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The exploration of Al-Sarihi's *temptation of the name: A biography of coffee and the discourse of prohibition* from cultural discourse analysis

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Abstract

This article aims to reconsider Al-Sarihi's *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition* from a cultural discourse analysis. The analytical approach is a scientific method used in studying the contents of literary research, which shows a strong relationship between this approach and the contents of literary research. The findings demonstrate that Al-Sarihi's *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition* has a specific aim represented by reading the discourse in a profound and philosophical reading, which is embodied by drawing inspiration from the spirit of the Foucauldian reading of the discourse. Another key point is that the article concludes that the spirit of Foucauldian reading of discourse includes shifting its understanding of discourse and the mechanisms of deconstruction that seek to work in two mutually reinforcing approaches: the historical path of the phenomenon, investigating the roots of coffee, and the novels that monitored this on the one hand. One of the implications is reflected in conducting future studies of marginal cultural discourses based on the method of analyzing cultural discourse with its methodological procedures, especially those discourses that have not received an in-depth critical study.

Keywords: Al-Sarihi, Approach, Biography, Coffee, Culture, Discourse.

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1. Introduction

Critical reading still requests new reading approaches so that readers can delve into the text in a certain approach to attain its essence and realize its secrets. Discourse analysis is one of the linguistic achievements that criticism has embraced in its approaches and analyses [1]. Discourse analysis does not stop at its linguistic data, as there is discourse analysis from

a philosophical perspective [2]. Discourse analysis, however, is “an art located at the intersection, as discourse contains social, psychological, and anthropological dimensions” [3].

Discourse analysis is an art that, on the other hand, lies at the heart of the arts themselves, as it is the path that Michel Foucault’s discourse analysis leads to. It is the philosophical path, as Foucault could bring philosophy down from its ivory tower and major questions “God, Man, the Universe, and Knowledge” to the margins of life, making the discourse concerned with life’s issues, problems, and details. In Foucault’s view, philosophy is not a discourse about the world, but rather a deep research and analysis work to verify the discourses of the world. Therefore, some scholars liken the transition of philosophy from the major questions to the margins of life to moving from the bird’s eye to the frog’s eye [4, 5].

With that, “philosophy has been brought down from the heights of universals to search for and delve into the real details that establish universals of a different kind that mental creativity and abstract creativity are still unfamiliar with” [6]. Philosophy leaves all its traditions, abandons its language, terminology, and tools, deals with hospital and prison issues, and documents courts, municipalities, and palaces, and abandons public and private libraries. Theoretical contemplation alone is not the readers’ guide to it, but it is the capture of ambiguities, coincidences, and real involvements of these precise networks deeply rooted in zero and marginality, which both knowledge and power love [6].

According to Foucault, discourse is every mental effort and outcome, whether poetry, prose, spoken, written, individual, social, subjective, or political, necessarily resulting from an individual self that expresses it, carries its meaning, or refers to. Rather, it may be the discourse of an institution, a period, or a branch of knowledge. With the appearance of the Foucault [7] discourse analysis project has reached its theoretical peak, for it is “an introspective passage along a historical textual path whose goal is the desire to write a history of the patterns of discourse that constitute the human sciences and a research program on the formation of discursive practices and their transformations” [3].

Al-Sarihi’s selected book is one of the critical works embodying the critical approach to analyzing cultural discourse, which establishes a new and in-depth experience in reading informal and non-literary discourse. Writers have recently explored the content of the book, addressing several areas, i.e., approach writing and awareness, the in-depth reading of the text: the historical description of the phenomenon, the coffee discourse as a space for the variety of subjects and structures, coffee and the movement of transformations, the critical analysis of the permission and prohibition models, and linguistic analysis and in-depth deconstruction [8, 9]. The remainder of the paper is structured as follows: Section two provides an overview of the literature review. Section three presents the research problem, while section four shows the research questions. Section five presents the research objectives, while section six indicates research significance. Section seven offers research rationale, and a review of the methodology adopted is given in section eight. Section nine provides discussion. Subsequently, section ten makes concluding remarks, while section eleven provides recommendations.

2. Literature Review

Previous studies and research work can be divided into studies in critiquing cultural discourse in the Kingdom of Saudi Arabia, general studies on coffee, and studies on Al-Sarihi’s *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition*. In his book titled *Women and Language*, Al-Ghadhami [10] presents a content specializing in criticizing culture and the bias of language toward men at the expense of women. It is found that the book is neither research into women’s literature nor an aesthetic artistic study, but it is research and question about the fundamental turning points and details in women’s relationship with language.

