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**The history of wine in Iran and its influence on Iranian
culture**

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ABSTRACT

In this master thesis, we have tried to gather information about the history of wine in Iran and its impact on Iranian culture among all of them in literature which is one of the main Iranian cultural tools to express the culture, sociology, and history. The main objective of this writing is to focus on the effect of wine in Iranian poetry and also the wine culture after the Islamic revolution.

If we want to be more clear we should say that the date of winemaking in Iran is so ancient and we can find a lot of historical evidence that Iranian were making and drinking wine almost 7000 years ago. Considering this background, we should be curious about what happened during history that for other cultures this country is going to be less important in making wine and even considering that Iran is becoming one of the countries which not wine producers at all globally.

Persian poetry is rich in the genre of wine literature. In the first centuries of the appearance of new Persian literature, the wine was a standard subject for the majority of authors. It appears in various poetic forms, from ghazals to panegyrics and *Masnavi-Manavi*.

Persian poets give different meanings for wine in their poetry. For example, Omar Khayam considers the present time a very precious moment for a man. And his poetry wine is mentioned in different ways. If the person utilizes every moment of the present, he may enjoy life with intensity. In this way, life becomes for a man a matter of hours not of years. In his poetry, he mentions that man cannot grasp the purpose of existence or he cannot affect the past and change the future. (Filtz. Gerald) So, what remains for a man is the present only.

But other poets like Hafez consider wine as the smile of love. He uses it to describe love and lovers. The usage of wine in *Shahnameh* is a bit different and it is describing it as a beverage that combats were using during their ceremonies. We can mention here there are a lot of articles that describe the different meanings of wine in Iranian poetry. Ali Saeidi is one of the writers who has talked a lot in different articles about this topic. **Keywords: Wine and winemaking, Persian poetry, History of food, Post-revolution Iran, Iran/Persian**

1 INTRODUCTION

Iran is one of the world's oldest civilizations. It has three thousand years of history and has one of the remarkable cultures around the world. Iranians have always appreciated wine during their social gatherings. There is so much evidence that shows the relationship between wine and Iran. We can see the influence of it in poetry, archeology, art, and history books.

Nowadays, the land that is cultivable in Iran is around one-third of total land. Because of poor soils and lack of water, only 12% of lands are cultivable. The West and Northwestern parts of the country are more suitable for cultivating grapes. But we should mention that Iran was a big civilization but during history divided into different parts.

So we should keep in mind that tracing the history of wine in this country is not that easy job and because of different religion, cultural aspects, and very long history we just can mention a few of these branches in our research.

After the Islamic revolution, the production, consumption, selling, and importing of alcoholic beverages have been prohibited. And the word of wine known as *Badeh*, *Sharab*, and *Mey* in history books and poetry, was eliminated.

1.1.The history of Iran

When it comes to the history of Iran, it is necessary to consider whether it refers to the history of tribes and peoples who have lived within the political borders of present-day Iran since the beginning of history or the history of tribes and peoples who call themselves in some way Iranian. They have lived in the geography that includes Iran today and the lands that have historically been part of Greater Iran (*Iranshahr*). Sometimes the history of Iran begins with the arrival of the Aryans, from whom Iran is also named, to the plateau of Iran. But this does not mean that the plateau of Iran was deserted or civilized before the arrival of the Aryans. Before the arrival of the Aryans on the plateau of Iran, very ancient civilizations had blossomed and withered in this place, and some were still flourishing.

The history of Iran is divided into two general parts, the history of Iran before Islam and the history of Iran after Islam, which are also divided into smaller parts.

1.1.1. History of Iran before Islam

It is divided into three parts:

- Iran before the Aryans
 - The migration of Aryans to Iran
 - Ancient Persia
-
- History of Iran before the Aryans

Before the Aryans, various tribes lived in different parts of the Iranian plateau. In the history of Iran before the Aryans, the civilizations of the burnt city (in Sistan), the civilization of Ilam (in northern Khuzestan), the civilization of Jiroft (in Kerman), the civilization of the inhabitants of Silk hill (in Kashan)), The Urartu civilization (in Azerbaijan), the Gyan hills (in Nahavand) and the Cassian civilizations (in Kermanshah and Lorestan) and the Tapurs in Tabaristan (Mazandaran) were in Iran.

The greatest civilization in the history of Iran was the Elamite state, whose land was in the southwest of Iran and more or less corresponds to Khuzestan. The capital of Elam was the city of Susa, the relics of which have been found in this city. It seems that different parts of Elam had separate governments and each had its kings.

These four regions were Avan, Anshan, Simesh, and Shush. The Elamite state was often at war with the more developed Mesopotamian states, the Sumerians, Akkadians, Babylonians, and Assyrians. This period became one of the largest forces in the region in periods of Iranian history. Since the emergence of the Persian emperors (550 BC), Elam has been one of the tributaries of Iran. The city of Susa was also a rich and glorious city at this time. The Elamite language was one of the three languages in which the royal texts of Iran were written.

- Aryan's migration to Iran

The Aryans are a large branch of the white race, whose original homeland was probably from the northern Black Sea and the Caspian Sea to the rivers Sihon and Jeyhun. They later moved to parts of Europe and in groups to Iran and India. As a result, Asian peoples and their languages are called Indo-European. Aryan means noble. The Aryans of India and Iran have lived together for a long time and after a long time they separated and before the separation, they had myths and social organization, and a common language.

In the history books of Iran, the time of the arrival of the Aryans to Iran is written as some 2,000 years BC and some from the 14th century BC to the 6th century BC. When the Aryans reached the plateau of Iran, they first exterminated the indigenous peoples, but then exploited them. After entering Iran, the Aryans were divided into different tribes, the most important of which are the Medes, Parthians, and Persians. The name Iran is derived from the name of the Aryans and means the land of the Aryans.

1.1.2.The history of Iran after Islam

Historical periods of Iran after Islam included :

- **Taherian** (820 - 873 AD) Taher Zoliminin. **Saffarians** (875-900 AD), Founder *Yaqub Laith*. **Samanids** (875-999 AD) Nasr I. **Ziariyan** (928 - 1070 AD) Mardavij. **Buyan** (932 - 1049 AD) Ali Shahriar t. **Ghaznavids** (998 - 1160 AD) Founder of Sultan Mahmud of Ghaznavid. **Seljuks** (1038 - 1194 AD) Founder of Tughril Beyk (1078 - 1220 AD). Ilkhanids (1256 - 1336 AD) Founder of Holakokhan. **Teymourian** (1370 - 1498 AD), Timur Gurkhani, **Safavids** (1501 - 1723 AD) Shah Ismail I, **Afsharians** (1735 - 1748 AD) Founder of Nader Shah, Prisoners (1750 - 1795 AD) Founder of Karim Khan Zand, **Qajarians** (1795 - 1927 AD) Agham Mohammad Khan, **Pahlavi** Dynasty (1926 - 1979 AD) Reza Shah, Islamic Republic (beginning of 1979), Ruhollah Khomeini.

1.2. The history of wine in Iran

According to archeological records, the wine was produced more than 6000 years ago in Iran.

The most ancient wine of the world seems to have been found in 5000-5500 B.C. in *Ajji Tepe* in Iran. We can say the story of wine in Iran is the story of the wine itself. (1)

High levels of tartaric acid have been found in pottery vessels from 3100–2900 B.C. which shows that ancient people are using tartaric acid to prevent wine from turning to vinegar (Simon Rihl). Chemical analyses of the residue of a Neolithic jar dating from 5400–5000 BC to indicate high levels of tartaric acid which suggest that the fluid contained therein had been made from grapes. (McGovern et al. (1996).

Most of the places that first cultivated grapes are located in countries today dominated by Islam. Ancient Iran, in particular, was renowned for its wine but by the arrival of Islam in the 7th-century winemaking and grape growing become the topic for debate between religious people and normal people. Western cultures have this idea about Iranian people that they are such religious people and the consumption of alcoholic beverages is low in this country. But as mentioned before Iranian (Persian) people always appreciated wine in their culture.

