

Discourse analysis of Hafez's poem based on Van Dijk ideological square

(A case analysis of Ghazal with the informant "We should not say bad things and do not want to do bad things.")

Reza Rouhani¹, Elmira Taslimi²

Received: 1/11/2023

Accepted: 20/5/2024

Abstract

In this article, a famous sonnet by Hafez is briefly analyzed based on Van Dijk's (professor of discourse analysis) ideological square & Based on some discursive factors, it is analyzed and interpreted in terms of form and content and it is analyzed how Hafez highlighted the positive characteristics of "we" (Hafez, mystics) while writing a lyric. And he has distinguished the negative characteristics of "others" (the kings). And he has shown the negative qualities of "self" and the positive qualities of "others" and he shows that they are less important. These four cases are the basic cases of Van Dijk's theory in the analysis of texts and speeches. The main goal of this research is to know more about the moral and social views of Hafez and his time through the poems that From the point of view of the theory of critical discourse analysis, it has been evaluated.

The method of this research is descriptive-analytical (qualitative) and its data was collected using the library method. Among the results

1. Associate Professor of the Department of Persian Language and Literature, Faculty of Literature and Foreign Languages, Kashan University, Esfahan, Iran, 0000-0003-0157-9707 r.ruhani@kashanu.ac.ir

2. Ph.D. in Persian language and literature (responsible author of the article), Faculty of Literature and Foreign Languages, , Kashan University, Esfahan, Iran, 0000-0002-5408-257X El.taslimi@gmail.com



Copyright© 2024, the Authors | Publishing Rights, ASPI. This open-access article is published under the terms of the Creative Commons Attribution- NonCommercial 4.0 International License which permits Share (copy and redistribute the material in any medium or format) and Adapt (remix, transform, and build upon the material) under the Attribution-NonCommercial terms

of the current research is this that by introducing the linguistic and rhetorical methods of Hafez & in expressing moral and critical issues, his great human and social concerns should be introduced. In this way, Hafez has expressed his critical discourse by using direct and indirect expression, and by using appropriate vocabulary and syntax and rhetorical ironics. He criticizes us by highlighting our positive qualities such as avoiding bad language and prejudice and avoiding wrongdoing, and he has talked about the negative characteristics of others such as saying bad things and hearing bad things, thinking bad things and slandering.

Keywords: *Analysis of Hafez's poetry, critical discourse analysis of Hafez's Poetry, Van Dijk theory and Hafez's poetry, ideological square in Hafez's poetry.*

Extended Abstract

1, Introduction

Literary masterpieces contain hidden and deep topics that Writers (writers and poets) often cannot or do not want to convey their desired facts clearly to their audience. Therefore, serious readers of literary works, especially critics, try by analyzing the texts and highlighting the formal and spiritual factors and components of a work, to discover and express methods and themes that are not visible on the surface for the general audience. It is often used in outstanding literary works that combine a beautiful face with a deep and important meaning. The purpose of creating a literary work, in addition to creating happiness or artistic pleasure, is to improve the level of knowledge and general ethics. One of the ways to discover the many topics of the text, as well as its hidden purposes and meanings, is to examine the text through discourse analysis.

Norman Fairclough is one of the greatest theorists of discourse analysis, who examines the analysis of belief discourse at three levels: description, explanation, and interpretation. From the point of view of the discourse theory, by focusing on "our positive points" and "their negative points" and minimizing our evils and magnifying the evils of others, it is possible to penetrate people's thoughts and make changes in them little by little (Kasai & Rahimian, 2014: 132). Van Dijk lists these four components as the four sides of the square and calls it Van Dijk's

ideological square. In his works, he shows in detail how ideologies influence everyday speech and writing. (Yasmi& Agha Golzadeh, 2016: 197)

Hafez uses humor, allusions and metaphors to criticize the situation in his society and he informs his audience. Therefore, Hafez's words and expressions have the ability to be analyzed with different methods such as critical discourse analysis approach. Critical discourse analysis is a part of linguistics that gives social identity to language and examines it in terms of social characteristics. Hafez's poetry can be analyzed based on Van Dijk's ideological square. Because in his poems, on the other hand, he emphasizes the positive points of "us" and the negative points of "the other". And on the other hand, on the contrary, it shows the negative points of "us" and the positive points of "others" as less important. And he does not emphasize them so that he can make his criticism of others to the audience. By examining and analyzing his poems, one can gain knowledge about his ideology and political and social views and those of his co-thinkers. In addition to expressing the moral situation and social anomalies, he points out the bad situation in the society and this situation is pointed out by the rulers such as hypocritical ascetics and Sufis and criticizes them.

