

Semiotic Analysis of Dream Function in Safavid and Qajar Era

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Abstract: Dream and sleep study is one of considerable subjects in investigations on Iran's social and political history. Dream besides importance as an event can be analyzed and interpreted as a text. Therefore, in this study we aim to investigate hidden definition of dreams while analyzing symbols and signs in Safavid and Qajar era dreams. This study achievements point out to class and its effect on functional aspect in addition to functions such as: remedial, apologetic, forecasting and innocence. Comparison of Safavid and Qajar dreams while show functional commonalities of these two eras, reveal Qajar distinction because of critical functions in intellectual dreams. A descriptive-analytical approach is taken to study data.

Key words: Qajar, symbol, semiotic, dream, effect, functional aspect

INTRODUCTION

Studying historical narrations, Safavid and Qajar era resources recite presence of multiple dreams by majority of the society especially governmental men. Each of these dreams is shaped as an event under impression of sagacity system, political atmosphere and time and place condition of that era. In analyzing these dreams as a text, it is essential to consider forming background, time and place situation besides linguistic symbols. In this study we tried to answer these questions:

- What are Safavid and Qajar dream's functions?
- What are functional similarities and differences between Safavid and Qajar era dreams?

Background: There is no independent research in this study topic. Only a book named "dream and politic in Safavid era" written by Dr. Nezhat Ahmadi exists which heads to dream's function during Safavid and this book was the article authoring motivation. There is another article written by Yousof Rahimlou titles as: "dreaming in Safavid era politics and customs". Both of researchs are different in context from current article and investigated only Safavid era.

Definition and importance of dreams: In Persian language usually dream and sleep come as they have same meanings but some researchers discriminated between these two words. They believe that sleep is a phenomenon which dream occurs in it (Asaad, 2009).

Sleep in vocabulary means opposite of wakefulness and is a kind of calmness in which senses does not work in human and animals (Dehkhoda dictionary, Khaab vocabulary (sleep)). Ibn-Arabi says: sleep is a state that person is transferred from empirical world to intermediary world which is the most complete world. Dream in sleep is actually the experience of dreaming. Dream is an event or occurrence which is observed during sleep and is contributed to the dreamer like science. Dream is an intermediary between revelation and the source of great changes in beliefs and human thought throughout centuries which is a way that physical or spiritual warnings are given to them and make them familiar with metaphysical world. Philosophers believe that free mind dream is out of world's borders (Freud).

Psychological science also cares about sleep and dream. Jung see dream as a part of involuntary psychological action and somehow consciously which is restorable in wakefulness. Dream among all psychological phenomena is indicator of unconscious factors (Jung, 1973). In fact Jung believes that dream express a concept that human unconsciously tries to explain it (Jung, 1973). Freud believes those dream's roots are those wishes which did not come to truth (Freud, 1963). We can understand people characteristics by analyzing their dreams (Freud, 1963). Some literature schools like surrealism consider dream like a thought for recognition. Gerard vernal is one of this school pioneers who believes dream realm has a truth equal to wakefulness realm (Hashemi, 2003).

Dream and sleep is one of human life mysterious problems and humans make an attempt to perceive these secrets concept and definition. Therefore, some books titled as dream interpretation emerged. Dream interpretation verbally means a book in which the interpretation of dreams are written (Dehkhoda dictionary, Khabnamah vocabulary (dream interpretation)). Persian dream interpretation background goes back to 6th century AH and afterwards multiple dream interpretations written or translated in prose and poetry (Komeili, 2008).

Jewish see dream as a tool to communicate with God. Talmud assigns this to God: "although, I concealed my presence from Israel but I will be in contact with it by dream". In dream interpretation Talmud states: "an uninterpreted dream is like a letter which is not read". Zoroastrian see dream as an Ohrmazd element that if it overdoes converts to an evil beast (Khosrou, 2008).