1.3. The impact of wine in Persian poetry

Persian poetry is rich in the genre of wine literature. In the first centuries of the appearance of new Persian literature, the wine was a standard subject for the majority of authors. It appears in various poetic forms, from ghazals and quatrains to panegyrics and mathnavis. In prose texts, it is a genre that is widely treated in “mirror for princes” books such as *Qabus-nama* (1082–83). wine is personified in the debate genre.

Wine is usually referred to as the daughter of the grapevine (a drink from Paradise) or the Water of Life. The wine’s old age is usually emphasized. The wine contrasts the rose’s ephemeral life to its own long life, stressing that the rose is a newcomer while the wine is old,

and the older it becomes, the tastier it is. Debates between an alcoholic drink and another object (whether a rose or grape juice), go back to the 11th century.

1.4.Religion and wine

1.4.1.The Zorothustrism ancient religion

According to historians, Zorothustra was born on the west plateau of Iran and lived slowly until he felt he had become a prophet. When he started his mission, the clergy, the lord of influence and nobility, who considered him a heretic and a heretic, consulted and decided to deport him, because carrying out his mission meant breaking the cumbersome constraints. , To overthrow the basis of superstitions and illusions of selfless religions, to guide the people of Iran to the right path and happiness, and to free human beings from the bondage of oppression and abuse of nobles and clerics. Zarathustra praises the human will very much. The gods and idols were nothing but pieces of stone and pieces of wood, and God was the only Ahuramazda who gave human beings the power of intellect and purity.

Alcohol and wine are forbidden in all divine religions and no religion that is immune to human distortion allows drinking alcohol. It is narrated in a hadith from Imam Sadiq (the sixth priest of Shia) that he said, God did not send any prophet except that the sanctity of wine was part of the mission plan and wine was forbidden from the beginning. And in the same context, it has been narrated from the Prophet of Islam, It is not allowed. Therefore, the history of drinking wine goes back to ancient times. One of the oldest wines that are common in many religions is wine in Mithraism. The name of this wine is seen in many religions and sects.



Fig.1. Zoroaster the prophet of Zoroastrianism

This wine was first mentioned in the Vedic religion and then in some Iranian religions. This wine was made from a special plant. In the cult of *Mehr*, this wine is known as *Homa* or *Haom* that was taken from a sacred plant (D.Ebrahimpour, 2009). The worshipers believed that by drinking this wine they would become spiritual and reach the secrets of the unseen. This wine also spread to the religion of Zoroastrianism just as it spread to Christianity (D. Christian) and created unleavened bread and wine. The ideological historical roots of this wine go back to the Vedic religion.

1.5. The aim of the study and previous studies

So according to this historical and religious background on winemaking in Iran, we tried to have some examples of wine motifs in Persian poetry which is one of the significant tools for Iranians to talk about their lifestyle at any time in history.

For this purpose, we tried to provide one specific chapter with four subchapters. These subchapters include the wine motifs in the poetry of four main poets, Hafez, Ferdowsi, Khayam, and Jajal-al-din Rumi. Several people in both Persian and English discussed this topic. The main study method for gathering the information was Iranian literature, *Divan of Hafez*, *Shahnameh*, and *Rubaiyat*. Two main articles referred a lot in text. One of them is an article written by Ali Saeidi and Tim Unwin Persian that talks about the Persian Tradition and Symbolism. We can't

deny the importance of religious books during this study. The books related to Zoroastrianism, Christianity, and Islam.

Although the first chapter of these papers includes the history of agriculture in Iran and the history of winemaking. For writing this part there were two main questions on my mind one is about the history of agriculture in Iran and the other one the history of grape cultivation and winemaking in Iran. For this purpose, we should not forget to mention the ancient history of Iran which is written by the University of Cambridge. And the history of agriculture which was in Persian and I have translated some part of their sentences.

Uncorking the Past (2009/2010) is a book written by Patric McGovern. This book provides a good introduction to the starting point of consumption of wine. His laboratory is engaged for over twenty years to have researched ancient wine. His book is more than only about wine. It tries to have traces of alcoholic beverages around the world in history and goes as far as possible. It tries to illustrate how human beings have understood the importance of alcoholic beverages in history.

Another important article that was inspiring is the wine culture in Iran and beyond. It is written by Rudi Matti. In this article, he discusses how alcohol is consumed among Iranians from the Safavid to the Pahlavi period. Before addressing this process, he gives a brief explanation of the place of wine in ancient Iran. His study about wine culture during this period is so deep. He declares the culture of drinking in different cities of Iran and its role in the King, military, and people.

Lastly, I would mention the most important part of this study and it is the rich intellectual society of Iranian here in Italy, Germany, and England which I have reviewed with them or have read their writing about Iranian anthropology, art, architecture, and history.

2 Early history of wine and winemaking in Iran

2.1. The history of agriculture in Iran

10,000 years ago sedentism spread from the Levant and Mesopotamia to what is now Iran. The first settlements were erected by the Stone Age people in the Khuzestan Plain. The oldest example of which has been excavated in Iran, which was built about 9,000 years ago from one-room houses. Most of the knowledge about the architecture of Iranian settlements before the invention of pottery comes from the valleys and plains around the Central Zagros. One of the settlements is Ganj Dareh where architectural innovations were made. It has thinner walls than contemporary builders.

In northwestern Iran, the residents of Haji Firooz divided their houses into two parts, one for sitting and the other for work, and in the southeast, the residents of Tal Iblis built a space for ritual use.

About 5400–5300 years ago (during the Bronze Age), commercial cities emerged in Iran that may have been linked by a common cultural network. Pre-Elamite Susa was one of the most important cities in southwestern Iran. During this period, a large building for non-native merchants was built on Yahya Hill in southeastern Iran. And in the same area, the burnt city had a complex texture that was divided into different functional areas.

In the central Zagros, Godintepé and small urban civilizations were built. In the Bronze Age, on the southern hill of Silk in the central plateau of Iran. It was with residential houses and alleys around the houses which is similar to today's rural houses around Kashan.

On the northern plateau of Iran, a large brick structure was built in Turang Tappeh. Northwestern Iran formed a cultural sphere that was distinct from the rest of Iran in the Bronze Age. Settlements north of Lake Urmia are close to the established pattern of Anatolia and the

South Caucasus. Iranian cities started to decline in the Late Bronze Age. The first Aryan people entered Iran four or three centuries later. Huge buildings were built in Hasanlu in northwestern Iran. This moment was the beginning of the Iron age in Iran.

Choghaznabil is the distinguished work of the Iron Age in southwestern Iran. At that time it was the most important religious center of the Elamite people. Another step of the settlement of the silk road began during this period. The castles were built on a plateau. This technique became one of the architectural features of the Medes and Achaemenids.

Iran always was a topic for the scientist as a center for the egress of agricultural seeds. About 2200 years of wild plant cultivation and the sign of the first domesticated plant species have been observed in Chogha Golan. Chogha Golan hill, which dates back to the Neolithic period without pottery, was first registered by Mohammad Khalilian, an archaeologist in Ilam, in the list of national monuments, and its area and boundaries were determined.

Simon Riehl, a plant paleontologist at the University of Tübingen in Germany and author of the study, says that from 11,700 to 9,900 years ago, it took the Chogha Golan settlers in the foothills of the Zagros in Iran to grow from the cultivation of modern grain ancestors. And they succeeded in raising a kind of domestic two-grain wheat. So far, most of the evidence related to the origin of agriculture has been obtained from an area between 700 and 1500 km west of Chogha Golan.

The discovery of plant remains in *Chogha Golan* is a testament to how the locals cultivated wild barley and another genus of modern agricultural products such as lentils and wild peas. Wild wheat genera have been present in less than 10% of all plant genera ever discovered from this site. But in the last 300 years, this period has increased to 20%. About 9800 years ago, barley or rye wheat was seen cultivated. The ancient-botanical remains of Chogha Golan show that Iran is the oldest place for growing and managing plants in the world.

