

## Intertextuality in *Dastur al-Jumhur* by Sheikh Kharraqani and *Awarif al-Ma'arif* by Suhrawardi based on Gérard Genette's Theory

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Text is an immediate reality, a reality in which thoughts and fields of knowledge can only form and take shape. Changes in the perspective and reading of works, especially those that are pioneering or represent the peak of a literary genre, help us better understand their true significance and identity. Intertextuality involves the production of text through interaction with previous or contemporary texts, with these texts contributing to the target text explicitly, implicitly, or tangentially. Gérard Genette is one of the leading scholars in the field of intertextuality, focusing much of his research on the nature of narrative discourse. This study, conducted through a descriptive-analytical method with a focus on rational argumentation, evaluates Awarif al-Ma'arif by Suhrawardi as a pretext and Dastur al-Jam'oor by Sheikh Khorasani as a posttext in terms of intertextuality. The analysis reveals that Sheikh Khorasani was influenced by Awarif al-Ma'arif within an esoteric and intellectual context.

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## Intertextuality in *Dastur al-Jumhur* by Sheikh Kharraqani and *Awarif al-Ma'arif* by Suhrawardi based on Gérard Genette's Theory

### Introduction

Textuality serves as the primary medium through which thought and knowledge are crystallized and shaped. Literary works, particularly those that mark the inception or peak of a genre, demand a re-reading to uncover their authentic identity and historical significance. In the domain of Persian mystical literature, intertextuality—the production of text through the interaction with preceding or contemporary texts—plays a crucial role. This study explores the intertextual relationship between Sheikh Kharraqani's *Dastur al-Jumhur* (as the post-text) and Suhrawardi's *Awarif al-Ma'arif* (as the pre-text). By employing Gérard Genette's theory of transtextuality, the research aims to uncover the deep-seated dialogue between these two foundational mystical prose works, examining how concepts and narratives are transmitted, adapted, and integrated across these texts.

### Method

This research adopts a descriptive-analytical methodology, relying on library research and logical reasoning. The study analyzes narratives and mystical concepts found in *Dastur al-Jumhur* and *Awarif al-Ma'arif* through the lens of Gérard Genette's taxonomy of intertextuality. Genette's framework is utilized to categorize the relationship between these texts into three distinct levels:

۱. **Explicit Intertextuality:** Overt presence of a text within another (quotations).
۲. **Implicit/Hidden Intertextuality:** Covert usage where the source is intentionally obscured.
۳. **Implicit/Allusive Intertextuality:** Where the author uses subtle signs or allusions, inviting the knowledgeable reader to recognize the source.

## Results

The analysis reveals significant intertextual connections, demonstrating that Sheikh Kharaqani was profoundly influenced by the intellectual and mystical framework of Suhrawardi:

- **Explicit Intertextuality:** Instances were found, though with low frequency. Specific concepts such as “the poor mystic” (*faqir-e 'arif*) and “noble ethics” (*makarem-e akhlaq*) contain explicit references, though interestingly, some explicit citations of *Awarif* in *Dastur al-Jumhur* do not perfectly match the contemporary manuscripts of Suhrawardi’s text.
- **Implicit (Hidden) Intertextuality:** This category appeared in discussions regarding conduct (*adab*), asceticism (*ta’ahhol* and *tajarrud*), Sufism, and spiritual retreat (*chilla-nishini*). For instance, the story of Bayazid Bastami and the “man who did not know the conduct of asceticism” is repeated almost verbatim in both texts without explicit attribution, confirming a hidden intertextual link.
- **Implicit (Allusive) Intertextuality:** This was the most frequent form of interaction. Key concepts such as sincerity (*ikhlas*), the creation of Adam, independence (*estighna*), the Greatest Name (*esm-e a’zam*), pride (*takabbur*), the concept of the “cup of the heart,” and the reality of the Sharia were analyzed. In all these cases, Kharaqani utilizes allusions, Quranic references, and conceptual frameworks that mirror those found in *Awarif al-Ma’arif*, indicating a deep process of inspiration and borrowing.

## Conclusion

The research confirms that *Dastur al-Jumhur* functions as a text deeply engaged in dialogue with *Awarif al-Ma’arif*. The high frequency of implicit intertextuality suggests that Sheikh Kharaqani synthesized Suhrawardi’s mystical teachings, adapting them into his own narrative structure. The prevalence of “borrowing” (*vamgiri*) over mere “inspiration” (*elham-gouneh*) indicates a deliberate alignment of Kharaqani’s mystical thought with the established authority of Suhrawardi’s work. This study provides a precise evaluation of how foundational mystical prose texts interact, shedding light on the continuity of mystical pedagogical traditions in Persian literature.