Muslims also care about sleep because dream and sleep are important in Islam. It is possible to investigate its place in Islam narrations and Quran. God describes the most accurate interpretation for sleep in Verse 43 of Zomar Sura. In this Verse, sleep interprets as a kind of taking the soul and spirit separation from body but not completely (Hashemi, 2003). Dream repeated in Quran 70 times and lucid dreams such as Abraham dreams, Joseph, Mohammad in Badr battle and Masjed-Al-Haram visit were mentioned. Implacable pontiffs with reliance on God remarks, see sleep as brother of death a described it the cause of convenience from pain, comfort of body and calmness of mind. They see sleep one part of 48 piece of prophecy (Jalehfar, 2004).

Sleep importance for Muslims caused that science of sleep interpretation finds a special place for them. Ibn-Khaldoun about dream interpretation science writes: "this is one of canonical science. In Muslim nations it became prevalent, since, sciences changed to technology and industry and people started writing about them".

Imam Sadeqh in a conversation with his followers says: think about dream and how God contrived them because their truth and falsehood is merged. If all of dreams were true all people were prophets and if all of them were false there was no benefit in it but is was a meaningless affair (Talab and Reza, 2000).

With regard to all introductions expressed we can figure out place of dream as an important case and its material and spiritual effect. Considering the importance of this topic, dreams allocated various functions to themselves which we proceed to compare them in two Safavid and Qajar eras.

Dream functions during safavid: There is no information about people beliefs in dream throughout Safavid era but many narrations are mentioned about them. Some of these dreams have a close relationship with political and social issues. Investigating the concept of these dreams and its semiotic elements explain their functions and natures. Therefore by classifying function of these dreams, the narration related to them also relates.

LEGITIMIZING AND SANCTIFICATION FUNCTION

The pick of pretending to dream is observed as a situation for communicating the source of invisible world and inspiration from sacred world in order to legitimize the orders and decisions in Safavid during years before monarchy and in the first half of their Kingdom (Rahimlou).

In Safavid references, Sheikh Safi-Al-Din is the one who imputed many dreams to himself that some of these dreams were observed by him and some of them were dreamed for him. These dreams mainly prepared the ground of sanctity for him. Among these dreams, we can point out to his mother's dream during her pregnancy in which she saw that a bright ray of sun comes to her from sky (Amini, 2004). One of Sheikh Safi-Al-Din other dream which is reflected in most of Safavid era references is his childhood dream. He dreams: "he sat on the dome of Ardabil mosque, suddenly a sun emerged which brightened all over the globe. The time that he opens wise eyes: he sees that this Sun looks like him and is raised from East" (Amini, 2004). When he related this story to his mother, the mother interprets the dream in this way: "None light comes from you in a way that encompasses the entire world". After several days pasts in another dream he sees: "he sat on an elevated mountain and have a long sword with a crown from sable skin on his head. In dream he says what is the relation of the son of Sheikh-Amin-Al-Din Jabraail with sword and crown? So, he decided to take away the sword and he could not, thus, he took off the crown and a light came out of his head which lightened the whole universe. He took on the crown again and took it off after but the same light came out. He did this action for three times and each time the same phenomenon happened then he woke up" (Amini, 2004). When he described his dream to Sheikh Zahed, he interpret sword as the canon of authority and the sun light as holiness.

If we consider dream's signs then sword, Sun, mountain, crown and sable are signs of this dream which have the following definition (Table 1).

Table 1: Sheikh Safi-Al-Din dream semiology

Sign	Tenor	Reference	Interpretation
Sword	Children, governance and authority, kindness, benefit, victory	Kamel-Al-Tabir (622)	Governance and authority
Mountain	Reign, bravery, victory, elevation and dignity, presidency	Kamel-Al-Tabir (737)	Reign
Sun	Monarchy and greatness	Kamel-Al-Tabir (139)	Reign
Crown	Governance and authority, presidency, amount	Kamel-Al-Tabir (342)	Governance and authority
Sable skin and hair	Esteemed and dear, respect, greatness		
	Wealth	Kamel-Al-Tabir (559)	Wealth

Seyd Jalal-al-Din Khatna sees prophet in dream while standing in one of Ardabil’s gates and prays for Sheikh Safi-Al-Din.