Over the decades, archaeologists have suggested that agriculture began in part of the Fertile Crescent or the Levant. The part includes Israel, Lebanon and, Jordan, and parts of Syria, Iraq, and Saudi Arabia today and several other countries. Agriculture was thought to have moved eastward from this region to present-day Iran.

Melina Zader, a senior scientist in the Archeology and Human Environment program at the Smithsonian Institution in Washington told the Los Angeles Times. He sees the clarification of the fact that the cultivation and milling of grain by the inhabitants of the Zagros as ancient as other peoples living in the Levant is "a sign of a kind of democratization of the situation in the region.

Before this discovery, excavations in the western part of the Fertile Crescent had reported the emergence of agriculture and animal husbandry 11,500 years ago, but the history of this in the eastern part of the Crescent dates back to 9,500 years ago.

Wild specimens of plant species. Barley, wheat, lentils, chickpeas, beans, and food, and Other agricultural products that are the mother of our consumer products today have long been cultivated and consumed in Chogha Golan. According to archaeologists, Chogha Golan is of the oldest agricultural origin in Iran in the Middle East.

After the Iranian Revolution in 1978, archaeologists were no longer able to continue their excavations in the eastern part with the modern methods and techniques used in the western part of the crescent.

Today archaeologists believe that agriculture did not originate in one region and that agriculture began simultaneously in several parts of the world. And the reason for this coincidence is still unknown to them.

Following the improvement of Iran-West relations, archaeologists from the University of Tübingen, Germany, in 2009 and 2010 managed to visit the 12,000-year-old Chogha Golan area and excavate with a team of Iranian colleagues at the Archaeological Research Center of Iran. The reason for their enthusiasm for this was that the latest genetic research on modern barley and livestock, such as sheep, pigs, and goats, has shown that their domestication history dates back to 9,500 years ago.

The objects obtained from this eight-kilometer area were all remarkably healthy. Archaeologists have been able to excavate the remains of plant material and stone tools with ten-liter buckets by placing them in the mouth of a hole previously dug by antiquities smugglers. It was after washing the sedimentary material of these objects that they came across human and animal

sculptures, fish bones and water, charred pieces of barley, lentils, peas, two-grain wheat, and other ancestors of modern grains.Fig.2

Recent archaeological research has pushed back the date of the known origin of winemaking in Iran to 7000 years ago. Discoveries at the Godin Tepe site in the West of Iran have revealed pottery vessels dating from 2900 BC containing tartaric acid (Badler, 1995, McGovern and Michel, 1995, McGovern, 2003). Even earlier evidence was found at the site of Hajji Firuz Tepe also in the Zagros Mountains. Mc. Govern and his colleagues used chemical analyses of the residue of a Neolithic jar dating from as early as 5400–5000 BC to indicate high levels of tartaric acid, again suggesting that the fluid contained therein had been made from grapes.



Fig.2.



Fig.3. One of the jars which dated back 7000 BC

Herodotus in his Histories for example reports that the couch of King Darius was eclipsed by a golden vine (VII, 27). Strabo discusses that Iranian use wine during their debates. (1949 – 54). In the tables of Persepolis (Hallock, 1969) we can see that one of these pictures is for wine from early spring, and may this wine was consumed by the queen's sister. In 1996, Wiesehofer paid attention to another tablet that records Syaina the wine carrier. And Faranka says that 1404 marris (jars) of wine shall be issued to Artamazda (Saeidi 2004).

The last evidence of the importance of wine in ancient Iran can be seen from among the Achaemenid palace tables.



Fig.4. Detail of a relief on the eastern stairs of the Apadana Palace(Perspolis). The Armenian ambassador brings wine to the Persian Emperor.

As *Zabihollah Mansouri* writes in “*Sarzamin Javid* “or Immortal Land Persian wines were world-famous in the Parthian Empire.

Residues found in six jars at two ancient village sites dating back to between 5400 to 5000 BC show the chemical signature of wine. Reports consist of a team of researchers at the University of Pennsylvania, University of Toronto says that it takes 600 to 1,000 years before winemaking is found in the Zagros Mountains. Although grog made of fermented grapes, honey, and rice beer has been found in Jiahu, China, from far back 7000 BC. According to some texts, Achaemenid when became drunk were asking for beautiful girls to choose a new queen.

There is one famous legend which tells that the discoveries of wine started with a beautiful princess who lost favor with King Jamshid. Princess tried to poison herself by drinking from a jar full of spoiled grape juice. She fell asleep because of the intoxication effect of this juice but the next morning she woke up and she discovered she no longer felt depressed but rejuvenated. She took this discovery to the king and regained his favor. After that wine became an impartable part of Persian ceremonies. Wonderful finding with his entire court and ordered that all grapes grown in Persepolis would be devoted to winemaking.

Zorotostian found beauty in fire and they became connected by it to nature. Yachts used the fire during their religious ceremonies and they were drinking sacrificial liquor. (7). It was one of the Aryan thoughts to worship the plant as well. They prayed.

The simple-hearted Aryan, who gazes in amazement at the clouds of the sky beside his lambs and sheep, contemplates beautiful tales of the great masses of clouds. There are two kinds of clouds, white rain clouds, and black rain clouds, or thief cows. Rain clouds are good for plants and animals. But the thieves 'cow clouds prevent the cow's milk from falling to the ground, so the "*Intra*" god of thunder and lightning drinks a lot of "*Someh*" to fight them and rides on clouds that move with strong winds. And he rushes towards them, and when he reaches the black clouds, the thief strikes them with a lightning spear with the force he received from "*Seomeh*" and pierces their bodies, and this causes the cow's milk to fall to the ground.

The Aryans spread with crowds of people, cows, sheep. The two main tribes that moved to the modern cities of *Iranshahr* and a group moved to India. In their philosophy, the Iranians called many Aryan gods "demons" and proposed another deity to them. Nevertheless, *Hume* remained in the same way as the kind and joyful God-giver, as in the "*Avesta Yashts*", there is a section called "*Hom Yasht*" in which the god Hom is praised. We praise the tall golden hum, we praise the growing hum of the universe, we praise the distant hum of death. We praise all the *hums*, now we praise forgiveness and *Forouhar*, our pure God. (10)



Fig.5. The painting of the ceremony in Jamshid Shah

Palace

2.1. Syrah Wine

Shiraz wine is the same as Syrah wine which is one of the famous and high-quality products of the French wine industry and is usually offered in combination with Cabernet Sauvignon or Merlot wines. Sierra grapes are grown in the north of the Rhone Valley in southeastern France. According to historical sources, Sierra grapes have been known in these areas since about 200 years before the birth of Christ or more than two thousand years ago. The stem or plant of this Sierra grape was brought to Australia from France in the 19th century.

It is said that a French merchant, an immigrant named James Busby, took Sierra grapes with him from France to Australia in 1831. The same grapes were exported from France or Australia in the early twentieth century. Shiraz wine is widely grown today in France, South Africa, Australia, California, and Italy (Sicily). Undoubtedly, the reason for the spread and dispersal of this grape has been its high quality. Its fruit is rich and juicy and is resistant to various climatic conditions and even changeable and unfavorable weather.

Sierra grapefruit tastes slightly different depending on where it is grown. It is dark in color and looks like blackberries. It has an astonishing taste and pleasant aroma. Sierra grape wine was called hermitage in Australia until the early 1980s for unknown reasons. But gradually in Australia, Canada, the United States, and South Africa, the same wine was renamed Shiraz.

There are two hypotheses about this naming: one is the difficulty of pronouncing the word Sierra in the native languages of the new regions. The second hypothesis is that one or a group of producers were familiar with the name and reputation of *Shiraz Khalr* wine, and decided to use the name "City of Poetry and Wine" for their product. To date, it is not clear which hypothesis is closer to reality.

