

**Discourse of Shuubiya In The Narration Of Ferdowsi's
Shahnameh (Based On Discourse Analysis Of Ernesto
Laclau And Chantal Mouffe)**

Ali Akbar Kamali Nahad

Assistant Professor of Persian Language and Literature
Department, Farhangian University of Tehran.

Abstract

Shuubiya discourse was a reaction against the superiority and governing to Iranians life and chastity which had continued about from the first A.H. century to the sixth and seventh A.H. century. This article analyzes the shuubiya movement in Shahnameh based on the discourse analysis pattern of Laclau and Mouffe. Quality and argument of Iranians fighting become clear in the procedure of arising the Shuubiya, specially in the Ferdowsi's era. With quarrel of Shuubiya discourse and non- Iranian government, Shuubiya discourse in the Ferdowsi's narrative redefined and articulated with symbols of justice, libertarianism, rationalism and nationalism, around the meaning core of "rebirth the Iranian government". Political domain and doctrinal system of Ghaznavians , introduce the Caliphate of Baghdad as the non-discourses and apposes the rival's discourse by standing out the identity concepts and marginalizing the doctrinal and economical rigidity. Shuubiya discourse reproduces the Iranian government theory of "Ideal King" for proving the " Freedom" from doctrinal domain of Baghdad Caliphate system and non- Iranian political government. Political

causality of apposing with aliens and stranger government, is ascertained with liberal subject of “Universal Hero” (Rostam) and for proving this type of discourse aim and dream fights with enemies and aliens and never accept the captivity and disgrace in front of non-discourses.

1.Introduction

Shuubiya had too much effect on political and social condition in Abbasid’s era. It is Shuubiya who provide the base of establishment of Iranian independent government like Saffarians, Samanians, Deylamians, Ziyarians andthe Shuubiya movement is a response from Iran society to every existing crisis in the political, social and economical structures. With regard to forming the Shuubiya movement, Iranian intelligentsia and poets showed reaction against the supremacy of non- Iranian government, too and tried to rebirth the Iranian identity. Abolghasem Ferdowsi is among these poets who present some opinions based on Shuubiya thoughts and aims for egress from undesirable condition of his time. These opinions can be considered according to discourse reading of Laclau and Mouffe. Analysis of these opinions can make clear the aspects of one of the biggest and most important historical events in contrast with non- Iranian domain in Ferdowsi’s era.

2.Research method, literature review, research aim

This research with analytic- descriptive method and considering the intra- textual cases, aims that with stating the components of “discourse analysis” based on Laclau and Mouffe pattern, consider the Shuubiya discourse in the narration of Ferdowsi’s Shahnemeh. The aim of this

research is to reveal the quality of Ferdowsi's reaction in alignment with Shuubiya discourse and also explanation of articulation of "Shuubiy narrative in Shahnameh based on the pattern of Laclau and mouffe". On the other hand, this research with employment of discourse theory of Ernesto Laclau and Chantal Mouffe, analyzes the Iranians thinking aspects and their political- cultural fighting in Ferdowsi's Shahnameh and makes clear the poet Ferdowsi's political- social services and his position and thinking effect on the history of Persian literature. Many researches have been done about the Ferdowsi's thoughts and analysis the poems of literal outstanding poets based on the discourse of Ernesto Laclau and Chantal Mouffe and each one of these researches present only one aspect of Ferdowsi's political- social opinions and Shuubiya discourse by using the discourse analysis pattern of Laclau and Mouffe in the other poet's worksbut this article by explanation the Ferdowsi's thoughts based on discourse analysis pattern has a new approach toward the national and universal opinions of this Iranian poet.

3. Discussion and Investigation

From the view point of Laclau and Mouffe, every phenomenon for being meaningful must turn in to a discourse, and behaviors, speeches and phenomenon become meaningful and comprehensive, when they are placed in a framework of a particular discourse. According to whatever gained from the Shahnameh narrative, based on its Shuubiya discourse pattern, the "Iranian's government again" is presented as the central symbol and some elements like: justice, human respect, rationalism and libertarianism assemble together around this central symbol and as a new identity articulated in contrast with domain of non-

Iranian elements. On the other hand in this research some components like: rebirth the Iranian government as the core of discourse, circuital points in the structure of Ferdowsi's Shuubiya which includes some cases like: nationalism, rationalism, libertarianism and justice are presented as the signs of Shuubiya. And also other components such as discourse quarrel, function of political subject of Universal Hero are the other signs of Shuubiya discourse in the Shahnameh narrative, based on Laclau's and Mouffe's view point.

4.Results

Results of this research reveals that Shuubiya discourse quarrels and non- Iranian government and Suubiya discourse in Ferdowsi's narrative are redefined and articulated around the meaning core of "rebirth the Iranian government" by symbols of justice, liberty, rationalism and nationalism. Also this research shows that Ghaznavian political domination and doctrinal system of Baghdad Caliphate is as the "non-discourses" that, by standing out of identity concepts and marginalizing doctrinal and economical rigidities apposes the rivals discourse. Additionally, results show that Shuubiya discourse reproduces the theory of Iranian government "Ideal King", for proving the "Freedom" from doctrinal domain of Baghdad Caliphate system and also non-Iranian political government. Political causality of apposing with aliens and stranger government, is ascertained with the liberal subject of Universal Hero (Rostam) that for proving of this discourse aim and dream, fights with enemies and aliens and never accept the captivity and disgrace in front of non- discourses.

