

(96) Critical Analysis of Discourse in Saqinameh (kind of bacchanalian verse) by Razi- al-din Artimani

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versus 20% of transitive verbs, shows the dynamism and movement in poetry. Wine, with its symbolism in the first verses, has an important place in the whole structure of the poem alone as an inhuman actor. Inhuman participants such as Prophet Mohammad (PBUH), Imam Ali (AS), butler, ascetic, Sheikh have appeared. On the other hand, most of the participants appear in the form of the addressee (you) and also in some verses in the address to God and are the illustrators of the ideal society from the poet's point of view. On the other hand, the expression of social criticism from Artimani language to social groups such as the ascetic and Sheikhan Masjed with the hypocritical approach of these social participants reveals the acceptability and acceptance power of his discourse. Grammatical sentences in the form of commands and prohibitions in the position of Artimani authority as a person dominating the discourse indicate the value of the butler relationship.

In the interpersonal role, the use of the obligatory aspect, given that the speaker comments on the performance of the action, indicates the probability and uncertainty in the performance of the actions and deeds. And it shows that Artimani hopes for the ideal situation, although he has doubts. As a result, Saqinameh is the product of the discourse of the society in which it is produced and reciprocally reproduces the social and cultural discourses of its time.

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won and Sufism fell from its political, social and cultural position. A current that, if it was a guarantee of the Shah's centralized power in the political arena, would also provide a platform for the mujtahids in the social field to practically distinguish the path of Shari'a from the theory in the decline of the theory of the sanctity of the monarchy and the defeat of the Safavid way.

5. Conclusion

By re-reading Artimani's butchery several times from the perspective of discourse analysis with Fairclough approach, the linguistic and semantic capacities of the text became clear. According to this approach, contradiction and contrast in semantic relations was the most important factor in the meaning of the text. In other words, among the different levels of Fairclough analysis, at the level of description, the poet shows significant relationships in the relationship between power relations and social relations by choosing contrasting and contradictory words from the beginning of the text to the final verses. In this way, no matter how much ideological contradiction occurs in society and the structure of power, it is also shown in words. At the level of description, by formal critic of the text and linguistic elements and according to the context of the text, the effect of the text (butler) as a literary-social medium can be understood. That is, the compatibility of the common discourse of the Sufi community with the prevailing ideology in the relations of power and religious policy of the Safavid government, which is based on the Shiite religion. Legitimate mysticism is an Artimoni in line with power. The dominance of the Shiite religious discourse had led to the rejection of the Sunni discourse and the subsequent Sufi path. The same issue had caused conflicts between different religions and ethnic groups in Iran with the Ottoman Sunni Turks who had come to Iran in the form of the Turkish army, an ally of Shah Ismail. Artimani from the beginning to the end of the structure of Saqinameh, with devotion to the Prophet and the Ahl al-Bayt following the dominant discourse, helps to reproduce the discourse of power. On the other hand, the analysis of the linguistic functional processes of the text showed a significant frequency of functional thinking of the material process type with 59%, which indicates the movement and mobility of the text in dynamic societies. The atmosphere of poetry, considering the material processes and the volume of transitive verbs with 80%

commander-in-chief. Shah Abbas also reorganized the administration of the country and social transformation and implemented a new social order that was the only measure of progress and loyalty to the Shah. He reduced the theocratic aspect of the government and continued the Safavid way in the form of a religious social organization called Fotuvat (manliness). On the other hand, the Safavids' commitment to Shiism continued with public slogans such as public confession to the Shiites, the scattered execution of Sunnis and the curse of the caliphs, and opposition to the Ottomans. One of the discourses of this era was Shiite jurisprudence in order to isolate the Safavid mystical way. The first person who provided the ground for attracting Shiite jurists by taking privileges from Shah Ismail was Ali ibn Abdul Ali Karaki, born in 940 AH, who received the jurisprudential decree of the jurisprudential guardianship from the Shah. And its credibility went so far that the representative of the Imam disappeared and wrote in religious and political positions against the Sufis. According to Lapidus (1997, 399), Shiism in this period was accompanied by a combination of mystical and philosophical views and the celebration of Shiite Imams, which showed a new form of Islamic mystical and popular jurisprudence to society. On the other hand, the position of a sheikh who was specific to the sect gradually separated from Sufism. Tashkari and Naqibi (2014, 56) say in the era of Shah Abbas, the official religion dealt with three main and fundamental issues: contradiction with Sufism and its condemnation, formulation of jurisprudential principles, and the spread of new gathering theology that was in line with popular feelings and beliefs

To the pearly that the heaven is his mother of pearl

To the butler of the heaven to the Shah Najaf (Imam Ali) (ibid, 2)
Ali is the butler of the heaven on the Day of Judgment,

do not leave until your soul remains. (ibid, 13)

