

Nodal Point in Non-Established Discourse of Sarbedaran
Discourse Analysis of Sheikh Hassan Jouri's letter to Amir Ahmad Beiek
(Based on *Laclau* and Mouffe's Theory)

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Abstract

Sarbedaran movement (873Ah-737Ah) is the most important movement of Iran in eighth century. Insecurity and transience of this transient government and its ideological ups and downs raise a big question for researchers. The discourse of this movement, like every socio-political discourse, has two non-established stages (before the establishment of government) and established stage (after the establishment of the government). We have tried in this article to analyze Sheikh Hassan Jouri's letter to Amir Mohammad Beiek, Arqoun shah's brothers as one of the most important documents of Sarbedaran non-established discourse and to answer some above questions such as the influence of spatial and temporal conditions in this movement, its political and religious concepts and unifying factor to the scattered popular forces following a single discourse. To answer these questions we will use Laclau and Mouffe analysis method in which all the concepts of a discourse such as the movement of dislocation of signifiers, political subject, social myths and conception, accessibility and credibility, otherness, empty signifier and hegemony are formed around "Nodal Point". After the reviews, it becomes clear that in non-established discourse of Sarbedaran Anti-authoritarianism and equality are the nodal points. Sheikh Khalifeh and Sheikh Hassan Jouri as the most important characters of this discourse have created Shiite anti-authoritarianism and mythical equality and converted it to social concept relying on Shiism and Sufism discourses. Other concepts of this discourse are also focused around these nodal points. During the article some other historical sources and documents in addition to this letter have used to self-inclusive analysis.

Key words: Sarbedaran, Sheikh Hassan Jouri, discourse analysis, *Laclau* and Mouffe, nodal point.

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