Key words: Discourse, Shuubiya, Ferdowsi's Shhnameh Narrative, view point of Laclau and Mouffe.

Reference

-Quran

-Eslami Nadoushan, Mohammad Ali. (1977) Shady Cypress (About The Ferdowsi And Shahnameh). First ed. Bi Ja: Publications Of Iran Calligrapher Association.

-Parham, Bagher. (1994) By Ferdowsi's View. Tehran: Markaz.

-Pourjavadi, Nasrollah. (1989) Another View to Ferdowsi. First ed. Tehran: Rouzbahan.

-Pegolovskaya, N & et al. (1976) Essay in Regional History From Ancient Time To The End Of 18th Century. Translate: Karim Keshavars, Fourth ed. Tehran: Payam.

-Tanhaie, Hoseyn AbolHasan. (2011) Historical Sociology ; The Theories Of Muslim Thinkers. Second ed. Tehran: Bahman Borna.

-Saghebfar, Morteza. (1999) Ferdowsi's Shahnameh And The Philiosophy Of Iran's History. Tehran: Ghatreh.

-Haghighat, Seyyed Sadegh. (2009) Methodology Of Political Science. Ghom: Mofid University.

-Hamidiyan, Saied. (1993) An Introduction to Ferdowsi's Thought And Art. Tehran: Markaz.

-Hoseynizadeh, Seyyed Mohammad Ali. (2006) Political Islam In Iran. Ghom: Mofid University.

-Ravandi, Morteza. (1969) Social History Of Iran (Governments And Chains Of Iran From Arabs Invasion To The Settlement Of Constitution). Vol, 2, Third ed. Tehran: Amir Kabir.

- Zarinkoub, Abdolhoseyn. (2002) *The History Of Iran (From The Collapse Of Sassanians To Arrival Of The Seljuks)*. By R. N Frye, Translate: Hasan Anousheh, vol, 4, Fourth ed. Tehran: Amir Kabir.
- Sarami, Ghadam Ali. (2000) *From The Flower Color To The Thorn Pain (Morphology Of Shahnameh Tales)*. Third ed. Tehran: Scientific And Cultural.
- Soltani, Seyyed Ali Asghar. (2006) *Power, Discourse And Language (Mechanism Of Power Flow In Islamic Republic)*. Tehran: Ney Publication.
- Saffa, Zabihollah. (2002) *Literature History In Iran*. Vol. 1, 16th ed. Tehran: Ferdows.
- Ferdowsi, Abolghasem. (2008) *Shahnameh*. By Jalal Khaleghi Motlagh, Tehran: The Center Of Big Islamic Encyclopedia.
- Farzad, Abdolhoseyn. (2006) *Review Of The Thought Of Rationalism And Liberality In The Poems Of Motennabi ; Arabic Poet And Naser Khosro Ghobadiyani*. Shenakht Quarterly, Research Paper Of The Faculty Of Literature And Human Science, Shahid Beheshti University, NO, 45- 46, PP. 188- 175.
- Laclau, Ernesto, Mouffe, Chantal. (2014) *Hegemony And Socialist Strategy Towards A Radical Democratic Politics*. Translate: Mohammad Rezaie, Tehran: Sales.
- MC Donnell, Diane. (2002), *Introduction To Discourse Theories*. Translate: Hoseyn Ali Nowzari, Tehran: Cultural Discourse.
- Momtahn, Hoseyn Ali. (2007) *Shuubiya Movement* . Third ed. Tehran: Scientific And Cultural.
- Majlesi, Mohammad Taghi. (1982) *Baharol Anvar*. Vol, 22, Beirut: Daro Ehyaa AL- trath Al- Arab.

-Hadiyan, Morteza & Sabetzadeh, Mansoureh & Tanhaie, Hoseyn AbolHasan. (2019) "Shuubiya" Discourse In The Opinions Of NaseKhosro Ghobadiyani (Based On The Discourse Analysis Pattern Of Laclau And Mouffe). Research Paper Of Didactic Literature tenth year, No, 40, pp. 193- 222.

-Ansari, Ali, M. (2003) *Modern Iran Since 1921: The Pahlavi's and after*. London: Longman.

-Hawarth, D. Noarval, A. Stavrakakis, G. (2000) *Discourse Theory and Political Analysis* (Manchester University Press).

-Laclau, E & Mouffe, C. (1985) *Hegemony and Socialist Strategy: Towards a Radical Democratic Politics*. London: Verso.

_____ (1990) *New Reflections on the Revolution of our Time*. (London: Verso).

-Jorgensen, M. & Phillips, L. (2002) *Discourse Analysis as Theory and Method*. London: Sage Publication.