Arrangement of reign and power symbols such as sword, crown, mountain, Sun and beside mosque also Prophet prays are indicator of obtaining legitimate and confirmed power from God. These dreams besides sanctify Sheikh Safi give him a charismatic aspect which had an important role in strengthening and legitimizing his children monarchy.

About Shah Tahmasb legitimacy a dream is mentioned by Shah Ismail in which he sees Imam Ali before he dies and Imam said to him: “succeed Shah Tahmasb as a King because among children no one except him can reign”. Shah Soleiman also dreams before he becomes king in that he saw that he was with his father top of the mountains and his father picked a flower and contributed it to him.

Some of these dreams focus on sectarian and having Shiite pedigree in Safavid Dynasty also their lordship and some of them shows support and defense of Imams, especially Imam Ali. For example: Imam Ali taught Sultan Heidar how to make a helmet. The description of the dream is: “one night he saw in his dreams that Imam Ali told him: O’thou child, it is close that from your consanguine a child born and wipe out impiety in the world but you have to make a crown for your followers and mystics and show them how you make it”. The time that Shah Ismail lived with Kia Amir and Qasem Beig asked him to send Shah Ismail, Kia Amir dreams that Imam Ali tells him: “Amir Kia what do you think that you want to surround my child to enemy? Be careful not to disrespect my children otherwise you become embarrassed in my or the prophet presence”. Shah Ismail dream in this subject is important because when he wants announce his religion Shiism officially, commandeers oppose him and prohibit him by doing, so but Shah Ismail still focus on this subject until at night he dreams “Imam Ali told that king o’thou child, do not hesitate and on Friday order that redheaded wear lace and between every two Tabriz people place one redhead. Then lecture and everyone who wants to move tell the redheads to kill him. Thus, give your speech. The king then woke up and commanded that Beig-Allah and Halvachi call the great commanders. They all gathered and interpreted the dream then he said that definitely training will not happen without it”.

EVENTS AND OCCURENCE FORECASTING FUNCTION

One of people’s beliefs about dream is forecasting the events. They are convinced that their dreams will happen in near or far future. In Safavid era also these dreams which predict future were mentioned but their validity is not definite. Among them we can point out to a prediction related to an attempt upon Shah Ismail. In dream Imam Ali tells Shah Ismail not to go to Sultan Husein Barani because he wanted to kill Shah Ismail and Shah Ismail avoided going to the party (Al-Hokama, 2003). Another forecast was about Sam Mirza and his children’s death in which mystic person dreams that all Imams gathered and 5 seyd died and their cadavers were in velvety coffins. After 5 days the death news of Sam Mirza with his two children and two Alqas Mirza sons spread. Sultan Heidar before dies saw his mother in dream and she tell the Sultan that his death is close. Abd-Al-Rahman Savoji also dreamed that the Shah Mirza Husein Isfahani life is near to the end (Ramlou, 2005).

In Safavid fall also some dreams are mentioned among them we can name Shah husein dreams. When Afghans dominated Shiite redheads the main parts of Safavid government concealed this news from King but one night Sultan Husein dreams that “he had one lion and one wolf in his lion house. Some dogs gathered and ripped off the wolf and the lion. When he woke up described the dream to the elites they interpreted that wolf and lion were King’s enemy and will be murdered. King said that I know the interpretation of my dream well. This dream means that malignant Khosrokhan and Gorginkhan against out command encroach or tyrannize Sunnite. So, they killed those two proud persons” (Al-Hokama, 2003). Shah Hosein ordered the ministers that “if anyone wants to serve this government purely consider him as an enemy and prevent him from service. I became assure that you will lose my 300 years monarchy and all of you will get killed because I see in my dream that I have a stack suddenly a lightening burned it all. In addition I saw in my dream that all my fingers are full of rings, a person came and took all of them from me and give each of it to others. I also saw in dream that I am dancing and laughing involuntary. I saw that my mustache and bread sheds. These dreams made me certain that because of minister’s betrayal enemy overcomes us” (Al-Hokama, 2003) (Table 2).