From a different lens, in a critical book titled *The Discourse of Madness: Physical Presence and Cultural Absence: Exclusion and Negation*, Al-Murai [11] delves into Arab culture by studying the discourse of madness in the jurisprudential institution and the discourse of madness in literary practice, as it is one of the important studies in analyzing cultural discourse in the Kingdom of Saudi Arabia.

From the perspective of discourse analysis, Abdulkarim [12] in a book titled *Saudi Culture* criticizes the Saudi culture through studying the cultural patterns of society and the changes they bring about in literature and creativity. Abdulkarim [12] also includes a number of studies related to cultural events from the 1930s until after the events of 9/11 attacks in the USA.

Of the general studies on coffee are “The Authority of Mood and the Cup Memory: A Semiotic Study of Coffee Shop Posts in Abha” by Al-Hussami [13]. It is an article that specializes in reading the labels of coffee shops in an Arab society, for which coffee represents a social memory that has a renewed presence in the current moment. It also studies the forms of conflict in naming coffee shops in the Asiri community in the city of Abha, and how it is embodied in advertising signs.

In a *Coffee Poetry from the 9th Century: A Great Introduction to the History of Coffee*, Al-Ahdal [14] adopts this collection of poems to collect the structured literature of coffee: rhymes, stanzas, poems, and fragments. Al-Ahdal [14] also introduces the history of coffee, bridging the passion for the historical view of coffee, and revealing some blind spots in the history of coffee on its Arab soil. In the introduction of the book, Al-Ahdal [14] overlaps with what other writers presented in the meaning and use of coffee. With this in mind, it is evident that Al-Sarihi’s book has not received previous research studies other than brief articles in some magazines, newspapers, and digital websites, which are not enough to address the key issues discussed in the book. It is also evident that the previous research work has tackled Al-Sarihi’s book from other issues away from the ones addressed in the current work.

Discourse is now a space for different situations and activities of subjects, not a place invaded by pure subjectivity. Rather, it is a place of action, conflict, desire, spread, tension, a theater of investment, and a strategy that determines what can be said and what can be seen. By identifying and analyzing the discourse, disclosure, prohibition, and discipline systems can be revealed, as it is a system of mental processes based on a set of rules arranged in a logical order [15]. Accordingly, the analysis of discourse from Foucault’s perspective passes through two mutually reinforcing approaches:

Historical description and critical description, where “critical description and historical description must alternate and complement each other” [16]. Analyzing the historical path that traces the phenomenon and the critical analysis that deals with the phenomenon/discourse in a critical path reveals all dimensions of the discourse from “desire-authority”, “disclosure-prohibition”, “discipline-punishment”, and “distribution-collection”.

A detailed look at the literary criticism movements and scenes in the Kingdom of Saudi Arabia shows that few studies are conducted to analyze and approach the discourse from a Foucauldian perspective explicitly, such as the *Discourse of Madness, the Physical Presence, and the Cultural Absence: Exclusion and Denial* by Ahmed Al-Marei, or implicitly, such as *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition* by Said Al-Sarihi. Al-Sarihi's book appears to be one of the critical works that embody this critical approach, representing the critical approach in analyzing cultural discourse, which establishes a new and in-depth experience in reading informal and non-literary discourse [17]. Even though Al-Sarihi only has made a cursory reference to this in the introduction, he provides a subtle shift in employing the approach and reading the life margin. Also, we no longer face the temptation of name only, but also the temptation of the approach and its elements at the same time. With this in mind, this research problem is reflected in answering the following question:

To what extent was Al-Sarihi's *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition* able to represent the mechanisms of cultural criticism of discourse?

The research significance of this critical paper is reflected in opening a new window and venue to the paths of the critical scene, taking it out of the circle of stereotyping and repetition, and giving it a kind of vitality by reading life discourses and going beyond the official literary discourses. More importantly, the current paper succeeds in furnishing a reading that is almost unique in the Arab critical scene and movement.

One key point that demonstrates the significance of this research is that at a time when the Jordanian Critical Discourse Library - until now - is devoid of research regarding literary works from a cultural discourse analysis, this research provides the scholars, researchers, and specialists with a scientific research reference commensurate with the significance of appropriating a cultural discourse analysis in reconsidering literary works, as they can benefit from the future suggestions and recommendations incorporated into this research. More precisely, what makes this research of high significance is that it is the first research work conducted at the Jordanian level hinting at the fact it can contribute to current literary knowledge and scholarship.

The research rationale is reflected in studying the cultural phenomena, as it is of great importance in exploring the cultural structure of society. It is also mirrored in studying and analyzing these phenomena as cultural discourses, as it gives us a systematic picture of their nature, their deep structures, and their superficial manifestations. Accordingly, this critical study of a study is conducted as it is the first among archaeological studies of coffee discourse. It is considered one of the first studies in criticizing cultural discourse of this type in the Arab world.