Research questions

This research answers the following questions:

1. Has the poet used critical discourse in this sonnet to express the problems of the society and the ideology governing the society?
2. How does the poet use critical discourse analysis and what topics did he express?
3. Are the elements of Van Dijk's ideological square used to form the structure of critical discourse in this sonnet?

2. Literature Review

Some of the poems and prose works that have been analyzed based on Van Dijk's critical discourse analysis approach, in this case the following articles and books can be mentioned:

The article "The aspect of civilization in the debate between Imam Reza (a.s.) and Jathiliq on the subject of prophecy and based on Van Dyck's ideological square" by Zari Ansarinia and Ansieh Khazali,

which deals with the positive features of Imam Reza's (a.s.) speech and the negative features of Jathiliq. "Analysis of the conversation between Prophet Moses (pbuh) and Pharaoh in the shadow of Van Dijk's ideological square" by Masoumeh Rahimi and Ahmad Pashazanos, which examines the discourse of the two and analyzes the positive characteristics of "us" (Pharaoh Moses) and the negative characteristics of "others" (Pharaoh). "Analysis of the discourse of the attributes of nature and state of society in Mehdi's poems of the Akhavan Sales based on Van Dijk's approach" by Halima Mirahamdi and Athar Tejali Ardakani, which examines the critical discourse of the Akhavan Sales, especially in the poetry of Winter. "Analysis of the story of Saadi's conflict from Golestan based on Van Dijk's ideological square" by Behjat Najibi Fini and Zahra Joharchi, which deals with Saadi's critical discourse in the conflict between the rich and the poor & And he talks about the negative characteristics of "others" (the rich) and the positive characteristics of "us" (the poor).

The book "Ideology and Discourse" by Theon E. Van Dijk examines the relationship between discourse and ideology. He talks about the structure of ideologies and examines and analyzes them in society and some examples of texts and discourses. He believes that the use of language and discourse is one of the important social actions that are influenced by ideologies. The book "Critical Discourse Analysis of the American English File Book Using the Van Dijk Model" by Kulthum Yasmi and Ferdous Agha Golzadeh examines examples of texts and images of the American English File Book using the Van Dijk model. The book "Fundamentals of Literary Criticism" by Nasrullah Emami, in addition to the topics of moral criticism, analyzes the sonnet "We do not say bad things and do not want to be unjust / We do not want to wear black clothes and we do not want to be blue" as an example of moral criticism (within two pages).

However, no research has been done on Hafez's poems based on Van Dijk's approach. However, in the article "Critical Analysis of Mystical Discourse in Hafez's Ghazals", Ahmad Zakari has described some of Hafez's ghazals, and he has discussed Hafez's ghazals only based on the approach of Farklaf. In this article, considering Hafez's approach in criticizing moral vices and hypocrisy asceticism and some social evils of the times, the authors try to criticize and analyze one of Hafez's famous sonnets with more reliance on the function of critical discourse

analysis theory based on the approach Van Dijk and present the results of their review

3. Methodology

This research is descriptive-analytical and library; That is, it is written based on the research done in connection with the research problem.

4. Results

Van Dijk speaks of the ideological square in discourse analysis and in his opinion, to discover and examine the ideology in the text, one should pay attention to the four sides of this square which include: magnifying the positive points of "us", minimizing the negative points of "us", magnifying the negative points of "others", minimizing the positive points of "others". In other words, Van Dijk considers the textual-linguistic manifestation of the ideological square in this way and he pays attention to these points in studying texts rhetorical preparations; For example: exaggerating the negative actions of "others" and the positive actions of "ourselves", good interpretation, denial and shortness in expressing our negative actions and the positive actions of others. Choosing words that have a negative or positive value. Development of expression structures that show positive behavioral functions of "self" and negative functions of "others". or convey importance and unimportance to the audience contrary to reality For example, in headlines, news headlines, summaries, as well as constructions related to multiplication in sentence syntax.

