

**Applying the Semiotic Reading Model of Michael Riffaterre in the Interpretation of the Sonnet "Agar An Turk Shirazi..." Focusing on the Meaning of the Phrase "Maye Baghi"**

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**Introduction and introduction**

In recent years, the acquaintance of literature researchers with new and scientific ways of reading and interpreting texts has provided them with new tools to open new horizons in the field of studying classical literature. It is clear that the use of these new methods was used in Hafez's poetry more than anyone else. One of these new methods or patterns is the style of Michael Riffaterre, which, due to its reliance on the non-vertical reading of the poem, can play an important role in understanding and receiving the meanings of Hafez's poetry. Among Hafez's poems, the sonnet "Agar An Turk Shirazi..." plays an important role in understanding the thoughts of this poet due to its subtle and effective meanings. In particular, there is a phrase in this poem that, despite the central role it can play in the overall understanding of the

poem, has been misunderstood by various commentators. The phrase "Maye Baghi" in the second verse of the sonnet, which is suggested in almost all of Hafez's interpretations, means "the rest of win". A meaning that, although apparently acceptable; But from the author's point of view, it doesn't match the general mood of the verse and of course the sonnet.

### **Research method, background and purpose**

The research method in this research is a descriptive type of qualitative content analysis. As mentioned, the theoretical basis used is the model proposed by Michael Riffaterre in the semiotic reading of poetry. Therefore, in this research, an attempt will be made to answer these questions through the use of the mentioned model, which semantic factor has caused the unity and coherence of content in the discussed sonnet? And the second is that the examination of the entire poem based on this unifying semantic factor will guide the professional reader of Hafez's poetry to which meaning for the phrase "Maye Baghi"? At the end, an attempt is made to provide an authentic and documented meaning for the phrase under discussion.

An overview of the background of the explanations provided for the phrase "Maye Baghi" shows that commentators such as Khorramshahi (1380: 113), Soodi (1366: 26), Khatmi Lahouri (1374: 19), Khatib Rahbar (1383: 5), Estelami (1383) : 74), Yousefi (1381: 60) and... all considered the meaning of "the rest of win" to be definite for the mentioned phrase and as if they had no doubts about the correctness of this meaning. Meanwhile, only Saeid Hamidian (1392: 752) and Behrouz Servatian (1388: 75) have had a different point of view.

### **Discussion and investigation**

In this section, an attempt will be made to analyze the content of the sonnet "Agar An Turk Shirazi..." using the model proposed by Michael Riffaterre in the field of semiotic reading of the poem, with the aim of providing a correct and documented meaning for the phrase "maye Baghi". To achieve this goal, the entire sonnet is divided into five parts. Examining the matrix of different parts of sonnet shows five repetitions of the concept of criticism versus credit, as well as four repetitions of stable concepts versus unstable and real or original versus unreal and inauthentic. Therefore, it can be concluded that the main repeated theme at the level of the sonnet is Hafez's emphasis on the superiority of criticism over credit. The concept in the five parts, respectively, in the preference of the lover's attention, which has a critical attitude, over the wealth of this world, which is credit, the preference of wine, which is criticism, over eternal heaven, and its special wines, which is credit, the preference of beauty, which is critical and original, over the beauty resulting from accessories. The makeup shows the preference of insulting and cursing the beloved, which is a criticism of the lover's attention, which has a state of debt, and finally the preference of the present pleasure over fruitless arguments about the mystery of existence.

The theme of eternal superiority over non-permanent is also in four of the five parts of the sonnet, respectively, under the concepts of preference of the beloved's lasting beauty over the impermanent wealth of this world, preference of lasting wine over eternal heaven, preference of lasting original beauty over borrowed and impermanent beauty, and

finally preference of the lover's lasting kindness and attention over insults and His lasting curses are represented.

The theme of real and genuine superiority over unreal and non-genuine also respectively in four parts out of five parts, in the form of the concepts of preferring the attention of the beloved as real wealth over the non-genuine wealth of this world, preference of genuine beauty over non-genuine beauty, preference of real and genuine wealth to the attention of the beloved even if it is in the form of a curse May it be reflected in his deprivation of affections and in the end, his preference for the genuine pleasure of the pure moments of life over engaging in long and fruitless debates that have no originality.

Considering these cases, it can be said that the overall matrix of the sonnet is nothing but: "the superiority of criticism, lasting and real over credit, impermanent and unreal".

Applying the mentioned matrix in the interpretation of the verse and phrase under discussion, as well as focusing on the fact that Hafez deliberately sought to use the adjective "Baghi" for wine and heaven, will solve the semantic problem of the phrase "Maye Baghi".

This is because "Baghi" definitely does not have this meaning in paradise, and secondly, the meaning of "permanent", which was mentioned before as one of the central concepts in the matrix of the sonnet, is more relevant to the verse and the whole of the sonnet.

Based on this, it can be concluded that "Baghi" in the discussed phrase is used in the meaning of "permanent". In this way, according to our interpretation, the meaning of "Maye Baghi" is a wine whose effect is lasting and remains and does not fade away quickly; On the other hand, the effect of wine disappears quickly.

Based on this, it can be concluded that "the rest" in the discussed phrase is used in the meaning of "permanent". In this way, according to our interpretation, the meaning of "Mei Baghi" is a wine whose effect is lasting and remains and does not fade away quickly; a concept whose opposite point is a wine whose effect disappears quickly.

### **Conclusion**

The phrase "Maye Baghi" in the sonnet "Agar An Turk Shirazi..." is one of those important interpretations of Hafez's divan, which has been noticed in all the interpretations of his divan, and secondly, there is almost a unique consensus on its meaning.

In order to achieve a reliable and documented result regarding the meaning of this phrase, at first, the discussed sonnet was divided into five separate parts, and then, according to the lexical accumulations and dual contrasts in each part, the core meaning or matrix of each part with the aim of achieving the whole matrix was extracted. The result of this work was that the central meaning that connects the seemingly disjointed parts of the sonnet is the concept of "superiority of critique, lasting and real over the ephemeral, impermanent and unreal". A concept that is represented in various ways throughout the sonnet. In the final stage, the meaning of the phrase "Maye Baghi" was re-read taking into account the matrix found and the evidence in the text, and the meaning of "permanent wine" was proposed for this phrase in contrast to A wine whose effect disappears quickly.

### **Key word:**

Description of Hafez, Maye Baghi, Michael Riffaterre's model, semiotic reading.

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