Table 2: Shah Sultan Husein Safavi dream semiology

Sign	Tenor	References	Interpretation
Lion	Sovereignty, a powerful and eloquent man	Ibn-Sirin dream interpretation (232)	Sovereignty
Wolf	Woman, servant, housemaid elites, gossip tellers	Ibn-Sirin dream interpretation (238)	
Dog	Enemy, a greedy king, malevolent	Ibn-Sirin dream interpretation (228)	Opposition and animosity with king and monarchy
Stack	Easy obtained property	Ibn-Sirin dream interpretation (247)	Burning of stack by losing obtained property
Fire	Animosity, adversary, misfortune	Al-Tabir (384)	
Ring	Regin	Al-Tabir (384)	
Beard	Awe, esteem, wealth	Ibn-Sirin dream interpretation (90)	Taking off the ring is losing the reign
		Ibn-Sirin dream interpretation (316)	Shaving bread means losing the esteem
		Al-Tabir (488)	

Justification function: One of other dream functions in this era is justification function. This means dreams were considered as explanation to confirm political actions and military strategies. For example in Alam Aray Abbasi book a dream is mentioned about Shah Ismail and Imam Ali tells him the triumph in Bagdad. During first Shah Tahmasb reign Imam Imam Ali gave the news of conquer in Kandahar. Here, are two dream one of them is Shah Tahmasb's dream in which he saw Imam Ali and this Imam tells him to annex Kandahar and so, the King do the same. In the same topic one of Osku Sayyeds dreams: "if the King departs to Kandahar, he becomes the conqueror of that city and by happening of this event and conquering that fort Osku Sayyeds became dear". In a book named Kholasat-o-Tavarikh there is an indication to a dream in that Imam Reza helps 2nd Shah Tahmasb in Jaam battle. In some dreams political and military strategies were inspired to kings. For example in conquest of Maran Kouh castle Shah Ismail after praying to God asks him victory in this battle and saw Imam Ali in dream while tells Shah Ismail to goes to the location that Chehel Roud River divides. There is a line and tell your army to dig this ground which was the passage of river. Wise Jamasb mad this castle and filled it surrounding with water by means of this passage. Then they filled this passage with stone. So, your army has to clean the passage and return the water then the besieged people will hurry because of water shortage and will give you the castle. Apart from these dreams, other dreams functions are mentioned which include: name alteration, converting to Islam, acquisition of nickname, marriage based on dream and responding the questions but the number of these dreams are limited (Ahmadi, 2009). For example in responding some questions from asked Molasadra when he falls into suspicion that was not God sovereign of the earth and sky before? He saw a dream that night that an old man told him: "O'thou Mohammed-Ibn-Ibrahim Quran verse is true because God had absolute power before building the ground and sky but he took it sovereignty after he created them". This question raised from this holy verse which says: God created earth and sky in 6 days and then he sat on its throne and reigned.

Dream's functions during Qajar: During Qajar, besides kings dreams, governmental men and savants who are mentioned in sources the dreams of a newly emerged class also are founded in texts. These class dreams create a new function beside other famous functions. In following while mention these dreams their functions are also indicated.

Legitimacy, forecasting and justification functions in Qajar Kings dreams: One of classes that their dreams are narrated in Qajar era references are Qajar Kings. Fath Ali Shah saw Aqa Mohammed Kahn in his dream while is fighting Sadegh Khan Shaghaghi in that: "Aqa Mohammed Khan take off his crown which was the nemesis of dark monarchy and put it on Fath Ali Shah Head" which gives the promise of victory in the battle.