Hafez, as a Muslim mystic poet who also has social concerns, He has certain morals and beliefs, which he sometimes presented directly and with an explicit and obvious tone, and sometimes indirectly and implicitly and with an ironic and symbolic tone Therefore, his poetry can be analyzed with different approaches including critical discourse analysis and in different layers In Hafez Zahid's poetry, there are ascetic, ascetic, Sufi, Hakim, Muhtasib, Mufti, etc., whose negative qualities are very prominent, and it is displayed by mentioning cases and examples. These ethics have been criticized and protested by him in some poems and reflected in his personal style; Of course, the literary nature of Hafez's poetry has prevented his poetry from flourishing in the field of Tablighi literature. (Refer to this: Fatuhi, 2013: 371) And therefore, it should be added that the present discussion does not mean that Hafez has an ideological view or expression in most of his poems Or he only criticizes others Rather, it means that some poems - including this sonnet - can be analyzed with this approach. Otherwise,

one of the explicit methods of criticism in Hafez's poetry is self-criticism.

In analyzing the critical discourse of Hafez's poems, it is possible to learn about Hafez's criticisms while describing and introducing the people of his time, and its different classes and activists from the rulers and the condemned. In many of his poems, the focus of his criticism is the trickery, trickery, and glamor that the ruling and prominent social classes do. In the meantime, especially the leaders and people of social and spiritual powers (pious, mystics, jurists, and the rich and powerful) are at the forefront of these critical descriptions.

In short, it was shown how and with what arts Hafez contrasted our (true sages) good, right-oriented and sincere speech, behavior and actions with the bad and disrespectful, hypocritical, irrational, speech, behavior and actions. He jealously placed others and described and described their current, work and sayings and displayed them by mentioning examples and evidences and possibly explained, explained or condemned them. Hafez uses various rhetorical tools to create and display verbal and semantic contrasts and contrasts; especially the artistic use of various verbal and spiritual arrays; He has classified and dramatized these two types of ethics, such as types of proportions, allusions, similes, metaphors, allusions, music, appropriate words and verbs. Hafez's goal in this type of his poems is more than poetic and artistic motivations, moral motivations and treatment of the social pains of the times and artistic struggle with some terrible consequences of the vicious and fraudulent morals of the era (as well as others). In short, the ideology that can be defended in Hafez's poems and thoughts is anti-tyranny, justice-seeking, and the desire to present religion and ethics that are right-oriented, knowledge-oriented, and sincere. These thoughts in this sonnet - and some other poems - are often explained and explained about our group directly and with clear, decisive and clear language and about the negative morals of others with the help of irony, implication, code and metaphor.

References

- Amoli, Ghoraro Al-Hekam, quoted from the Shia Hadith Library (WWW.HADITHLIB.COM)
- Aghagolzadeh, Ferdous, (2014), Descriptive Culture of Discourse and Applied Studies, Scientific Publication, Tehran.
- Emami, Nasrullah, (1999), Basics and Methods of Literary Criticism, 4th edition, Jami publication, Tehran.