In 2001, at the University of California, Davis, laboratory analysis was performed on the chemical structure (DNA) of Shiraz wine grapes which showed that this grape is a combination of two types of grapes called Mondoiz Blanche and Dorza grapes.

But one question is coming to mind what is the relationship between this wine and the city of Shiraz in Iran. Much later in our history, the city of Shiraz which is close to Perspolis became an important wine-producing city in Iran Fig.6.

Still, Shiraz produces a lot of grapes to be used as table grapes or raisins. From archaeological points of view northwest Iran was one of the first places which were producing wine. There is one tale which is about French knights bringing grapes from the city of Shiraz. Shiraz wine was exported both in east and west and its many delights were captured in the wonderful poetry of Hafez in the 14th century. Nowadays in California, we can celebrate Persian Tradition wine. This wine is the first to feature poetry by Hafiz and Khayyam on the label in Farsi and English.

There are special labels for Syrah wine with the famous poetry of Khayam and Hafez. Fig. 6



Fig.6.Baghe Eram, Shiraz

But there are some doubts about the origin of this wine. There are different narratives in Iranian history and literature about this wine but they seem to be like a legend and don't have any scientific reasons. The oldest narration is that during the conquests in Iran, Alexander's troops realized the high quality of Persian wine and took several vineyards to Europe and cultivated them in the northern Mediterranean.

Another account is that a crusader named "*Guy Dostrumberg*", who came to the Middle East in the Middle Ages to defend Christianity took saplings or vines from the pure soil of Shiraz to Europe in the twelfth century and planted them in the fertile fields of southern France. Raised. This is the grape that was later named Shiraz or Sierra in the northern part of the Ron Valley.

The last story is that after the Islamic Revolution because wine production was banned in the Islamic Republic, some private or public institutions sold the original ones to an Australian company.

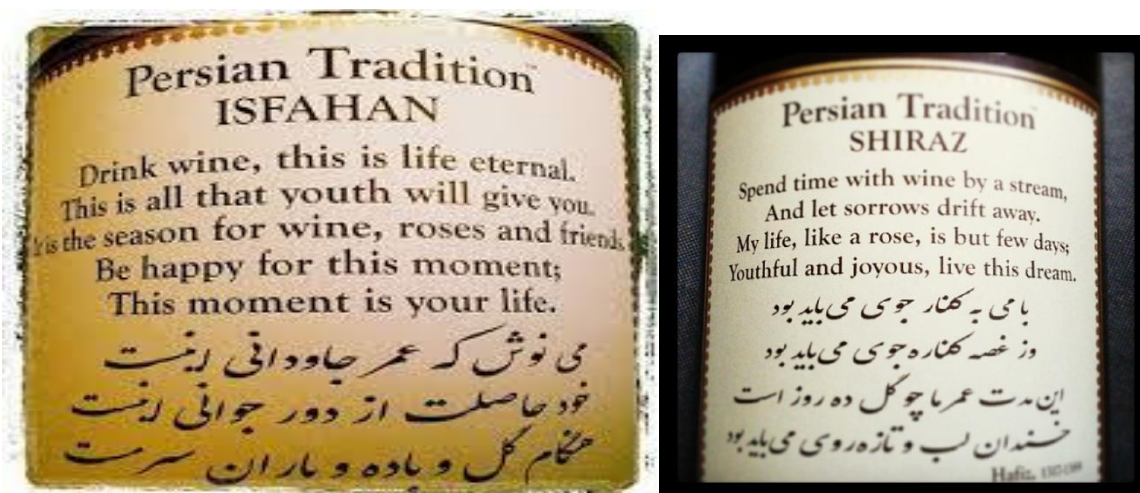


Fig.7. The poetry of Khayam(Left)- The poetry of Hafez (Right)

2.2. The types of equipment for wine-making

Clay jar: The oldest chemically-identified wine jar in the world was found by a team of American archaeologists at a site in the Zagros mountains in northern Iran in 1968. The jars date back to the Neolithic period more than 7,000 years ago. Fig.8.



Fig.8.Clay Jar

Ceramic wine bottle: One of the very famous wine bottles belongs to the second half of the 17th century which is kept in the Los Angeles County Museum of Art. Fig.9.



Fig.9.Ceramic wine bottle

The Rhyton: It was a drinking cup that was used during official ceremonies and it was in the shape of animals. It is a vessel created in three main pieces (body, neck, and collar). Many have an opening at the bottom through which the liquid fell; others did not and were merely used as drinking cups, with the characteristic that they could not usually be set down on a surface without spilling their contents. In ancient Greek, it was called “purov”. Fig.10.11.12.13



Fig.10. Rhyton

Takuk is another equivalent for Rhython and the origin of this word is from Middle Persian that is still used today in Armenian and Georgian languages. But Persian does not use it. The Hittites called it Bibro. It was a luxury item and used in ceremonies. In pre-historical and post-historical times, except for religious and court ceremonies, it had no other use.



Fig.11.Ryhton belongs to Parthian

3 The wine motifs in Persian poetry

To have a better understanding of the meanings of wine in Persian poetry we must look at the ancient ritual of Iran before that one style of poetry, whose name is Khorasani, was invented. Also, we can say that there are not that many works of this era in our hands. In this era's many Iranian customs and rituals in the few works that remained in the course of history or their creations in the whole Persian literature.

Most of the poets put their feelings and emotions in their poems. Their lives are distinguishable from normal people. They question anything that seems problematic in their society. The feeling

of high responsibility for political, social, and cultural issues is very obvious in their poetry. But what happens when they can not answer a question? They become nervous and confused and they turn to the imagination and create different motifs to get rid of confusion. In these situations, they start to use unfamiliar words to reduce their anxiety.

The most remarkable word that can rid them from confusion is a wine with its many meanings. since this word besides letting their thoughts loose, will imply what they truly mean. Of course, each poet means its special thinking and this is problematic in the way to interpret what the poet means by wine.

Wine is divided into three sub-categories in Persian literature. The responsibility of true wine used in Persian poetry is to show the pleasure of life.

Therefore, one can classify the true wine which is also called natural wine into two groups: natural festive and natural Hikmah/philosophical wines. They differ in their usages. The first one drank for joy and pleasure and the second one to reach knowledge and cognition.

In some philosophical and mystical texts, this is mentioned that drinking wine is for achieving knowledge for example as we mentioned before in the story of Zartosht we can see it. Muslim Iranians believe that wine was a part of the Zoroastrian religion. The wine house was an alternative place of worship which was in contrast with the Shaikh and Mosque. In the poetry of Sufis, we can see the diametric opposite of the court and mosque. It is so common that they always talk about wine and intoxication. It can be a bit confusing to explain western cultures. Sufism separates itself from Islamic orthodoxy.

Study of myths and tradition of people shows some witness of their beliefs in the mystical effects of wine and the significance of it in their daily life. Wine and poetry both are connected with the excitement of the soul. The wine is the departure of man's self from himself into the world of unconventional.

The wine description appeared for the first time in the Samanid period (250-389). Because of its intoxication behavior and wine-drinking became a symbol for mysticism and wine-drinking stands for the search for spiritual knowledge also for the brotherhood of mystics.

The first sign of wine poetry from this period is the ninety-two that Rudaki of Samarqand presents the most delightful wine from the moments that grapes are picked from the vineyard to become a great wine.

In Shah-Nama we can see that drinking wine in the company in war or single combat. There are many scenes in which heroes invite their enemy to put aside their arms and raise the cup of friendship instead(7).

3.1. Ferdowsi's Šâhnâme

The *Šâhnâme* which we can translate into English to (The Book of Kings) is an epic poem book which is written by the Persian poet Ferdowsi. It is written between 977 CE and 1010 CE and is the national epic of the Iranian people. *Šâhnâme* is one of the world's longest epic poems. The main stories consist of the historical past of the Persian Empire from the creation of the world until the Muslim victory in the seventh century. This epic is very well known in Iran, Azerbaijan, Afghanistan, and the regions which are influenced by Persian cultures such as Georgia, Turkey, and Dagestan. It is also important for the contemporary advocate of Zoroastrianism, in that it traces the historical links between the beginnings of the religion and the death of the last Sassanid emperor, which brought an end to the Zoroastrian influence in Iran.