Mohammed Shah when he was sick saw a dream in which they told his death time. "one of Ramezan night late king saw that several people enter to his house, they cheerfully presage the king that in this location victories and huge good news will come to you. Then they pointed out to the place that king was laid" (Qajar, 2005). In a hunting place around Tabriz, Naser-Al-Din-Shah in days before he dyes dreamed that a great man gave him a sword and he himself take this sword back (Hedayat, 1982).

Another dream of Naser-Al-Din-Shah is when commander Mirza Husein Khan, decreases the expenses of Jiran tomb. When king met the commander told him that he saw Jiran in dream and he is sad, so, he order the commander to alter the expenses as it was before (Bozorg and Al-Hasan, 1984). One other dream that is related to Naser-Al-Din-Shah is narrated in Nasekh-Al-Tavarikh. "He dreamed Ibrahim Beig Javin ruler and his people. In the morning he commanded the interpreters, interpreted his dream and they observed this dream is a kind of lucid dream, so, they he did not depose Ibrahim Beig" (Sepehr and Lesan-Al-Malek, 1998). In Qajar King's dreams justification and forecasting functions are observed but like Safavid kings legitimization and sanctity attracted attention more and symbols like sword and crown which are indicator of reign repeats. We even can see legitimization and sanctity even before these kings take the power. In Rostam-Al-Tavarikh two dreams from

Table 3: Fath Ali Shah dream's semiology

Signs	Tenor	Sources	Interpretation
Star	Reign will be given a kindness by the king. In Persian culture star is the symbol of love and fair	Kamel-Al-Tabir (727); Symbol of sun in literature culture (50)	Sovereignty promise in his children
Moon	Monarchy, son in Persian culture is the sign of beauty, greatness and luminary	Ibn-Sirin dream interpretation (500)	
Sun	Sovereignty and kingship. In Persian literature it is the symbol of perfection	Kamel-Al-Tabir (139)	
White Hawk	Reign a strong and adult child who has courage	Kamel-Al-Tabir (232); Symbol of sun in literature culture (36)	Since, he saw that he hunts with a hawk, it means that he will become one of king's close relatives
Luminosity and light	Guidance and divine religion pure belief	Symbol of sun in literature culture (479)	

Fath Ali Khan Qajar are narrated which tries to justify Qajar government. He dreams: “a star born from my wife and went up. Then this star grew and its light spread its surroundings. Then two other stars came out of that and the first star burned and fell into the ground. One of those two remained stars was smaller. Afterwards two other stars came out of the smaller star and this smaller star burned and fell onto the ground. That larger star remained on the zenith. Its light encompassed the skies and suddenly burned then fell on the ground. The two stars generated from the smaller star went to the apogee. One of them was bigger and the other one smaller. The bigger one turned to a luminous sun which its light encompassed the world and since, it was coeval with the smaller star, so, the smaller star burned and more than thousands of big and small stars emerged from this laminating sun. Beautifully took its surrounding. I astonished by observing this scenery and woke up”.

Mir Mohhamed Mir Hosein Borzani said: “three of your wife’s children claim the kingdom reciprocally and then are murdered. Your stepson becomes a huge king and many children he will have” (Al-Hokama, 2003) (Table 3).

Another dream relates in this way: “2nd time I dreamed that I am in place of keeping hawks and there are a thousand big and small hawks. I watched those hawks and there was a white royal hawk among them. I took that bird and some people wanted to take it from me. I did not surround the hawk to them and ran away from them. I carried that bird to the handsel and was eating from this pray abruptly I saw a person who looks like a devil wants to murder me with a sword. He took this white bird from me and amputated my both legs. And milk came out of my body suddenly I woke up”.