Al-Shibi (2006 399) says differences between Sufism and Shiite scholars led to movements sponsored by the Sufi Qizilbash which posed a challenge to the central government, and the Shah used the mujtahids' hostility to extremist ideologies as an excuse to suppress the institutionalization of Imami Shiism in the masses. The extremist tendencies of the Sufis to seize power became a danger to the government, and in the struggle of Sufism against Shiism, the Shiites

played a major role in bringing him to power, were Sunni. The reason for this was the rivalry of the Shah of Iran with the Ottomans, who represented the Sunni religion and were a rival and a threat to the eastern borders of Iran and in fact were considered the antithesis of the Safavid government. Gradually, the Safavid government devoted its efforts to eliminating ideological differences and called for the intellectual unity of all Iranians. In the social structure of the Safavid era which had a pyramidal structure; as a benevolent ruler, the Shah had a divine deity who combined it with the successor of the Absent Imam and made it holy. At the next level were the pillars of the government, headed by a minister nicknamed Etemad al-Dawla, and at a lower level, ordinary people including rural peasants - artisans and shopkeepers and merchants. The liaison group was between political power and ordinary people. On the other hand, in the government, the Ghezelbash Turkmen, who were the men of swords, were in conflict with the Iranians or the Tajiks, who were penmen or literati. This dichotomy also existed in the lower classes of society, that is, between the Turkmen tribes and the Iranian peasants. The Turkmen were herdsmen, and the peasants cultivated abundantly high-quality grapefruit. Sivari (2006: 185) says "The prohibition of Islam on drinking wine was imposed from time to time, and it was done in a whimsical manner. Wine was largely produced by Jews and Armenians and was consumed in large quantities by courtiers and even occasionally by people of other classes." Wine had a legendary presence at the state banquets and parties of the Safavid kings, so that it did not contradict them and their Twelver Ash'arite Islam.

In this age, we are faced with a confrontation between two theological and bureaucratic discourses; the Turkmen Ghezelbash, who had a non-Iranian identity and were men of the sword, struck a balance of political power with the Iranians, who were writers and proper courtiers. On the other hand, one of the pillars of the Safavids was a dedicated group, which was given the title of Nafis Homayouni's exemplary lawyer under a new and constructed title. However, after the defeat in the Battle of Chaldoran and the danger of the strength of these two discourses, the power of these two factions was reduced to an intelligent one. In this way, in the religious faction, the position of lawyer, who was the successor of the first person in power, was removed from the Turkmen Ghezelbashan faction to the minister and the position of Amir al-Amrai or

Drink wine! In the era of Abbas Shaha
a mountain of sin is forgiven like a straw.

You can become Alexander the Great and Suleiman the
Magnificent

but can not become Shah Abbas.

From which the royal religion is sitting honorably
toward the high arch. (ibid, 12)

God bless those who are hidden in you
from the hearts and eyes of the people

Keep this government away from evil eyes,
last his luck forever (ibid, 13)

Parsadoost (2002 851) says the establishment of the Safavid government was supported by the Sufi sect, which changed its nature after gaining power and replaced the resurrection intellect with grandeur and monarchy, intuitive senses and esoteric perception with external attraction and astonishment, and subsistence intellect. Due to the insufficient capacity of the Safavid sect to govern the country, they merged with the Shiite Imami school, which over time Sufism deviated in the social sphere and among many scholars and people. The beliefs of Ghezelbash Sufis were in conflict with the thoughts of Shiite jurists, and Sufi thoughts such as the issue of unity of existence, non-adherence to religious duties and prohibitions such as drinking wine, music, singer, singing and dancing. He was in favor of the Shiite jurists. Terms such as singer, performer, pub, and listening represent the Sufi discourse of this era.

Oh singer! Sing another song

I miss another song, Sing! (ibid, 6)

Do not say a word about a drop to the sea,

do not do say a word about the jurists to us. (ibid)

Power in the Safavid rule took on a divine flavor by adopting the discourse of the Twelver Shiite religion and appealing to the family of Imam Ali (as), while about two-thirds of the Shah's army, which

Sivari (2006 2) says the Safavid rule is a turning point in the history of post-Islamic of Iran because it ended the rule of foreigners for centuries and an independent government with an Iranian identity was formed. The Safavid kings based their power on three things: the discourse of the theory of the divine right of the Iranian kings, and this right was that the kings had a divine deity, an Iranian thought independent of Islam, and were considered the shadow of God on earth. The second discourse is the claim of the Safavid kings that the representative of the Mahdi (as) is the twelfth and last Imam of the Twelver Shiites on earth. The third discourse was that the Safavid kings were the perfect guides of the followers of the Sufi order known as Safavids.

Two centuries of paving the way for the Safavids to come to power became more serious with Sheikh Safi al-Din Ardabili. He was one of the great scholars of the time who, according to his own claim, knew about the unseen and supernatural worlds and had received the position of spiritual guidance through Sheikh Zahid Gilani. The Sheikh, first as the leader of the Zahedi sect, which later became Safavid, paved the way for political success for future generations by succeeding his son after him. In the distance between Safi al-Din's spiritual power and Shah Ismail's political power, the Sheikh's descendants with extensive propaganda in Anatolia and accompanying the Turkmen living and giving the Shiite nature to the spiritual path and jihad with the infidels and alliance with the Agh Qyunlus patiently prepared ideological preparation by the Safavid. They provided power in Iran. "A large number of Turkmen within the borders of the Ottoman Empire who sympathized with Shah Ismail's claims that he was a demigod and supported his efforts to establish a Shiite state in Iran" (ibid., P. 37).

Artemisian discourse is the product of the interaction of two social processes, one at the religious level; The conflict between Shiites and Sunnis means the Sufi sect and the other at the national level; between Iranians and Ottoman Turks. In line with the discourse of the ruling power, he expresses the holy aspect of the Shah as the deputy of the Imam of the time and the holder of the royal oven of the heritage of the ancient Iranian religion in several verses. This kind of discourse is the result of the domination of political leaders who have a religious basis. Or they base themselves on an ideology that shows their solidarity with the masses of society.

butler for wine as a social agent, and by circulating wine, which is a common and implicit proposition of the diagram, he makes the discourse of the symbolism of mysticism natural. Another implicit statement lies in Artimani's speech and expresses feelings such as sadness, anxiety and boredom that result in the speaker being in a community with many of these social groups, namely, the depressed heart of the ascetic, the sheikh of the hypocritical mosque and the hypocrite who is forced to interact with them. Other implicit propositions of the text of the poem are the impurity of human beings and the immunity of human beings from evil and pollution. The frequent and repeated description of wine and the characteristic of wine and its distinction from a depriving and sinful object express its justification in the ideologies it pursues.