- Ansarinia, Zari, Khazali, Ansieh, (2016), "Civilizational issues in the debate between Imam Reza (a.s.) and Jathliq on the subject of prophecy and based on Van Dijk's ideological square", *History of Islamic Culture and Civilization*, No. 26, Spring, pp. 65-90.
- Jarjani, Seyyed Sharif, (B.T.A.) *Ma'jam Al-Tarifaat*, researched by Mohammad Sediq Manshawi, Dar Al-Fadilah, Cairo.
- Hafez Shirazi, Khwaja Shamsuddin Mohammad, (2009), *Diwan Hafez*, 12th edition, Jihoun publication, Tehran.
- Hamidian, Saeed, (2016), *Shrh Shogh*, 6th edition, Qatrah publication, Tehran.
- Khoramshahi, Bahauddin, (2013), *Hafeznameh*, volume one, 21st edition, Scientific and Cultural Publication, Tehran.
- Khansari, Mohammad, (1997), *Dictionary of Logical Terms*, Farhang Iran Foundation, Tehran.
- Desp, Seyyed Ali, Agha Golzadeh, Ferdous, Qobadi, Hossein Ali, (2008), "Analysis of the dominant discourse in Simin Daneshvar's *Su va Shoon* novel", *Literary Review*, No. 6, Summer, pp. 149-183.
- Dehkhoda, Ali Akbar, (2011), *Dehkhoda's middle culture*, by Gholamreza Sotoudeh, Iraj Mehraki and Akram Soltani, second volume, second edition, Tehran University Press, Tehran.
- Rahimi, Masoumeh, Pashazanos, Ahmad, (2018), "Analysis of the conversation between Prophet Moses (pbuh) and Pharaoh in the shadow of Van Dijk's ideological square", *Qur'an Linguistic Researches*, No. 16, Autumn and Winter, pp. 21-36.
- Shamisa, Siros, (1995), *poetry stylistics*, 9th edition, Ferdous publication, Tehran.
- Shamisa, Siros, (2001), *Ghazal in Persian poetry: from the beginning to today*, 6th edition, Ferdous Publications, Tehran.
- Ghiyathian, Maryam Al-Sadat, Agha Golzadeh, Ferdous, (2016), "Dominant Approaches in Critical Discourse Analysis", *Language and Linguistics*, No. 5, Spring and Summer, pp. 39-54.
- Ghiathian, Maryam Sadat, (2006), "The representation of us and them, the image of white people and Muslims in Western publication after September 11, 2001", *Media*, No. 4, pp. 213-205.
- Fotuhi, Mahmoud, (2014), *Stylology of theories, approaches and methods*, Sokhan Publications, Tehran.
- Kasai, Alireza, Rahimian, Jalal, (2013), "Review of Islamic Thought Book 1 from the perspective of critical discourse analysis", *Shiraz University Religious Thought Quarterly*, No. 2, Summer, pp. 131-153.

- Mortazavi, Manochehri, (2015), Hafez school, first volume, sixth edition, second edition, Tos publication, Tehran.
- Moin, Mohammad, (1990), Hafez Shirinsakhn, first volume, Moein publication, Tehran.
- McDonnell, Dayan, (2008), An Introduction to Discourse Theories, translated by Hossein Ali Nowzari, Discourse Culture Publication, Tehran.
- Mirahmadi, Halimah, Tejali Ardakani, Athar, (2016), "Analysis of the Discourse of the Characteristics of Nature and Social Conditions in the Poems of Mehdi Akhwan Al-Talati based on Van Dijk's Approach", *Literary Research*, No. 57, Paizi, pp. 29-62.
- Milady, Farishte, Faqih Malik Marzban, Nasreen, (2013), critical analysis of Jami's Ghazliat discourse, Master's thesis, Al-Zahra University.
- Najibi Fini, Behjat, Joharchi, Zahra, (2016), "Analysis of the story of Jadal Saadi from Golestan based on Van Dijk's ideological square", *Ferdowsi International Conference on Orientalism and Persian Culture and Literature*, first session, pp. 1-15.
- Van dijk, Theon E., (2014), *Ideology and Discourse*, translated by Mohsen Nakobakht, Siahroud Publication, Tehran.
- Yasmi, Kulthum, Agha Golzadeh, Ferdous, (2015), "Critical Discourse Analysis of the American English File Book Using the Van Dijke Model", *Culture-Communication Studies*, No. 34, Summer, pp. 191-215.
- Yarmohammadi, Lotfollah, (2013), popular and critical discourse analysis, second edition, Hermes publication, Tehran.
- Yarmohammadi, Lotfollah, (2016), *Discourse Confrontational Analysis*, Hermes Publication, Tehran