In prose texts, it is a genre that is widely treated in “mirror for princes” books such as *Qabus-Nama* (completed 1082–83). In the debate genre, wine is personified. It is usually referred to as the daughter of the grapevine, a drink from Paradise, or the Water of Life. The wine's old age is usually emphasized. The wine contrasts the rose's ephemeral life to its own long life, stressing that the rose is a newcomer while the wine is old, and the older it becomes, the tastier it is. Debates between an alcoholic drink and another object (whether a rose or grape juice), go back to the eleventh century.

3.2.1. Tracing *Abrig, Pialeh, Rend, Kharaba, Sabu, Badeh, and Jam* in *Ferdowsi's Šâhnâme*.

Throughout the Shahnameh, there is no sign of a Jar, cup, Kharabat, and Rend. (8).

Sabu is mentioned three times in *Šâhnâme*. Of course, like a jar of water without a verbal load (wine container). In the story of Siavash it is mentioned like that: What do you want to find, he said / You should throw stones at *Sabu*.

There is also one phrase in the story of *Haftkhan Esfandiar*: Two sisters went from the porch to the alley / While shouting and there were *Sabu* on their shoulders.

The last phrase that talks about *Sabu* are in the story of *Bahram Gur*. A woman *Sabu* on her shoulder saw Bahram/ She covered herself from king *Bahram*.

Badeh, in *Šâhnâme*, is seen a lot. On various occasions and excuses. For instance, it has been mentioned:

- In meetings:

All the heroes of Khosrow kingdom / They had *Badeh* on their hands

Mey is like “*Aghigh Yamani*” (it is a red stone) in the cup / Tulips (*Laleh*) and wild rose (*Nastaran*) presented.

- Welcome:

Leaders drink Jasmine with *Faramarz*

Trampling and roaring claws / Inside the handle of smell and color

- In pursuit:

I'm about to go now / I've closed Annan(Halter) with you

Three days in this “*Golshan Zarnegar*” (Golden Garden) / Let's be and make the *Badeh* do his job.

Badeh, river, and Garden are together / They are here to reduce your bad thoughts

- Goodbye:

They went with the river and Rameshgaran / The leaders sat down to drink *Badeh*

They sat happily together that night / In honor and praise

The heads of the warriors sat down to eat/ Became worshipers

Sometimes the *Badeh* blew/Sometimes the horse attacked

Praised the Creator of the World / Prayed at the Fire Temple

- Before the battle:

Get your body drunk too / Go to the porch and work tomorrow

See that I am in the line of the campaign / I am like that with the *Badeh*

- After the victory:

The heads of the warriors sat down to eat/ Worshipers got *Badeh* on their hand

When they get up from Khan Salar(Table) / They started to drink

The whole plain was full of *Badeh* /There were a hundred of ceremonies in each corner

To *Zavolstan* from border to border / Rameshgaran sitting everywhere

Badeh in *Šâhnâme* has always been accompanied by *Mastaneh*, *Tarabnak*, drunkenness, and cheerful *Rameshgari* (It is an action like dancing). *Badeh* has always been associated with river connection and playing the harp.

3.2.2. Wine ritual in *Šâhnâme*

Drunkenness was practiced in the court of kings on various occasions. These parties held to celebrate victory, weddings, say welcome to important kings, entertained the battlers. It was also meeting acquaintances between high ranking individuals and personalities. (9)

It seems that the windmill had special customs and conditions and specific levels. In Siavash's story, "*Saghar*" is expanded on special occasions, and the first wine in this story is when the slanderer returns from *Zabulistan* with Siavash and enters *Kaus* Palace. The elders of Iran all go to the presence of *Kaus* with a greeting and are surprised to see Siavash. Palaces, gardens, squares, and all over the city decorated and rejoiced, and the fortune-teller of *Yad Bazm* rejoiced, and the *Rameshgars* began to dance, and this lasted for seven days.

Everywhere, a celebration is held /And the demonstrators are called There was a celebration /
No one before has not seen as.

They were happy for a week /After one week they opened the presents.

Sudabeh is the wife of king *Kaus*. *Kaus* is the father of *Siavash* (one of the legends of *Šâhnâme*). She is in love with Siavash. And when Soodabeh sees Siavash and his charming status, her heart becomes restless, and she tricks Siavash to open the king's harem(house) in any way possible, but Siavash answers her with a keen heart: My father Build me with the wise / the great and the experienced

Other spears, sticks, bows, and arrows / that are suspicious in the queue

Other kingdoms and rituals / Other parties and rivers

What do I learn in *Shabistan-e-Shah* / Who does not let women know?

At the insistence of Sudabeh and the order of Kaus, Siavash set foot on the nave and saw in the middle of Sudabeh's palace that he was wearing a golden crown and sitting on the emerald throne waiting for his arrival but Siavash who had learned heroic rituals in Rostam school did not feel guilty about Sudabeh's refusal. The elders decided to test Siavash by passing through fire Fig.10. After passing through the fire, Kaus instructs the drunkards, the *Rameshgars*, and the *Motarban* to make a living and drink the *Badeh* and *Rameshgari*. (9)

He sat on the porch and sat down happily / Put on Kiani(kingdom) hat

Bring and read the narrators / Drive all the characters with Siavash

You dragged in that trumpet for three days / You should not lock it in the closet and the key

There was a few rivers and streams / Near the auspicious hands

Šâhnâme first attributes the emergence of *Mey* to the time of Jamshid. The Aryans, after water and soil and providing flowers and making clay and pottery, prepared a jar that can hold grapes and turn it into wine.

At that time, drinking *Mey* was not for *Jamshid*, but everyone shared and drank in the joy and peace they had. In *Ardaviraf Nameh*, we read that the great Zoroastrian priest in the *Mazdisnian*, fell asleep after drinking three cups of *Goshtasbi* on good thoughts, good words, and good deeds. It was mixed with "*Meng*" wine, and this mixing of "*Hashish*" with wine has been common in later times.

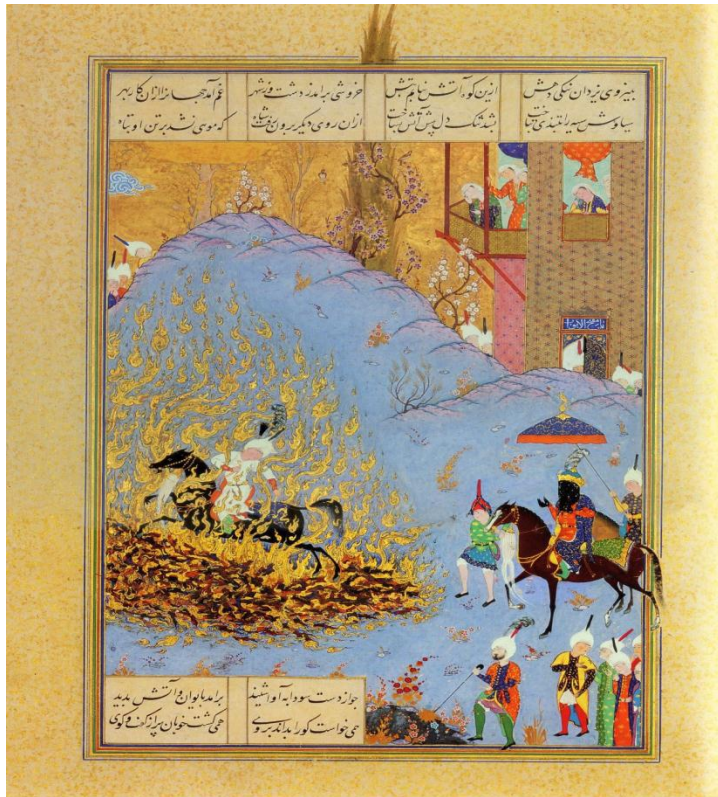


Fig. 12. Siavash is passing from fire

3.2.Hafez

Khawaja Shamsuddin Muhammad Shirazi, Fig.12, who is known as Hafez in Iranian culture, is a Persian poet. His works are well known among Iranian people, and in each house of Iranians, you can see the book of his poetry. His life is the subject of so much analysis. We can consider him as a person who spreads joy and love and talks too much from wine in his poetry. He was inspired also by the holy book (*Quran*).



