh! Stop because retinues are gone.

9.4. It is sometime used for contempt and blame:

[Rashid aldin Busaeed] said: oh Sheikh! What have you brought?

10. Interjectional sign of "oh dear"

"Oh dear" has only been used once in all Maghamat of Sheikh Ahmad-e Jami which has been for praise and encouragement:

I began to think again after hours that oh dear Ahmad! You are close to God (same, 30).

11. Asymptomatic interjection

Sadid Aldin Mohammad Ghaznavi has referred to his audience without any signs in five cases:

11.1. To rebuke:

They said to me one day that Ahmad! This is not the right way (same, 30).

11.2. To blame:

[Rashid aldin Busaeed] said: Darvish! You speak so laud; will you come and visit the sick? (Same, 48).

11.3. Asymptomatic interjection has been used to express intimacy in three cases:

They said to me Ahmad! Have you found any difference between your Islam and his disbelief? (Same, 41)

12. Additional interjectional sign

This has interjectional sign been used only for God, twice for "my dear God" and once for "oh dear God".

I lay on the ground and I prayed and said oh dear God! I know that I do not know that the song I heard is good or evil. It might be a trick of the devil (Maghamat of Sheikh Ahmad-e Jami, 2009: 43).

I said: oh dear God! It has been proven (same, 43).

We find out by comparison of grammatical function of interjection in Asrar Al Tohid and Maghamat of Sheikh Ahmad-e Jami that:

1. Interjection sign of "dear" is the most commonly used sign in Asrar Al Tohid while interjection sign of "my dear" is the most commonly used sign in Maghamat of Sheikh Ahmad-e Jami.

2. Interjection sign of "oh" has almost been used in similar cases in both works.

3. Interjection sign of "dear" in Asrar Al Tohid is commonly used to honor the audience, this interjection sign has more or less the same application in Maghamat of Sheikh Ahmad-e Jami but its writer has not had accurate and regular

mind similar to Mohammad Monavvar and these graces have been less considered.

4. The additional interjection sign has been only used for God in both books.

5. Asymptomatic interjection has been use more for contempt and punishment in both Asrar Al Tohid and Maghamat of Sheikh Ahmad-e Jami and it also shows emotional intimacy and relationship in a few cases. However, this distinction is observed more scrupulously in Asrar Al Tohid.

6. The author of Asrar Al Tohid has used "Hela", "Hey" and "Ayoha" to express interjection addition to the mentioned signs. Sadid Aldin Mohammad Ghaznavi has used "Aya" once instead of these signs. It should be noted that these is one "Hey" in Maghamat of Sheikh Ahmad-e Jami. It should be noted that "Hey" has been used along with "oh" in both books which apparently intended to emphasize.

7. In general, we can clearly say that: Mohammad ben Monavvar has used much more organized, more relevant and more effective syntax possibility compared to Mohammad Ghaznavi and this feature has created simple syntax apparent and more effective structure in Asrar Al Tohid in a way that for example if we face asymptomatic interjection in Asrar Al Tohid, we would in most cases know that spiritual and social status or general character of the audience is not desirable from the perspective of author and the author has intended to induce the sense of resentment and even hatred of himself towards the addressed person without direct expression and specific term.

In cases where the sign of "dear" has been used in Asrar Al Tohid, the author intends to induce a desirable and precious and popular and respected personality in the mind of reader.

We certainly cannot have a general conclusion for other mystical prose works by evaluation of these two books.

However, this effort is a step in the discovery of rhetoric syntactic structures in unlimited Persian literature.

13. CONCLUSION

Interjection sign can affect the eloquence of text as a linguistic feature. The results of this research are as follows:

The number of interjection sentences in Asrar Al Tohid in much more than Maghamat of Sheikh Ahmad-e Jami. This shows that Asrar Al Tohid in more intimate because interjection sentences are closer to the spoken language.

The additional interjection sign has been only used for God in both books.

The interjection sign of "dear" has been mainly used to honor and blame in both books.

Both books use asymptomatic interjection for intimacy or low value of audience.

"Oh" has common usage in both books

Asrar Al Tohid uses interjection in more informed and more meaningful sense.

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