Respectful, Mir Mohammad Hosein Barzani said: “among the children and descendant of Shah Sultan Hosein, you will be selected to choose one of them and take him out. Then you will prepare reign field and monarchy for him. Suddenly a malevolent rival comes and takes him from you and will cut your head off, then blood will come out of your body like a fountain” (Al-Hokama, 2003).

Forecasting and justification function in princes and governmental men: Another class that their dreams are reflected in references is Qajar’s Princes and governmental men. Prince Hasan Ali Mirza from Holy Mashad with 700 harquebuses, 400 horsemen and 4 black flags said that these are Imam Reza flags that came in my dream and told me to send out Russians with sword and by this discussion entered to Tehran Caliphate’s house (Qajar, 2005).

In historical narrations from Afzal-Al-Tavarikh, it was said that Abas Mirza dream reach fulfillment. “One of strange thing that I saw in my life span was that: I saw Mirza Mohit in my dream one night. He told me that, he will enter to Bagdad the tomorrow night. I woke up and surprisingly told myself: how it was possible to see such a dream without any relation. Anyway I distracted myself and started doing other things. Tomorrow at the evening a messenger brought me letter from Mirza Mohit. He wrote to me that: I send my soul last night to you and told you that I will enter tomorrow night to Bagdad! Why did you amaze and did not believe my entrance. Now, I write to you: I will enter to Bagdad tomorrow night” (Ara and Abbas, 1982).

About murdering Naser-Al-Din Shah some dreams related that predicted this event. In the book of my life description it is indicated to the dream of Azam-Al-Saltane. “When she woke up she saw Naser-Al-Din Shah is walking up the hills in front of our tent lonely and some men chased him. One of them threw a stone toward him which hit the king and he fell on the ground” (Abd-Allah, 1992).

Sad-Al-Dole in national consultative assembly points out to a dream in which Naser-al-Din Shah said to him that he has given liberty and freedom to Iranian people 15 years ago. Then he take out a paper in which he had written people’s right equality after his 3rd return from abroad (Taghi, 1993).

Sadeq Mostashar-al-Dole heeds to his uncle dream in his historical notes. It was dreamed some days before he

dies and the scenery was the same as the scenery he saw in wakefulness when the King died (Mostashar-Al-Doleh, 1982). He also relates two dreams by his side that the discourse of what he saw in dream exactly happened. One of them is conversation with the King and the other he imprison from Baghe Shah Prison later than others (Mostashar-Al-Doleh, 1982).

About some researchers they used dreams in order to validate their notes. For example, Mirza Mohammad Hosein Naeeni states a dream in *Tanbih-Al-Emameh* and *Tanzih-Al-Emameh* in order to confirm his assertions. He saw late Ayat-Allah Haji Mirza Hosein Tehrani in his dream and asks about legitimacy. Late Tehrani replies by side of Imam Zaman that "Legitimacy is a new name but its concept is old" (Zargari and Husayn, 2008).

Mahdi Quli Khan Hedayat in his book "points out to several dreams". One of Qom Sayyeds during Hedayat illness saw Imam Reza and Imam told him in that dream: "tell Mokhber-Al-Dole we asked for your remedy, behave with your wife better" (Rezvani and Sajadi, 1984). In continuation he asserts that this dream may be forged because Sayyed knew about recovery of my father by telegraph but it is true about my father bad behavior with my mother and the dream is not vain. Of other dreams is the dream after death of his daughter. He was touched so much after some lucubration dreamed which he tells it to his teacher. His teacher advise him not to tell his dream to anyone because each person has ascension in wakefulness or sleep and this dream was your ascension in sleep (Hedayat, 1982). At the beginning of 1916 he saw Imam Husein in his dream who presage him that the situation will improve (Hedayat, 1982).