4.3. Social practice (explanation)

At this level of discourse analysis, social structure and cultural relations and power relations in the formation of discourse are examined to determine the effect of the formation of these factors on the text and discourse action and its interaction in the reproduction of social relations and vice versa to be given. At this stage, discourse is described as a social action and the impact of social structures on the direction of discourse is emphasized. This effect may stabilize or change the current discourse. Power in this type of analysis is considered in its group and social context. And different forms of individual power are not local to the Arabs unless individual power is based on membership in social groups; in other words, power is based on privileged and discriminatory access to valuable resources such as wealth, employment, and social status. But what is at stake in the critical analysis of discourse is not the power itself, but the illicit abuse of power that causes one group to dominate another. As a result, the term domination is used to distinguish between forms of illegitimate and acceptable use. In fact, the term domination is used when social power is used illegally to advance group goals and interests, and ultimately leads to social inequalities. Therefore, in this section, attention is paid to power relations in order to determine how power relations at different levels lead to the formation of discourse? At this level, the position of the text is explained as a social action, so it is very important to pay attention to the dominant discourse in this period of history.

Artimani presented several propositions of mystical and social discourses due to living in the religious government of Safavid and Abbas Shah eras and proximity to the court and the ruling power his mystical and mystical thoughts, which are based on romantic mysticism and the Shiite religion, have presented numerous propositions of mystical and social discourses. And the structure of his speech through the format of Masnavi (couplet-poems), which is the most well-known format in the expression of sermons and wisdom, and prepares the audience and the listener to hear wise words. And he has expressed themes such as presidency, self-knowledge, liberation from carnal egos and desires in the form of a butler. The most important confrontation of the speaker with social agents is the confrontation with the group of hypocrites, geniuses. Hypocrisy is prevalent in society due to the pretense of religiosity and the implementation of the appearances of the Shari'a, because people have contradictory and multiple personalities, regardless of their inner selves. And in the context of the text, the narrator criticizes the uninformed mosques and ascetics, whom he calls the depressed Khamans (the naive) of the heart.

A group of all cunning,
all-compassionate and ready for war and controversy (ibid, 8)
All agree in hypocrisy,
Live with happiness in the world, as the arch (ibid)
That I am depressed of the ascetic speech,
ruined by wine, beloved and witness. (ibid, 9)
What helplessness of the cassock and the prayer- carpet
Stop carrying the burden of hardship, drink the wine.(ibid)
Do not listen to the story of Zahedan (the ascetic)
Drink yourself and others until you can. (ibid)

The assumptions underlying in the Artimoni's Saqiynameh are naturalized and in the form of implicit propositions are effective in reproducing social structures in discourses. Artimani, as one of the social actors under the influence of mystical ideology and Shiite religion, has started to naturalize the discourse. He explicitly asks the

Another discourse of the poet that appears in the initial verses is the discourse of the Shiite religion, which is complementary to his religious and monotheistic discourse. The sequence of mentioning the name of God in the first verse, Prophet Mohammad (PBUH) in the second verse, Saqi Kowsar (the butler of the heaven), i.e. Imam Ali (AS) in the third verse, indicates the religious and ideological adherence of Artemani. It is noteworthy that the Safavid state was founded on the basis of the Shiite religion, and this ideology over time came into conflict with the life of the Safavid and mystical way, which was the source of the power of the Safavid state. Artemani Shiite discourse reveals his devotion to Prophet Muhammad and Imam Ali as the continuation of the path of prophethood. Such a discourse allows him to equate the first-person dog of political power with the dog of the Shah of Najaf, the Shiite Imam.

His dog is more honored than kings because

he is honored to be the dog of Astan Najaf (the shrine of Imam Ali) (ibid, 13)

In the Shiite religion, the ruling on drinking wine is forbidden and, according to the Qur'an, it is filthy, while such a discourse shows a mystical expression of mystical direction and allegorical and symbolic language. The discourse of romantic and not ascetic mysticism is revealed by words such as annihilation, certainty, unity of existence, leaving the mosque and monastery and preferring the pub over it. Or when he mentions Mansour Hallaj or when he prefers the words pub, hearing, singing and wine to mosque, asceticism and intellect and expresses them in a contrasting way. The use of pubs, ruins, winds and drunks in the form of metaphors and mystical symbols expresses the poetic empirical and expressive values that he has experienced and in common with his audience because it follows the symbolic discourse of mysticism in Persian literature. This reason for his symbolic use of the objects in the text does not contradict the mystical discourse in his society.

If you taste this wine, you will be happy,

You will be drunk and dance. (ibid, 4) Go and say goodbye to disbelief and religion

Come in with ecstasy and listen (ibid. 8)

the divinity and power of the Supreme Creator which in the following verses is expanded by the metaphor of the butler and in all these verses he uses the obligatory aspect, the poet manifests God in the awesomeness of the butler in order to present his request to him more easily. This discourse flows through the whole structure of Saqiynameh through contradictory semantic relations, for example, in the very first verse of "the drunk" against "crazy wisdom creator", which is also seen in the recent composition itself. Artemisian linguistic confrontations such as asceticism and drunkenness, mosque and pub, body and soul, beggar and king, self-centeredness and God-centeredness, white outside and inside black, heaven and hell, etc., express a contradictory community with contradictory ideologies. There is such a confrontation between Iran and Iranians and the Sunni and Shiite religions and the religion and mysticism of the Safavid era. The use of contradictory words expresses Artemani's specific ideological position.