Fig.13. Khawaja Shamsuddin Muhammad Shirazi

Now the question arises why he used the words wine, *Mey*, and *Badeh* a lot in his lyric poems. There is a disagreement between thinkers as well as among the general public about the meaning of these words by poets and especially Hafez. In other words, everyone looks at Hafez's poems and the meanings of these words with suspicion and interprets them. One sees all of this as references to Hafez's romantic drunkenness of divine creation, and the other offers an earthly definition of them. In this article, we examine.

In Hafez's poems, some words are key, which are very repetitive and very meaningful. (B. Khoramshahi, 2020) . If we get the general meaning of these words, we have deciphered Hafez's poems. So far we have dealt with the words *Rend*, *Mey*, and wine. To understand the place of *Mey* and wine in Hafez's lyric poems, one must be familiar with his thinking and worldview. As can be seen from the writings and poems of Hafez as well as the words of *Hafez* scholars.

Hafez did not believe in religion without divine knowledge. (Rajai-Bokharayi, 1973; Zahir, 1978) Contrary to the beliefs of the custodians of religion, *Zahedan*, and *Sheikh*, he interprets religion-based liberalism, uniformity, and purity of human beings. By considering this view of *Hafez*, one can understand the meanings of *Mey*, *Badeh*, wine, and pub in his poems and whether he ate or not.

Hafiz consciously speaks of the Shari'a and not the Tariqah and wants to question the basis of popular religious thought. He considers himself a world-burning Randy and full of love for monotony and free from any kind of political and religious expediency:

What do you think of the expedient Rend? / It is the property that needs to be considered

Hafez chooses one of the most sensitive issues, which is wine and drunkenness, to separate himself from the expedient thinkers. Therefore, almost everywhere Hafez speaks of drunkenness (A. Saeidi, 2007). He considers it as a kind of opposition to hypocrisy and superficiality, such as the following verses. Like the one in the following poems.

The ascetic's ascetic is not aware of us (Divan Hafez) / In our case, everything he says has no place in reluctance

It was on the worker's house / There is no way to sell sellers to the dormitory

My old slave whose kindness is constant / No, thanks to the *Sheikh* and the ascetic

In other poetry, consider the arrival of Eid al-Fitr as the end of the turn of the ascetics who saw the holy month of Ramadan as an opportunity for asceticism and religious hypocrisy. (*Eid al-Fitr*)are the season of drunkenness, truth, and freedom) so that man can show the same himself without hypocrisy and fear.

The fast was set aside and Eid came and the hearts rose /The wound was boiling and it should be wanted

The turn of expensive ascetic sellers has passed /It's time to dump her and move on

The wine was a drink that was not hypocritical / What if you and I drank a few cups of wine?

Of course, in some verses, he means *Mey* or wine the same as *Mey* and earthly wine. Like the following verse in which Hafiz compares the sanctity of *Mey* with the prohibition of harassing people and asceticism and eating the property of the people and in this way he explicitly exposes the hands of the religious and hypocritical guardians:

The jurist of the school was drunk and issued a *fatwa* / Which is forbidden but is endowed with endowments

If the *faqih* was not drunk, he would not have dared to express this truth / And the *faqih* will express it only after abandoning asceticism and reaching uniformity.

Another point to be noted is that those who consider Hafez's meaning of *Mey* and pub as the only heavenly wine are unaware that Hafez with his high and mystical nature is not a seeker of heaven which only the ascetics seek. :

Zahid asked for Kosar wine and Hafez for a cup / What is the will of the Lord in the middle?

Along with being loved and exalted, he considers it superior to heaven:

He sent God to heaven through his door / That in your place from where and where we are

And, of course, he knows that with such a view, the paradise of *Zahedan* and the piety of the professionals will not give way

If not, they will give us *Rezvan* (Heaven) tomorrow /We will pull out the slaves from the pavilion and Angeles from heaven

In some lines, he reports on the situation of his time and talks about the closing of pubs.

They closed the door of pubs / Oh god! they will open the door of hypocrisy

In general, the concept of *Mey* and wine finds a wide dimension in post-Islamic Persian literature. Before the widespread emergence of mystical literature in the sixth century, the wine was used only in the sense of a refreshing and forgetful liquid. But after that, and especially in mystical literature, wine and *Mey* have been used in a much broader spiritual sense. Great poets such as *Sanai*, *Khaghani*, *Rumi*, *Attar*, and *Saadi* have always spoken and composed about *Mey*, wine, and *Saqi*.

Regarding Hafez, it should be noted that in the society of *Shiraz* at that time, after the assassination of *Mubaraz al-Din*, the brave king formed night parties where the princes and ministers, as well as the aristocracy and the wealthy of Shiraz, used to travel. Hafez also came to these parties because of his eloquence and good voice. Parties that have been an integral part of the butler(*Saqi*), wine, and music. These circumstances have influenced his poetic inspiration.

In general, in Hafez's poem, wine is used in its normal meaning (an intoxicating drink). But the more metaphorical and spiritual function of wine in Hafez's poetry is dual. Wine both frees the inner strength of man to love and unites man with himself and frees him from hypocrisy and hypocrisy. Hafiz himself has pointed out that wine "makes me unaware of the temptations of the intellect," which here should be considered why mystics and poets have rejected the intellect.

In their view, "reason" has been a tool and an excuse used by hypocritical rulers and scholars to dominate the people. This confrontation with the back is a kind of reaction and resistance against the dominant social beliefs and values, which ultimately leads to the detriment of the deprived class and ordinary people.

Another very important word in Hafez's *divan* is the word, Butler. The first impression is the impression of many professors of *Hafez Pajooh* and Professor Khorramshahi, who is also a Quran researcher and "*Hafez Pajooh* "has stated it in "*Hafez-Nameh*". (Saeidi, 2004). The bartender means the person who was collecting and selling water or the one who pours the wine into the cup. In any case, the first interpretation, which is a pure research interpretation, and then the second interpretation, which is an interpretation. A bartender means a water-giver or someone who pours wine into a cup. Master Khorramshahi says in *Hafeznameh*:

The butler is one of the most popular poetic figures of Hafez, who, like his friend, has a base for himself, and his work, skill, and directing in Hafez's lyric poems is not less than that of his beloved or *Pir-e- Moghan* (Priest). And Hafez is so much the focus of attention, speech, conversation, love, and affection that sometimes there is no difference and distance with the beloved. ”

The butler is one of the most popular poetic figures of Hafez, who, like his friend, has a base for himself, and his work, skill, and directing in Hafez's lyric poems is not less than that of his beloved *or Pir-e- Moghan*. (Khoramshahi, 2019)

And Hafez is so much the focus of attention, speech, conversation, love, and affection that sometimes there is no difference and distance with the beloved. ”

That is, he knows both as one.

Wine and safe place and kind friend (butler) /What will happen if the card does not work now?

3.3.Omar Khayyam

Omar Khayyam was born in Nishapur in 1048. Nishapur was the center of the Zoroastrian religion and seems that Kahayam's father was a Zoroastrian and had converted his religion to Islam.

