

**Critical Discourse Analysis of Shiite in Persian Poetry from  
Rudaki to Ghazāeri**

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**Introduction**

Language is a social act, and many may consider it a decisive social act. Meaning is resultant of our social experience of language, not something that exists only in the word itself; Discourse is the language that accompanies texture.

Today, the concept of "discourse" has become one of the most widely used concepts in philosophical, social and political thought and is tied to potency, gender, racism, etc. Discourse is an intertwined set of social action, discourse action and text. Discourse analysis means examining all the components that are part of the act of communication. The concept of discourse and critical analysis is now associated with name Fouoco (Foucault). In her view, discourses benefit from signs, but their function is beyond signs.

From the first centuries of its formation, Persian poetry has been a place to reflect the Shia discourse, and fateful and thought-provoking events such as Ghadir, Saqife, Ashura and etc have been reflected in the poetry of poets. Kisai may be the first poet to have poems in praise of the Prophet (peace and blessings of Allaah be upon her) and the Imams (Peace be upon them). This research continues with the following questions: Did the Persian poets of this period play a role in spreading the Shia discourse? Does Fairclough method have the ability to represent Shia discourse in the poetry of the first period? And is the Shiite discourse in the poetry of this period based on the teachings of the Imamiyeh Shie?

### **Materials & Methods**

Among the books, dissertations and articles that provided a good platform for writing this article:

- **Khorasani school and the discourse of Al-Bayt.** In this book, based on Norman Fairclough's method of discourse analysis, it is shown that Khorasani style poets have promoted the discourse of Al-Bayt (Peace be upon them) in their poems. Although the method of analysis used in this book is the same as this article, but there are differences in the choice of poets, conclusions and etc.

- **Shia poetry in Persian until the end of the seventh century AH.** This dissertation, which in its place is one of the best in terms of the history of literature and reference, along with mentioning the sources, introduces poets who have stepped forward, especially in the field of Shia Imamiyeh poetry.

- **Analytical study of the image of prophets and imams in the lyrical poetry of the Samani period.** This article With reference to the

history of literature, contains the first manifestations of Persian religious poetry in the Samani period and in this regard, it is almost consistent with this article.

The purpose of this article is to represent the impact of Shia discourse on Persian poetry from Rudaki to Ghazāerī and to study how poets (Rudaki, Daqiqi, Bondar, Kisai, Ferdowsi and Ghazāerī) deal with Shia views and ideas and apply them in Persian poetry. In this research, after collecting resources and taking notes, data analysis was performed based on descriptive-analytical method.

### **Results & Discussion**

Fairclough approach among the critical discourse analysis approaches, it has the most modern theories and methods for research in the field of communication, culture and society. His discourse analysis method consists of three levels:

**1. Description (text review):** At this level, the text is described based on specific linguistic features in the discourse (word, Text grammar and constructions). The analyst here seeks out the empirical, relational, and expressive values of the text.

The selection and use of Index words in Shia culture Indicates the empirical values of the poets and reveals their value to the first Shia Imam and Ahl-e-Bayt. Apart from the fact that these formal features have empirical value, they also have relational value. Poets have communicated with their audience by using these words.

**2. Interpretation (review of discourse practice):** With the formal features of the text, it is not possible to directly understand how they affect society, because the relationship between the text and social

structures is indirect. Interpretation, the result of the text and context knowledge is the interpreter. This level does not in itself express the relationship between power and ideology and cannot turn discourse action into a social struggle.

The poems of the poets of this period in connection with Shia culture rely more on guidance, encouragement and persuasion. Rudaki and Bondar love to Al Haidar and talking about Imamate and guardianship of Ali, sincere allusion daqiqi to Ahl al-Bayt, murder reading, friendship of Ahl al-Bayt, quoting verses from Quran and Hadith, pointing to the superiority of Ali and his good morals, etc by Kisai, the citation of the hadith by Ferdowsi and friendship and the adherence of Ghazāerī to Panjtan show this issue. Each of these poets, in their position and from a high position, have tried to prove and strengthen the Shia ideology with a determined and decisive tone. The dominant discourse of these poets is the loving of Ahl al-Bayt (Peace be upon them) and the superiority of Ali (Peace be upon him).

**3. Explanation (review of social action) :** At this level, why the elements of discourse and society are related; the question of how production and interpretation processes affect society. The purpose of explanation is to describe discourse as part of the social process.

As it turned out, the main discourse in the poetry of the mentioned poets was the love of Ahl al-Bayt (Peace be upon them) and the superiority of Ali (Peace be upon him). This issue is rooted in the events that took place during the succession of the Prophet (peace and blessings of Allaah be upon her). The poets of this period, considering the social practice of their time in relation to Shia views and the existing conflict, have more or less fought against other discourses and sought to

create a Shia discourse order in Persian poetry by reflecting the Shia discourse in their poetry, Highlight it.

### **Conclusion**

By studying the poems of six famous Persian speakers of this period, especially Bondar, Ferdowsi, Kisai and Ghazāerī based on Fairclough critical method, it became clear that there is a connection between the formal and semantic features of these poems and discourse of pre-existing and social action. The selection and use of Index words in Shia culture reflects the empirical values of the poets and their evaluation of the first Shia Imam and Ahl-e-Bayt. Apart from the fact that these formal features have empirical value, they have relational value. The poems of these poets in relation to Shia culture rely more on guidance, encouragement and persuasion. Each of these poets sought to prove and strengthen the Shia ideology. The dominant discourse in their poetry is the love of Ahl al-Bayt (Peace be upon them) and the superiority of Ali (Peace be upon them). With their poems as a communication event, these poets have not only reflected a corner of the social practice of their time, but they have also established and highlighted the Shia discourse order in Persian poetry.

It became clear that Fairclough critical method has the ability to represent the Shia discourse in the poetry of the first period, and the poets of this period played a significant role in creating and strengthening the Shiite discourse in Iran. In addition, it was observed that the Shia discourse in the poetry of this period was not absolutely based on the teachings of the Imamiyeh Shia.

### Keywords

Discourse, Critical Discourse Analysis, Shia Discourse, Persian Poetry from Rudaki to Ghazāeri.

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