All are like wolves, all are in the skins of ewes,
all have become enemies in the work of a friend (ibid, 8)

The speaker first acknowledges the request and request of the supreme religious ideological authority, that is, the One Creator, then expands the language of its description and describes the wine, and brings it from the objective categories to the mental authority in order to justify his request. And by addressing the butler in his multiple functions in this text, he passes the persuasion of the audience. The butler is the mental agent of the speaker, who sometimes rises to the level of an ideological superior force and sometimes emerges from the mental world and finds objectivity.

The speaker's argument in justifying something contrary to the discourse of Sharia and religion expresses the speaker's concern in expressing and influencing social agents. The speaker introduces God-centeredness and being in the Sufi class, which is the accepted stratum of a large part of the society, with advice and advice on unity-thinking. Wine is an active and dynamic agent and has many capabilities. It speaks of the discredit of the world and the influence of the heavens on human destiny in order to show the insignificance of the ruling power.

and values which the person may not be aware of them. Jorgensen and Phillips (2010,44) say generally speaking, in discourse, social phenomena are never absolute or complete. Meanings are not always fixed and this opens gates for constant social struggles on the definitions of society and identity which brings about social effects. It's the function of discourse analysts to show the flow of these struggles on fixing meanings in all levels of society. Faircloth (2000, 214) says ideology is then meaning which is at the service of power. Ideology is built on meanings which have changed productions, reproductions and relations. Ideology is a phenomenon which originates from discourse practices. Ideology is the practice which occurs inside the theories of meaning production in daily lives and in any way uses meaning to protect relation of power. At this stage the clues, which are achieved based on the formal characteristics of the context, activate the schematic background knowledge or ideological presuppositions of discourse in the mind of the interpreter. Here the interpreters move from background and semantics knowledge to implicit meaning of sentences. In other words, by means of formal symbols they go to presuppositions which have ideological characteristics. As a matter of fact interpretation is that stage of manifestation because "texts are produced and interpreted based on presuppositions based on common sense (part of background knowledge) that value textual features". At this level, the presuppositions laid down in the text set are at the level of appearance (including linguistic knowledge according to the background knowledge, formal elements of the language such as phonetic system, grammar and vocabulary) and according to the meaning of the word. (I.e., understanding the implicit meanings of propositions), and examines the meaning of the relationship between the utterances and the context of the text. In other words, the contents and themes, along with the mindset of the audience and the interpreter, show reciprocal and dialectical relations through background knowledge and presuppositions.

4 2 1. Discourses of Artimani Saqinameh

The structure of Saqinameh is in the form of Masnavi (couplet-poems) with separate verses to pave the way for the poet to express the types of discourses in society with different rhymes. Monotheistic discourse is expressed at the beginning of the verse by addressing

perspective who has not the power of approving the certitude at his position. Considering their limitation, affirmative sentences constitute 20% of it. These sentences are performative and contains motion and dynamic verbs. The dynamicity in these sentences shows the speaker's relational valuation to his actor (barman – wine) and addressee as the social agent of interaction. The gnostic discourse of the poet and the path to evolution needs behavioral and speech acts. They are possible through verbal valuation which are common between the speaker and addressee. The speaker, by using, affirmative sentences recommends and advises and describes. He uses factors such as cohesive ties and coherence among sentences by means of conditional and linking words, cohesive ties, lexical changes, repetition and emphasis. On the other side, Artimani, holding a critical approach in the position to convince different social groups of people such as ascetics, juriscouncils, hypocrites, uses metaphors that place these people in the category of Kufies and in this way he establishes his superiority as a high- ranking official. Imperative sentences used in subjunctive mood indicate his weakness to himself but his authority, in the position he holds, allow him to order the barman for wine at any case. Eventually, he uses subjunctive sentences as they never really occur.

Lets be exultant to whatever extend we wish

The slaphappy person knows no exhaustion (ibid,4)

4.2.Discourse Practices (interpretation)

In critical discourse analysis ideology is the means of maintenance and creation of relation of unjust power in society and language and plays an important role in transmitting this function. In fact language is used as a bridge among social Institutes and keeps relations of power so that, in social and public structures, these relations seem natural and usual. In other words, these ideological structures, by placing in the lower level of language, are directly presented in society to justify unjust relations of power. Ideology is the way people live based on it. To Fairclough, the ideology of a special social group dominates the ideology of others when it develops by means of social and political Institutes, i.e. governments, law and rules which have power . Yar Mohammadi (2112,9) says that in linguistics ideology is a set of beliefs, concepts

It gives light to the eyes of the blind (ibid,9)

Relational process constitutes 32% and tries to describe objects which gift jubilation and happiness to society and its people and is derived from Safavit era. Relational process is created by linking verbs and is used to describe different situations which wine creates.

The wine is my spirit and it is enough

The wine is my elixir and it is enough (ibid,9)

In Saghinameh, mental processes, dealing with characteristics like feelings and concepts, occurs inside mind and has the least use, i.e. 9%. This indicates the directness and transparency of the author in expressing his thought and the effect of material and spiritual wine on society, souls and health of the people of the society. The tangible point in Saghinameh, is the use of imperative sentences in benediction, demand, recommendation, and advice. In most sentences, the main agent is the barman who appreciates in the solemnity of the social, metaphysical agent who invites his addressees to conformity and mental understanding of their circumstances and emphasizes that changes in attitude and perspective is essential for any evolution or reformation.