He spent his childhood in Nishapur and he started his study under the teaching of Imam Muwaffaq Nishaburi. Abu Hassan Bahmanyar bin Marzban was a Zoroastrian mathematician and Khayyam was also taught by him. After studying science, philosophy, mathematics, and astronomy at Nishapur, he moved and lived in Bukhara and Samarkand between 1068-1070. In Bukhara he renowned the library of Ark. And in Samarkand he started to teach his treatise on algebra.

In 1074 he was invited by the grand vizier of Malik-Shah to meet the king in the city of *Marv*. In Malik-Shah services Khayam was responsible for setting up an observatory in Isfahan and led a group of scientists who precise astronomical observations which aimed at the revision of the Persian calendar Omar Khayyam died at the age of 83 in Nishapur on 4th December.

Edward FitzGerald translated a selection of quatrains (Rubaiyat) which was related to Omer Khayam from Persian to English in 1859. FitzGerald's work was popularised from 1861 onward by Whitley Stokes. And the work came to be greatly admired by the Pre-Raphaelites in England.

FitzGerald had a third edition printed in 1872, which increased interest in the work in the United States. By the 1880s, the book was extremely popular throughout the English-speaking world. (22)

One of the constant themes of Khayyam's Rubaiyat is the great attention paid to the Bاده and the frequent addresses to the butler. Khayyam, a great sage and mathematician and most likely a disciple of Ibn Sina, has been the face of an irresponsible, lazy, constantly drunk, enjoyable, devoted, and time-wasting person. It is clear from contemplation in his poetry that the Bاده blow. Previous researchers like Foroughi mentioned that those who infer from Khayyam's Rubaiyat that he was a drunkard and a pervert are mistaken. There is no doubt that in the language of poetry wine often means relaxation and happiness.

Many of Khayyam's contemporaries have given him full respect and honor, calling him "Imam" and "Hajj al-Haqq" and "none of them have attributed to him any malnutrition or immorality or corruption of belief or carelessness" and pious elders of his contemporaries. We know like Hajj Mullah Hadi Sabzevari (and in more recent times like Allameh Tabatabai) who had the greatest distance from May and Mutrab and Eish and Ishrat, but the appearance and themes of their poetry such as Hafez or Khayyam's poem refer to Bاده or Mashouq or Mughni and Mutrab has it. This artist paid attention to the beauty value of Mey, the beloved, and the singer. (Ali Saeidi

For Khayam Drunkenness is all a truth. and if he wants to divide these drunks into truth and what the permissible, meaning is above the first.

There are different types of wine and drunkenness for Khayam. (18)

- 1.The wine of life and the drunkenness of death
- 2.The wine of light
- 3.The wine of pride
- 4.The wine of wisdom
- 5.Beautiful wine

6.The wine of speech

7. Meeting wine

And there is another category of wines which can be considered in two ways. One is to make a person unaware. To be from the truth and the truth. And one of those who are unaware of themselves and discover the veil from the truth. And the wines that Khayyam considered to be the remedy for drunkenness and prescribed by human beings as a doctor, are all of the second kind, which liberates people from the bitterness of those evil drunks that are the same as consciousness and leads to the tasteless sweetness that is the same as love. (24)



Fig.13. *Khayyam and Saki*

3.4 Jalal-Al-Din Rumi

Bloody blood means the same as grape blood, which means wine, especially red wine, which also has the color of blood.

Mufti, we are drunk

With all this drunkenness, we are more awake

You drink the blood of others and we bleed

To be fair, which of us is more bloodthirsty?

If they drink wine from red grapes, the wine turns red, and if they drink white grapes, the wine turns white (we do not have white grapes yet it means the same green grapes). A wine that, after all, is the red and red wine that our poets have talked about a lot. We can say that Rumi was not drinking alcoholic beverages in his life basically and no analogy in his life shows this. Although his grandson, Aref Chalabi, was a very strong wine drinker, as it is written about him, and contrary to Marwat, he relied on Rumi's position and considered himself his heir, but Rumi and Shams Tabrizi themselves are not of such thoughts.

They were not against the Shari'ah, which is why it is mentioned in Rumi's words, but not so much. He has not used this symbol much. According to historical records, we can't say that he has never used it. Especially if you compare Rumi's verses with Hafez's poems, It is almost not a lyric of Hafez that this symbol of Mey or Badeh or Wine or Khamer or something like that does not appear and it can be well guessed that Hafez at least in a moment and benefit of life He was using alcohol. (24)

King of sorrow, do whatever you can, I took refuge in the windmills from him, The sorrow of Danny's world, It is a pity that the wise heart is confused.

Rumi happens to be well aware of the fact that in the law of Jesus, drinking is not explicitly prohibited. Mansouri has several meanings. One of its simple meanings is non-grape Badeh or it

is a Badeh of the kind that Mansour Hallaj drank, that is, he drank his blood and went and sacrificed himself, and the other meaning is that he killed the man. Gives victory and victory over the devil.

Rumi has spoken about this in various places, which clearly shows us that there was no story of drinking Badeh and not eating grape blood, and their Badeh was their blood. Here again, it is clear that he is getting drunk from "himself" and not accepting this drunkenness from something else. Rumi says even more in Masnavi:

The Badeh got drunk from us, our straw from him
‘The mold got drunk from us, our straw from him
‘Not everybody has the right to hear
‘Figs are not the prey of every bird

What is the Badeh that makes me drunk? I give the meaning to the Badeh

and again in Divan Shams he mentions that :

I'm afraid of you, I'm drunk more than you, I'm hotter than you, slow down, I'm drunk, You sit on my eyes, you are more than me

There are things contrary to grammar in these words, but Rumi did not have the choice to use these expressions because the word did not have the capacity and meaning that he had.

I'm afraid of you, I'm drunker than you, The Badeh got drunk from us, our straw from him

This is a point that we must remember from Rumi. Nowhere in Hafiz do you see such a thing as saying that I am afraid of May. From wind to wind. Who is the wind to come and make me drunk? There are other verses in Masnavi that:

Do not be so foolish

When he regained consciousness, he regretted it, But Zan Mastan because they eat, Mature minds regret it

When one hears this poem of Rumi, one misses the happy state and the sublime drunkenness that this man had and describes it this way. (24)

Do not be so drunk, you fool / When he regained consciousness, he regretted it

But Zan Mastan because they eat / Mature minds regret it

Your wind because it has me /What was the badeh like to flour my flour?

I drink Badeh from my lover, then how can these other Badeh and earthly badeh (or men - in Rumi's words) make me tired? If so, he should come and accept happiness from me. There is a lot of talk about a mystic being able to make the Badeh drunk and make him drunk. That is to say, this interpretation is very interpretive. On the one hand, Rumi is right, and he applies this to all human beings. He says that many of the things we see outside and attribute to them, we attribute to them.

Phenology

There are some Persian words mentioned in the text that required explanation in English. The following sentences are the definition of some of them.

Bāda and Mey: It appears in terms of any kind of wine and technology and method of wine production in Persian poetry.

Sāqi: Sāqi is a person who serves wine in drinking sessions. The symbol of worship and the lover. He appears in paintings in Hafez and Khayam books and represents mortality. It is really important in Persian poetry.



Fig.14. Sāqi(ساقی)

Hafez: He is the most popular Persian poet who was born in Shiraz. He lauded the joys of love and wine but also targeted religious hypocrisy. The Divān (collected poems) of Hafez is found in any Persian house.

Khayam: He was a Persian mathematician, astronomer, philosopher, and poet born in Neyshabur, in northeastern Iran. There is a tradition of attributing to Omar Khayyam, written in the form of (rubaiyat .English Edward FitzGerald has translated his poetry into .(

Kharabat: A mystical rundown tavern located in a remote and poor corner of town. It was where wine and drugs could be had by the dregs of society.

Cup-bearer: A cup-bearer was an officer of high rank in the royal court. His responsibility was to serve the drinks at the royal table.

4 ISLAM AND WINE DRINKING

Islam is regarded as a religion that cares about reasoning. It is considered that when the man drinks alcohol and uses intoxicants can't decide properly. Society is based on rules and health. And in such a society, the bliss of mankind in both worlds is provided without any harm or regrets.