Justification, forecasting functions in scientists and mystics' dreams: When the death news of Mirza Mousa Khan. Mashhad custodian reached to Tehran, Haji Mirza Aghasi took the custodianship position himself. He sent Haji Mirza Abdollah Khoui as his representative to Mashhad. "it is rumored that Haji Mirza Abd-Allah after he reached the Holy shrine he said that he had saw jimni and human Imam twice in dream that they said go away from here unless you will be murdered. That mystic did not leave his goal and interpreted this dream as a revolted dream although it was true" (Qajar, 2005). He then died in 1847. Another dream also related, that caused even people name a square in Tabriz. "Indeed in Tabriz there is a square which hey name it Saheb-Al-Zaman square. At the end of this square there is a tomb which they name it Saheb-Al-Amr tomb. The people of that city tell that in our time: the preemption of one of greats in sleep and if not in wakefulness has seen Imam Zaman while he was praying". So, they name it Saheb-Al-Zaman square (Sepehr and Lesan-Al-Malek, 1998)

REMEDIAL AND FORECASTING FUNCTION IN PEOPLE'S DREAMS

About forecasting the time of Mohammad Shah death in *Nasekh-Al-Tavarikh* it is stated: "during this time one of mercenaries who worked in mohammedie palace dreamed that the king worn black salvia and made a speech in the language that every dog listened. In the morning where he was looking in mercenary class suddenly kissed the ground and left last night's dream. The king knew the meaning of this dream and understood that his death news is the speech will takes all cities and spreads" (Sepehr and Lesan-Al-Malek, 1998). Dog in mythical culture is the symbol ghosts.

One of dreams which are related in my life description book is the dream the forecast the shortness of Mohammed Ali Shah kingship. This is dreamed by Mirza Nasr-Allah Khan Moshir-Al-Dole daughter, the mother of Jamashid Mafkham some months before his father chancellor. In dream she saw that there is a crown in his father's hand and asks his father what is this crown? His father points out that this is Mohammed Ali Shah's crown. When she saw this crown from closer view, she saw that its material is snow. She asked about the reason of this and the father told him that, it is enough for the time that he reigns (Abd-Al-Husayn, 1972).

In this year one soldier of pentad who was paralyzed for 6 months asks the servants of Imam Reza shrine to stay there for one night and in dream he saw that he healed. When he woke up he was healthy (Sepehr and Lesan-Al-Malek, 1998).

A blind woman from one of Isfahan's City named Najaf Abad went to the shrine of this Holy Imam, she saw Majesty Masoumeh and Imam Reza in dream. Majesty Masoumeh come closer and put her hand on the blind woman wyes. When she woke up she could see (Sepehr Lesan-Al-Malek, 1998).

CRITICAL FUNCTION IN THINKERS DREAM DURING QAJAR

During Qajar reign because of extensive relation with Foreigners and the modifications started, since, Naser-Al-Din Shah a ground for manifestation of open minded people provided. This class wanted to modify the thoughts but in heavy atmosphere of Qajar era it was not possible to express these thoughts. So, they explained their thought in form of dream-book. Actually, there is an indehiscent relation between dream and art. Since, poets and writers reflect their dreams in their works or they make a dream in wakefulness as it is made in sleep (Frued, 1963). One of authoring methods during Qajar era is writing dream-book. Dream-book is titled to stories that the main

Table 4: Signs of Khalseh book

Denoting	Purport	Denotation
Key Khosro Kiyani	Great kingdom	Display the ancient time glories (Archaism)
Great Darius	Great Kingdom	
Shah Ismail Safavid	He was Turk and Shiite	Display a King who established Shiite in Iran
Nader Shah	Pandemic King and monarchy alteration	Display a King who emancipated Iran from Foreigners and extended the borders
Ardeshir Babakan	Great	
Anushirvan	Righteous	First Ashk

events and currents happen in dream (Persian literature dictionary, vocabulary Khabnameh). Using this type of frame besides creating immunity let Qajar researcher to state their critiques dauntlessly and also in their readers mind associate the fulfillment of ideals like dreams. In some of these dreams the revelation aspect of dream is confirmed. This type of source in addition to concept is considerable in historical and research studies but they are not equal in social, economic and historical contexts.