Meta-function is a type of communication, i.e. interactional formed the interaction between the speaker, author or poet with his addressees. It is the function of language in social relations which is placed in interpersonal meta-function of language. For this reason, sentences are studied in terms of modality as modality represents the speaker's attitude toward the discourse and the types of social and interpersonal relations among people. By scrutinizing the sentences used in Saghinameh, considering it as a discourse context, and understanding the formal factors and semantic features of the sentences, it is clear that subjunctive mood sentences, i.e. interaction, benediction, oath, begging, hope, wish and recommendation constitute 80% of his poems and have been mostly used. This indicates uncertainty and possibility in his speech as he is not in a position to be certain. His uncertainty in expressing himself heavily criticized by Alameh Majlesi in Safavit era. Sentences used in describing the eternal barman, the wine and its properties constitute the most number in Saghinameh. Conditional and repetitive sentences in his poems indicate a mental phenomenon in the poet's

Artimani, by using the interpretations like the drinker of the very dregs of the wine of the depth of omnipotence and titling the upper religious official of Islam, i.e. prophet Mohammad and the barman of the heaven for the lower religious official of (Shiite), i.e. Imam Ali and recalling their superiority over other classes to emphasize the spiritual discourse for identifying, represents his explanatory values.

4.1.2. Different frames of sentences

Language is alive by representing the actions and thoughts of his speakers. So using various models of sentences plays an important role in representing discourses. Fairclough, based on the Halliday's theory on linguistics, studies sentences in contexts which contains features like participants who are the subjects and personalities. The performance of the participants the objects and events related to them. In functional grammar language play an important role in the context and outside world. According to Halliday and Hassan (2014, 56) changing performances and conditions eventually lead to meaning in language. Meaning is represented in 3 forms in language, i.e. experiential meta-function, interpersonal and contextual. Experiential meta-function represents an action or a thing (thought, feeling, action...) based on it an activity is done. Halliday (1985, 138) emphasizes the interpretation of processes in sentences and contexts. A process is an event, a performance, an action and a parole and, based on the meaning, it has special participants and includes material, relational, mental, behavioral, discorsal and existential which the first three are major and last three are minor. Artimani, by using the most usage of material process, i.e. 59%, emphasizes on the actor and performance. 42% of material process comprises transitive sentences while 17% comprises intransitive sentences. These verbs indicates external physical actions. Wine is the actor in most verses which influences the recipients like human, his health and condition, object, nature and circumstances. Historically, this actor has been criticized and banned due to power and society. In Artimani's poem the discourse, which is opposing to gnosis, is the harbinger of an ideal and utopian society in which all people experience happiness and joy and seeks to rescue itself from hypocrisy. In this kind of society the role of wine is to awaken and inform people.

Do not say that the grapes juice (wine) is bitter and salty

but to words and concepts like barman, God, barroom of unity, tavern and elation which shows the interaction relation of language. To Saussure language is a system in whose elements are related to each other and consequently semantically interdependent. This relation in language is arbitrary not substantial and there is no substantial relation between a concept and its referent. In 'school maid' the speaker concentrates on both relational and experiential values because using this combination, instead of the combinations like 'slavery of the soul' or 'slavery of the material world', indicates a common worldview shared between the producer and the addressee of a context which is the result of coexisting in a homogenous society.

With regard to pronouns, in imperative sentences, Artimani begs the barman and uses the second person and addresses him as All-knowing, confidant and cognizant. Most of the time he uses plural pronouns because of his collective spirit and being society centered. This verse beautifully shows this fact:

Lets put our head in the wine-jar

lets lose I and you, you and I (Artimani , 1393,5)

Using pronouns instead of nouns helps the poet how to build his worldview as in the following verse, by using a plural pronoun, i.e. adding first pronoun to his addressee, he creates social identity:

Are we worried about our brain? Where is the barman?

Where is the remaining wine of last night? (Ibid,4)

By addressing the barman and himself, in fact the poet addresses a group of a social class who are ascetics and drunk. Selection of words is based on equalities, similarities and dissimilarities, synonyms and antonyms. The poet by using the proper nouns like 'Alexander and Soleiman', referring to their confrontation with king Abass , valuating and showing their status in a lower rank ,encourages the addressee to revere the social power in a high ranking status. By benediction and begging, he wishes constancy of this discourse:

Keep this state away from the evil

Make this luck last for eternity (ibid,13)

Artimani chooses words and phrases according to empirical and relational values. That is, in the use of words such as "God, butler, sheikh of the mosque, pleasure seekers, drunks, sophists, people of Kufeh, juris consults, ascetics, drunk astute" not only reflects his view of existence and the world, but also with cultural and social groupings also expresses the experience of a relationship that expresses its own shared experience with the audience through adjectives and titles rather than proper names and naming. He uses combinations like 'insane creator of wisdom, religious sellers to the world, slaves of the drunks and ring of wine worshipers', which do not refer to the titles of the social officials, to identify categories. In 'insane creators of wisdom', which paradoxically combines insane and wisdom, and creates an inseparable relation between them, the world of values of the poet paradoxically is represented but 'religious sellers to the world', represents a social class which is deprecated and refused by the teller. Artimani has represented and reproduced empirical values by objectifying the character of the drinker through expressions such as the servant of the drinker, the ring of wine worshipers, the drunken. On the other hand, he reveals his monotheistic discourse and spiritual ideology through metaphors such as Golkhan (this world), Peymaneh (material existence), the maid of the school (physical sciences), the barroom of unity (that world). These interpretations play a major role in objectifying empirical and relational values in the context of the text. In these combinations every single word has an unmarked meaning load and a primary concept but when they combine with another part its meaning is boosted, i.e. each element of 'barroom of unity (meaning the other world)' evokes one concept in mind but when they collocate, their meaning boosts – in addition to extension in their formal meanings, their concepts extends too. Dinnesen (2001) says according to Saussure semiotic symbols of language outrank other symbols as it a system which helps identifying meaning and comprehension. He believes that because of its different values, each linguistic unit is distinct can be discovered and described through a set of relations. In the semantic system of Saussure, the word 'wine' has a linguistic value and is a sign which signifies a specific referent in the case the relation between a sign and its referent is arbitrary they convey a specific meaning. Benveniste (1971,48) says the word wine, in Saghinameh, does not denote only to his referent in outside world