Arabs in the Jahiliyyah period were familiar with the methods of alcoholic beverages. In hades, the *Quran*, poetry, and written records provide evidence of this. The different resources indicate that wine was a part of Arab's daily life. And also they not only use wine but also other alcoholic drinks. but also other alcoholic drinks resulting from the fermentation of fruits, honey, cereals, and dried fruits. (Maraqten 1993, 95–96). One of the early chapters of the holy book mentions wine in a positive context. Khamr is the meaning of wine in Arabic. (*Quran*, p.15-47) .Some Islamic people are mentioned in historical books like Anas-ibn-Malik were found in intoxication.

In many battles like Uhud some warriors were drunk(S. al-Bukhari). So it is not very surprising that the use of wine became forbidden and the Muslim community had to follow certain concepts and guides. It was a thought that was saying if a person follows the Hanafi (one of Islam's branches) he was permitted to use alcohol. Some branches of Islam like Dagestani ban alcohol completely in their belief using alcohol in any amount is not acceptable. In some branches, there is punishment for alcohol consumption which is called Haad. In some feudal estates, alliances of communes and individual communes introduced local bans on the use of alcohol that did not make provisions for Sharia forms of punishment (*Hadd*) (9).

Iran's today's civilized society consists of different classes and groups such as authors, poets, philosophers, scientists. They have special lifestyles and ways of thinking and religion. The Islamic Revolution or the 1979 Revolution was a series of events that happened in the Pahlavi dynasty Fig.11. In this Revolution, the government of Mohamad Reza Pahlavi was replaced by an Islamic republic under the leadership of Ayatollah Ruhollah Khomeini. It lacked many of the customary causes of revolution (defeat in war, a financial crisis, peasant rebellion, or disgruntled military). It occurred in a nation that was experiencing relative prosperity.

A group of scientists (Al-Ansari and colleagues) provides an overview of alcohol regulations in fifty Muslim countries (25). On an analysis of official documents, they regard the amount of alcohol prohibition. In their research, they consider that globalization, economical instability are the main reasons for the actual consumption of alcohol. This study is well documented and the writers tried to collect the information from industries and tourism guidelines. We should also consider that maybe this information can be affected by stakeholders and tourism agencies which are influenced by the inhibition of alcohol production.

4.1. Islamic Revolution

The alcohol consumption rate has changed a lot during history especially by the revolution of Iran in 1979. The Pahlavi dynasty was the last ruling imperial of Iran. It started in 1925 and ended in 1979 was ruled by the Pahlavi dynasty. From 1925 until 1979, it was disappeared by the Islamic Revolution. This dynasty was founded by Reza Pahlavi. He was replaced by his son who became the last king of Iran. Reza Shah was the prime minister of the Qajar dynasty. Majlis the Iranian Parliament convened as an assembly on 12 December 1925 changed Ahmad Shah Qajar and Reza Khan became the former king of Persian.



Fig.15. The Royal family of Iran



Fig.16. The revolution was supported by various student protests, University professors, and Islamic organizations.

The United Kingdom and the United States supported a coup in 1953. Following the coup in 1953 and Mohammad Reza Pahlavi's rule became more autocratic. He tried to reform social events by a series of economic revolutions whose name was the White Revolution. The Shah faced growing main discontent by the public by 1978. And the second Pahlavi resigned and they left the country in January 1979. The Islamic Republic of Iran happened on 11 February 1979.

In October 1977, demonstrations against the Shah commenced and it developed into a campaign of both secular and religious protests.

The protests rapidly intensified in 1978 as a result of the burning of Rex Cinema that was seen as the main cause of the Revolution and between August and December, demonstrations paralyzed the country. The Shah left Iran on 16 January 1979 and Ayatollah Khomeini was invited back to Iran by the government and returned to Tehran to a greeting by several million Iranians. The royal reign collapsed shortly on 11 February. The Islamic republic was voted through a national referendum on 1th of April 1979 and Khomeini became the leader of Iran.

After the Islamic revolution, the word wine was deleted from any books and educational system and famous poetry like Khayam and Hafez became less clear in public places but they had their strong effect on people's life. It is forbidden for citizens to consume alcohol but of course, there are some exceptions. Even though alcoholic beverages are forbidden in Iran there are underground homemade alcoholic liqueurs which are called Iraq and also there are lots of exports from neighboring countries. At parties, people call a person to bring the alcohol and that may also be a bit costly.



Fig.16. It is one of the shipments catches by the government

4.2. Rules and situations after the Islamic Revolution

In the following sentences, we will see some of the rolls about alcohol consumption after the Islamic revolution.

Allowances for non-Muslims: Non-Muslim Iranians live in minorities in this country and they are allowed to produce alcoholic beverages for their consumption and their ceremonies. Two of the four religious minorities guaranteed representation in the parliament the Armenians and Assyrians who are Christian from Iran are two religious minorities can enter the parliament.

We should mention that it is not respected in some political cases for example “Afarin Neyssari” and her husband had been arrested for having and serving alcohol among their gathering in their house although they were Zoroastrians.

Driving and alcohol: In Iran, there are no discotheques or nightclubs so alcohol consumption takes place at home. There are a lot of records that show the number of people whose driving licenses were withdrawn by the Iranian Traffic Police. For example, 829 drivers including 43 women lost their driving licenses because their alcohol and drug tests were positive in 2011-2012. And the alcohol tests taken in Tehran from 20 April to 20 May 2012 showed that 26% of them were drunk.

The Ministry of Health and Medical Education has published a national program to reduce alcoholic beverages between 2015 and 2025 but the religious zero-tolerance alcohol policy blocks any development on effective harm-reduction approaches.

Illegal Sources: Alcohol is illegal in three different ways. The substances which are used by migrants. The usage by truisms and personal home production. In particular, there are a lot of black markets for example importing from other countries like Iraq and Turkey. Poisoning by alcohol is very common in Iran because illegal alcohol imports and home production of alcohol are very high. There were around 768 cases reported in

Non-alcoholic alternatives: The demand for non-alcoholic beer is created because of the prohibition of alcoholic drinks. There were a lot of campaigns against the usage of other non-alcoholic drinks like cola to encourage people to drink non -alcoholic beer. In 2010 this demand increased a lot. Young generations in Iran like drinking this beverage and also the media encouraging people by talking about the health benefits of it.

5 CONCLUSION

Poetry is one of the most important parts of Iranian culture. It can illustrate the feeling, culture, and society of Iran in general. Iranian people always appreciated wine during their gatherings and the history of wine is very old. We tried to mention in this paper if we want to discover the impact of wine society we should consider this important cultural aspect. With the discovery of other artistic elements of Iran, we will need other articles, for example, the impact of wine in Iranian miniature. For Iran to be a big country with a very rich history we can say in other parts of the community we should write more critical papers about Iranian politics, economy, history, and other philosophical motifs as well.

In Iranian poetry, the poets use different philosophical ideas to answer the question of why this world was created. The Iranian mystic is all about the reason. In Iranian poetry, poets attempt to answer these questions by their imagination. They are giving different meanings to wine. The wine that they are talking about causes them to become conscious. They overcome indeterminacy and make them have a good decision. The type of wine that they talk about is in three versions. Mystic, literary, and true festival wine.

Islam is characterized by several movements and these movements differ according to Quran. Because of globalization, different Muslim countries develop different attitudes toward alcohol. The prohibition of alcohol was influenced a lot by Islam.

We have tried to explain how religion and spirituality can affect the consumption of alcoholic beverages. Not only Islam but most religions ban alcohol and other intoxication material like drugs (10). Islam, we can say that shows moral behavior and lead people to reduce the material which makes them to can't decide very well in their daily life. In contrast, some religions promote the consumption of alcohol.

Iran's government took some strategy to reduce alcohol consumption. It is not only the punishment and high amount of fines but also is using non-alcoholic alternatives.

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