Dream-books during Qajar era include: Khalseh (Ecstasy) written by Etemad-Al-Saltane, Royaye Sadeghe (Lucid dream) written by Sayyed Jamal-Al-Din Vaez Isfahani, Malek-Al-Motakalemin and Majd-Al-Islam Kermani, Masalekol-Mohsenin (the ways of charitable) authoring by Talibov Tabrizi, Ibrahim Beig Zein-Al-Abedin Maraghei travel account, one word authoring by Mostashar-Al-Doleh Tabrizi, Royaye Ajibe va Mashahed Qaribeh (weird dreams and strange observers) written by Abd-Al-Javad Neyshabouri, Majles Asemani (celestial assembly) authored by Abd-Al-Rahim Elahi, Royaye Sadegheh (Lucid Dream) written by Mohammed Hasan Tajer Kashani and Khaabe Shegeft angiz (surprising dream) authored by MolaFath Ali Isfahani.

The thing that attracts more attention in these dream-books is critical function of dream. Eva Mirwich believes that in public culture there is a bilateral situation about dream. In one side is the belief to invisible world and in the other side a string or a relish of critique which may not be Iranian distinct psychological characteristic (Mirwich, 1968). Stating critiques in form of dream because it is said in story frame attracts more readers.

Principally showing the ideas in beliefs and conception in dream framework is considered as a symbolic action and in most of dream-books which we described before we can find symbols which behind their appurtenance the concepts and special definition is exercised. Semiotic analysis of mentioned dreams makes hidden elements of the text apparent for us and by this we can interpret these elements (Table 4-9).

Table 5: Ibrahim Beig travel account symbols

Denoting	Purport	Denotation
Old man	Iran	Ancientness of Iran
Young	Iran's partisan	
Zafar-Al-Doleh	Iran's redeemer	
Heaven	The place that cordial of Iran lives	
Hell	Place of people who worked against Iran	
Uncle Joseph	Timid	
Ibrahim Beig	Iran's friend	

Table 6: The symbols of one word

Denoting	Purport
Caller of invisible world	
Occident	Western culture (when the caller comes from west it means the adoption of new patterns of western modernity)

Table 7: Masalekol-Mohsenin book symbols

Denoting	Purport
Mohsen	A wise person and aware of country's friends
Mustafa	A superstitious person
Husain	Russian
Mohammed	English
Clergy man	Traditionalist
Dark house	Display of dictatorship and suffocation
Lost light	Display of dictatorship and suffocation
No match exists	Display of dictatorship and suffocation
Darkness of night	Display of dictatorship and suffocation
Captured by police	Display of dictatorship and suffocation

Table 8: celestial assembly book symbols

Denoting	Purport
Celestial counseling assembly	Parliament
Angeles	Deputy
Devils	Parliament discordant
God	The head of parliament
Human creation	Parliament topic

Table 9: Royaye Ajibe and Mashahed Qaribeh book signs

Denoting	Purport	Denotation
Seikh Morteza Ansari	Guidance	Symbol of creating revolution in religious discourse
Adam prophet	Guidance	

CONCLUSION

Safavid and Qajar functional analysis shows that functions like legitimacy, sanctification, forecasting, justification and remediation are found in their dreams. In order to analyze this period dreams it is necessary to consider political, social and classes situation of the dreamer. By considering mentioned situation functions such as legitimacy, reaction to political actions, justification and etc. are reflected in king's dreams but remediation dreams usually happened in other classe's dreams. An important point obtained by comparing Safavid and Qajar eras dreams is that they have very similarity, especially in legitimization and sanctity also

justification. But the one thing that distinct Qajar dreams from Safavid dreams is emergence of a critical function in thinkers and open minded dreams. Manifestation of open minded class during Qajar and mootng creative ideas and modification thought by them caused them to face toward dreams to announce their critiques.

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