the constituents of the text from its form and foundation, that is, their emphasis was on the form of the work, not its content. Discourses explicitly or implicitly contain hypotheses that, in discourse analysis, examine social actions and activities in speech and discourse. That is, in examining the characteristics of dialogue, it explains the anterior and posterior actions. What attracts the mind of a critical analyst is how language is used in particular contexts, contexts, from a moment in conversation to a particular historical period. Discourse analysts focus on obtaining meaning and identity by explaining and describing phenomena in different ways. In discourse analysis, it is assumed that the text has several meanings that are prioritized for social, cultural, political, etc. reasons. The text will contain the utterance on one side of the coin and the set of social intellectual functions related to the utterance on the other side. This connection of utterance and its social-intellectual functions has been called discourse. Lutfipoor Saedi (1992,129) says Fowler claims in the method of discourse analysis, tools such as "the process of anonymity, direct speech, indirect speech with its different degrees, the process of naming, choosing words, intransitive constructions as a semantic category, not syntactic one are effective. "Tajik (2000,22) says Zelig Harris is the first one who used the term 'discourse' in his article and he has a formalistic view to context. Formalists focus more on the structures of sentences, discovering and describing the relations between them. In other words, to them discourse analysis is understanding the relations of sentences with each other and viewing the result of these relations as a whole.

Aghagolzadeh (2011,15) says The form or structure of language is made up of its main elements, ie sounds, grammatical rules and words, but the meaning and message of a word are not made up of the external forms and internal elements of language, but also external factors of language such as culture, society and position in producing meaning and messages are effective. In this case, discourse, according to Fairclough, is "the analysis of language in application, so discourse cannot describe linguistic forms apart from the aims and maps that these forms exist to address in human affairs. " Given that Fairclough in text analysis at the descriptive stage pays attention to how words are used morphological and syntactic structures of sentences and formal issues of language and semantic relations in Saghinameh, as an ideological context.

practices. According to Fairclough, discourse is both a construct and a product of other social phenomena, and in three senses: in the form of the use of language as a social practice, two; the use of language in a particular field, such as political discourse, three; discourse is used in concrete cases that can be counted and separated. In Fairclough method, we are faced with two categories of text and hypertext, i.e. a text is a set of elements that, in addition to being related to each other, form a generality that is called discourse, and this discourse relies on a set of external factors. In his view, any text should be understood in relation to the networks of other texts and in relation to its social context. Fairclough discourse analysis is examined at three levels.

First level; discourse as a text that includes linguistic analysis in the form of vocabulary, grammar, phonetic system and at higher level coherence.

Second level; discourse as an interaction between the production process and the interpretation of the text (discussion of the production and consumption of texts)

Third level; discourse is the context (text, the interaction between the stage of production and interpretation, and the social context). Which is examined in three stages of description, interpretation and explanation.

4.1. context practice (description)

4.1.1.lexical selection

Every text is the result of language; Language is a mental phenomenon. The human mind can be described in terms of abstract symbolic classes free from context. Functionalists consider language as a social phenomenon and emphasize the two-way relationship between language and society. For them, just as they are social linguistic phenomena, social phenomena are also linguistic. In this approach, the intentions used in society in the use of language are considered, and this was in contrast to Russian formalism in the twentieth century, which culminated with Roman Jakobson, who sought out what constituted the elements of a text. In formalism theory, the text was at the center of scientific, historical, biographical, sociological, and psychological research. Formalists sought to infer

the importance of language in producing, maintaining, and changing the social relations of power, in order to make people aware of how language plays a role in dominating some over others. In the analysis of critical discourse to the analysis of speech, according to factors such as historical context, power relations in society, social and cultural structures and processes, worldviews in the formation of language (speech, text) are examined. Through the consistent use of language in society, these contexts, relationships, structures, processes, and worldviews are established and perpetuated, so there is a reciprocal, influential, and reciprocal relationship between factors and language. In other words, discourse is not only a constructive phenomenon but also a product of other phenomena and is an important form of social practice that reproduces and changes knowledge, guidance and social relations, including power relations. And at the same time shapes other practices and social structures. Aghagolzadeh (2011,66) says, According to Michel Foucault, "discourse formulations refer to the systematic bodies of ideas and concepts that claim to be the creators of our knowledge of the world. " Foucault, for example, in his historical account of scientific discourses, makes great efforts to explain the changing principles underlying these discourses and to link how they are produced and changed to the broader socio-political processes of which they are a part.

