







Extended Abstract

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The Clergymen in Nasser Khosrow's Poetry with an Emphasis on Critical Discourse Analysis

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Introduction

Discourse is "a meaningful piece of language whose parts are somehow related and has a specific purpose" (Yarmohammadi, 2004: 1). Critical discourse analysis is based on the opinions of Michel Foucault, Michael Halliday and Roger Fawler. This approach is based on the principle that "factors such as historical context, power relations in society, social and cultural institutions and processes, and ideology create the text or form of language and new meanings" (Aghagolzadeh, 2014: 2). In Persian literature, someone like Nasser Khosrow, sometimes openly and sometimes secretly, criticizes the clergymen of his time. In order to analyze these criticisms, we use the critical discourse analysis method of Norman Fairclough which includes three levels of "description", "interpretation" and "explanation" as well as the method of critical discourse analysis of Ernesto Laclau and Chantal Mouffe, which includes "highlighting", "othering" and "marginalization". At the level of description of Nasser Khosrow's poems, we examine linguistic points such as the use and meaning of words, aesthetic and grammar. Regarding Nasser Khosrow's expression, Laclau and Mouffe's method of analysis is useful in the description part. At the "explanation" level, since we are dealing with the analysis of the speaker's ideologies and motivations, the analytical method of Laclau and Mouffe is used.

Review of Literature

The general method of data analysis in this article is descriptive-analytical. Considering the fact that Nasser Khosrow criticized the society of his time with multi-layered words, the two theories of critical discourse analysis of Fairclough, which includes description, interpretation, and explanation, and the theory of critical discourse analysis of Laclau and Mouffe, which includes othering components, non-marginalization and internal highlighting are used to analyze the data of the article. At the end of the 20th century, with the increasing prevalence of the printing industry, sound recording, etc., discourse analysis, especially the critical analysis of discourse, became popular. Therefore, people like Foucault,

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Fawler, Fairclough, Laclau and Mouffe studied other aspects of language from the perspective of political-social beliefs and power relations. In this context, the following works can be mentioned: *Discourse* (Mills, 2013), *Theory and Method in Discourse Analysis* (Jorgensen and Phillips, 2014), *Introduction to Discourse Studies* (Yarmohamedian, 2013), *Discourse Analysis* (Aghagolzadeh, 2014), *Critical Discourse Analysis* (Fairclough, 2019). Hadian and his colleagues (2017) in an article with the discourse analysis model of Laclau and Mouffe have tried to investigate the components of Shu'ubiyya in Nasser Khosrow's poetry. The authors of this article consider Nasser Khosrow's protests against the Seljuk rulers and the Abbasid caliphs more than anyone else.

Discussion

At the level of description, Nasser Khosrow has used methods such as eliminating rival discourse, satire, depersonalization, contrast of pronouns, good interpretation of his own discourse, descriptive limitation, and myth-making to highlight his own discourse and marginalize the rival's discourse.

Nasser Khosrow has used the method of diminishing the elimination to marginalize the actors of the rival discourse. He has used the pronoun instead of the actors of the rival discourse. Nasser Khosrow knows very well that "satire is one of the most effective ways to marginalize the opponent's discourse". He has ridiculed cases such as bribery of scholars.

There are two methods of depersonalization: abstracting and objectifying. In the abstract method, the actors are shown with an attribute. Objectification is also done by expressing a state of the actors by means of sensory and tangible words. Nasser Khosrow used them together. In this context, Nasser Khosrow has called the religious scholars of his time with words such as donkey, cow, nasebi and has given them attributes such as imitation, ignorance, etc. marginalize them.

In many cases, Nasser Khosrow addresses the opponent's speech with the singular pronoun "you" to marginalize them. The good expression of one's own discourse means that they try to maintain their social image and that of their audience by substituting good words and expressions instead of unpleasant words and expressions. Nasser Khosrow has praised and emphasized the friendship of the family of the Prophet (PBUH), having knowledge and being an ascetic.

Nasser Khosrow, using the literary device "*hasr*" (confinement an adjective to a certain noun), attributed the pulpit to hypocrites and the ignorant and highlighted the absence of agents from his own discourse in that position. Nasser Khosrow has clearly pushed the opponent's discourse to the sidelines by using the adjectives of hypocrite and ignorant.

Nasser Khosrow introduces Mostanser, the Fatimid caliph of Egypt, as a legend and considers him superior to all the kings. He does not consider any living person to be a myth except the Fatimid caliph. Naser Khosrow owes his knowledge to him.

Conclusion

In this research, we examined the three levels of description, interpretation and explanation of discourse in Nasser Khosrow's poetry. Discourse analysis at the level of description: Nasser Khosrow has used the following methods: Eliminating the opponent's discourse through dimming, satire, depersonalization, in which the poet has used two methods of abstracting and objectifying. In the method of depersonalization, we can see that Naser Khosrow has attributed traits such as ignorance, imitation, divisiveness, lust, hypocrisy, pretense, belligerence, etc. to the opponent's discourse. Pronoun opposition: Nasser Khosrow has put the pronouns "I" and "we" in front of singular and plural "you". Good interpretation of his own discourse: Nasser Khosro has described self-discourse as the friendship of the Prophet's (PBUH) family, knowledge and not being proud of knowledge. The confinement of the modified: With this method, Nasser Khosrow has confined the discourse of non-believers in attributes such as hypocrisy and ignorance. Mythology: Nasser Khosrow has introduced Mustanşir Billāh as a myth of insider discourse. Discourse analysis at the level of interpretation: During the time of Nasser Khosrow, the religious conflict between Sunni and Shia and also the Islamic philosophical difference can be seen. Discourse analysis at the explanatory level: Because Nasser Khosrow went to Khorasan on a mission, he tried to weaken the ruling discourse. Therefore, he has targeted the order of the discourse in order to change it.

Keywords: Critical Discourse Analysis, Fairclough, Foregrounding, Laclau, Mouffe, Nasser Khosrow, Otherness.

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