No social and cultural institution can think or speak without regard to the laws and restrictions imposed by the ruling power. For this reason, discourses are closely linked to power. Influenced by Michel Foucault' ideas, Fairclough sees discourse analysis as a set of methodological tools used to analyze speech, writing, interviews, and conversation. Fairclough theory consists of philosophical assumptions, theoretical methods, methodological instructions, and specific techniques of linguistic analysis. Fairclough's approach is text-based, that is, detailed and accurate text analysis in the field of linguistics, macro-sociological analysis, and social practice. Fairclough seeks to link text expression through linguistic analyzes of social and cultural structures and processes. Jorgensen and Phillips (2010,112) say Social structures and power relations shape social practices, and individuals are often unaware of such processes. The role of the interpretive tradition is to show us how individuals creatively create role governed meanings through their everyday

Safavi. He is a drunken astute, an honest learned man and a sophist and he thinks narrative and rational sciences are like a veneer and hinder human beings from his one beloved. Bigdeli(1999,87) says Artimani possesses a poetry court including poems of Saghinameh, ode, elegy and quatrain and the number of his verses is nearly 1000. The framework of his Saghinameh is quatrain and contains 59 verses and contains social points as it represents many gnostic, moral themes and literary hints and intricacies and reflects social problems, beliefs and dominant ideas in the society.

4. Critical Discourse Analysis

Aghagolzadeh(2011,120) says human knowledge of the world, because it is historical, is the result of cultural and social interactions, and our knowledge of the world, according to discourse analysis, is the product of the categorizations we have received, and that is an objective truth. In critical discourse analysis theory, the employer is always building power as a being that is the product of society and history and is always creating power. In this theory, the language of individuals is formed through social actions, and this dominant language has a socio-linguistic structure that is produced by the integration and combination of opposing and different linguistic forces.

Lutfivar Saedi (1992,10) says discourse analysis studies how the meaning and message of linguistic units are crystallized and formed in relation to internal linguistic factors (text context), linguistic units, the immediate language environment and also the whole linguistic system and extralinguistic factors [social, cultural and situational context]. In critical analysis, the discourse of the text is the basis and axis of the unit of analysis, that is, the importance is in the text rather than the sentence and the clause; Because the text is the place of conflict between the systems of producers, it will be produced in the context of different powers. This type of analysis deals with the concrete linguistic analysis of the text and the use of language in social interactions. Theorists such as Fowler, Hodge, Kersey, Fairclough, and Dock all agree, albeit with slight differences, that one should go beyond the linguistic description of texts and seek to explain discourses and reveal that social inequalities in Language is created and reflected. Jorgensen and Phillips (2010,105) say that the aims of the critical linguistic approach to discourse are to highlight

of functional linguistics, studies the poem of "Panjare (Window)" by Farukhzad. Jabarnejad and Hatemi (2008) study linguistic and social aspects of language in order to understand discourse analysis and its status in humanities better. Farhangi(2006) studies "Manzumeye Sepehri" from a contextual meta-functional perspective. Imani and others (2015) study "Persian Proverbs about Women". In their article, they represent modern attitudes about women in discourse of proverbs, common in Persian culture, to study the factors which create coherence and help understand the proverbs related to women. They also analyze the effect of the relation between discourse and ideology. So far, no research has been done on stylistic, linguistic, formal and grammatical aspects of poems and Saghinameh. So, this research presents many linguistic, sociolinguistic and social aspects of the time of the poet for readers.

3. Razi- al Din Artimani

In most biographies, Seid Mohammad Razi- al Din Artimani is known as "Mirza" and "Mir". He was born in the region Artimani a suburb of Tuiserkan near Hamadan in the era of king Sha Abass Safavi. In his childhood he lived with his father but in his adolescence he went to Hamadan to study religious science and joined to the community of the students of headman Sheikh Brojerdi. Artimani was influenced by the scientific and spiritual position of his master and was in the coterie of his disciples for a long time but his master, due to his attachment to one of his students, left Hamadan and went to Isfahan where was the community of poets, knowledge civility. On the whole, considering the remarks of Etemadusaltaneh he died in 1037 a.h. between the age of 65 to 70. He was 30 when he entered the Safavid court and it coincided leaving Hamadan by his master and going to Isfahan and Shiraz. Goopamoi(1957) ,the author of "The Results of Thoughts", introduces Artimani in this way : " He is a grand descendant of the prophet , good nature, smooth-spoken, familiar with the tastes of Gnosticism and has reached the acme of conduct position." Hassan Khan (2011 ,5) calls him a descendant of the prophet who was the teacher of the daughter of King Abass Safavi and could show the greatness of his family by learning academic sciences by heart and his talent in religious rules. Hedayat (1937,179) believes he owns tastes, is a learned person with merits in religious science and rightful status in the era of King Abass

and describes the role of poetry as a literary medium in developments.

2. literature

In this respect, one the researches done is the book " The Critical Analysis of Discourse " written by Norman Fairclough which is a collection of his articles. In his articles, which have been translated by seven different Iranian translators, the author shows the functions of language, power, ideology and different descriptive, interpretive and explanatory levels of discourse as well. The "Discouse Analysis as Theory and Method" by Marianne Jorgensen and Phillips Luise is another research in which the authors describe the philosophical principles of discourse held by Fairclough and Muff and check them with political and social developments achieved after the revolution. In Iran Aghagolzadeh (2007) studies critical discourse and its relation with literary texts , linguistics , literary criticism and stylistics and in these studies he regards critical discourse as ideological. Aghagolzadeh and Sadat Ghasian (2007) study the dominant approach in critical discourse analysis , focus on the origin of critical discourse analysis and introduce the theoretical schools which affect it. Mohammadi (2007) applies the teachings of the functional linguistics in analysis of literary texts and based on the Fairclough's approach studies the principles of critical discourse analysis and applicability of different levels of Fairclough's analysis in poems of Behbehani. Aghagolzadeh (2012) studies principles of discourse. Safai and Alizadeh (2014) based on the views of Farshidvar on grammar and meta-function theory on discourse analysis of Halliday (1985) studies the "The Last Words of Shamelo ". Jafari (2016) , based on Vandyke's approach on discourse analysis, analyzes the poems of Akhavane Sales named "Khane Hashtum and Adamak". Yarmohamadi and Sharif(?) from a critical discourse analysis perspective study Khayam's quatrains hence, taking advantages of semantic and sociological features. Yarmohamadi (2014) publishes a book about discourse analysis. Hosseini Serury (2014) studies the elegies of Sanaiye Qaznavi and her work is about the pragmatics of different levels of linguistic approaches and social discourse. Jahangiri and Rigizadeh (2013) based on Fairclough's critical approach studies language, power and ideology. Khamseh (2017) , based on the meta-function of contextual and interpersonal thinking

1.Introduction

Discourse in the general sense is a dialogue between two or more people who discuss a formal issue so that the truth can be studied in important political and social contexts in this way, and theories can be critiqued and judged. In other words, discourse is a piece of meaningful language whose components are somehow related to each other and pursue specific goals. In fact, it is a spoken and written structure of language that is the product of communication and interaction of dialogue participants in a socio-cultural context. But critical discourse analysis is a branch of linguistics that examines the various functions of language in society and politics. And in this way, it goes beyond the level of description and reaches the explanation and interpretation of the text, and this is done by introducing concepts such as power and ideology, as well as considering factors such as historical context, power / domination relations, social, ideological, political and cultural institutions. This type of analysis, in addition to describing the status of linguistic and semantic data in the context of the discourse, also states the reasons why and how this situation.

With the increasing development of the world around us, awareness of the world is essential. Literature, text and speech are the most important ways of communication that make it possible to know all its constituent factors in raising our awareness of the situation around us. Saghinamehs, are one of the important genres of poetry to express the existing discourses in the society, which are linguistically similar to Arabic alcoholic beverages in terms of the appearance of objects such as wine, cups and glasses, but unlike Arabic alcoholic beverages, they contain themes such as wisdom and philosophy., and also mysticism, complaint and criticism. The Saghinameh of Razia al-Din Artimani, a poet of the Safavid era, is about 60 verses in the form of Masnavi (couplet), which the poet uses as a medium to express social issues and discourses in the Abbasid era. The hidden discourses in Artemani's Saqinameh act as an all-encompassing narration, and linguistically convey the special significance and meaning of a reality. In the present study, which is a qualitative and interpretive method for recognizing the text of Saqinameh and the poet's worldview, shows the active role of Artimani attitude in creating and changing the world and social realm

Abstract:-

Critical discourse analysis, or discourse analysis, is an interdisciplinary trend that examines a slice of text in a particular historical period; one of the most well-known approaches to critical analysis is the Fairclough approach which seeks how and why language is used and the functions of a linguistic unit and by studying the language and focusing on it, he has achieved the hidden relationships in the text and effective social practices. One of the texts to be considered based on the critical analysis of Fairclough is the biography of Razia al-Din Artimani, which is described in three levels: description, interpretation and explanation, discourse points of Sufism, Shiite religion and ideologies embedded in social action and power relations in the poet's era. Revealed. In the present study, Artimani Saghinameh, as a discourse text, reflects the natural and hegemonic presuppositions of those in power. And it seeks to answer these questions that the discourse in the text of the Saghinameh was the result of which social actions and how the power relations in the Safavid era played a role in the naturalization of existing discourses? Finally, researchers have achieved a social explanation by extracting the ideological dimensions of speech and identifying discourses.

Keywords: Critical Discourse Analysis, Artimani, Fairclough, Saqinameh, Safavid

المخلص:-

تحليل الخطاب النقدي، أو تحليل الخطاب، هو اتجاه متعدد التخصصات يفحص شريحة من النص في فترة تاريخية معينة؛ من أكثر المقاربات المعروفة للتحليل النقدي نهج فيركلاف، الذي يبحث عن كيفية ولماذا يتم استخدام اللغة ووظائف اللغة الواحدة، ويعتبر فيركلاف أفعال الخطاب كوسيط بين المجتمع والخطاب وبدراسة اللغة والتركيز عليها، يكون قد حقق العلاقات الخفية في النص والممارسات الاجتماعية الفعالة. من النصوص المحفزة للفكر المبنية على التحليل النقدي لفيركللاف، كتاب ساكنامه لريز الدين أرتيماني، والذي كشف على ثلاثة مستويات من الوصف والتفسير والتفسير، ونقاط الخطاب الصوفية والدين الشيعي والأيديولوجيات المخفية في الممارسة الاجتماعية وعلاقات القوة في عصر الشاعر. في هذه الدراسة، تعكس بصمة أرتيماني، كقص للخطاب، الافتراضات الطبيعية والهيمنة لمن هم في السلطة. وتسعى للإجابة على هذه التساؤلات بأن الخطاب في نص رسائل الساقية كان نتيجة أي أعمال اجتماعية وكيف لعبت علاقات القوة في العصر الصفوي دوراً في تجنيس الخطابات الموجودة؟ أخيراً، حقق الباحثون تفسيراً اجتماعياً من خلال استخراج الأبعاد الأيديولوجية للكلام وتحديد الخطابات.

الكلمات المفتاحية: تحليل الخطاب النقدي، أرتيماني، فيركلاف، ساكنامه، صفوي.

Critical Analysis of Discourse in Saqinameh (kind of bacchanalian verse) by Razi- al-din Artimani with Fairclough Approach

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التحليل النقدي للخطاب في خطب رضائي الدين أرتيماني بالمقارنة مع

منهج فيركلوف

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