3. Method

Due to the nature of the research work, the analytical research method in literature research is used as it is one of the most scientific methods that researchers use in studying the contents of literary research, demonstrating a strong relationship between this approach and the contents of literary research. The most important thing that confirms this connection between this analytical research method and literary research is that the contents of literary research are full of information that needs explanation and interpretation for the reader because this field requires explaining the information and simplify it for the reader. Another key confirmation lies in the fact that the contents of literary research have many processes associated with them, for example the process of criticism, and therefore it is appropriate to use this approach to write information in these contents [18].

4. Discussion

This section provides the discussion and the textual analysis of Al-Sarihi's *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition* using the cultural discourse analysis. Due to the nature of the research problem and objectives, the cultural discourse analysis is adopted in this article. It is defined as an approach to communication which brings about culturally unique communication practices as these occur in their daily contexts and situations, the meanings people activate in those practices, along with cross-cultural analyses of those ordinary practices and their meanings [19].

4.1. Approach Writing and Awareness

This section gives an insight into the approach to writing and awareness by analyzing the title and the introduction of Al-Sarihi's *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition*.

4.1.1. Title

Now that this paper is based on the hypothesis that the critic works on analyzing the discourse from a philosophical perspective, we do not say that arbitrarily because there are clues that guide readers to this path, even if they are not explicit. This is evident in the construction of the title of Al-Sarihi's selected book *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition*, since the current research study works on the discourse of prohibition. Possibly, the word “discourse” added to prohibition reveals that the study is working on studying a discourse of some kind, which is the discourse of prohibition.

Undoubtedly, reading the text confirms that the discourse of prohibition is applied to two levels: The discourse of practice “prohibition” and the discourse of religious and political texts, where the indication that the word “prohibition”

gives us is reinforced by the word “biography” added to coffee, demonstrating the fact the word or concept of “biography” requires a historical dimension. The analysis of the discourse considering Foucault’s discourse approach requires studying it as a sequential study, on the one hand. On the other hand, it shall be studied as a critical study, as the title contradicts itself and incompetently presents the essence of the critical thesis and the critical path in its analysis.

4.1.2. Introduction

In his structured introduction appended with the subtitle “Memory Recovery,” Al-Sarihi, the book’s Saudi author, has provided a brief account of his memory. The author discusses life details related to his position and his friends’ position when they pass by “Workers’ Coffee Shop” on Al-Sayyid Street, which divides the Al-Ruwais neighborhood in Jeddah into two parts; they are anxious for fear that someone they know will see them, making them think that they want to take one of the chairs in that coffee shop. From the seed of this small story, the story of this book begins to take shape and grow, just as a coffee tree grows and extends its branches to bear the leaves and fruit from the coffee seed.

The author, after presenting the division of his chapters and detailing his introduction in that flexible and clear language, quickly states his goal, saying “Perhaps, after all that, needless to say, that what inspired me to this research is something related to the intersection of cultural, religious, social, and historical patterns, making coffee the crossroads of a ladder of values and customs that govern the course of daily life” [19]. Accordingly, readers and scholars discover the spirit of the discourse approach, which studies the phenomenon “discourse” as an introspective passage along a dated textual path, whose goal is the desire to write the history of the systems of discourse that constitute the human sciences and a research program on the formation of discursive practices and their transformations [3].

Importantly, the author does not chronicle the practice of drinking coffee as a daily drink to which people are accustomed. Rather, he commences conscious introspection whose goal is to read the patterns of the discourse, its ambiguities, and its entanglements. This path is supported by Al-Sarihi’s words, after mentioning the two lectures that establish an introduction to this study.

“This is what has recently tempted me to work on reconsidering the two lectures to conduct this study, which I ask God “Allah” to give its reader a status befitting coffee, which I am assured constitutes a common denominator between me and those who are tempted by this study to walk on its bumpy roads that seek to introspect the connotations of the language at times, adopting methods of interpretation, analyzing the discourse, and linking what is cultural, religious, social, and at other times political in an attempt to understand what is difficult to understand and restore what is about to be forgotten by history” [19].

This spontaneous intervention into the folds of the introduction to point to the methodological instruments that rely on introspecting the semantics of language on the one hand, and adopting the tools of interpretation and discourse analysis on the other hand, gives this reading reassurance that the writer’s methodological instrument, even if it is a flexible tool, is derived from “discourse analysis” as it is according to Foucault. Introspection “introspection of the semantics of language” is nothing other than the deep analysis of the texts we are familiar with Foucault. The in-depth analysis of the texts aims “to reread Western culture, seeking to shed light on topics that have been marginalized by this culture” [20].

Accordingly, Al-Sarihi, as it seems to me, is re-reading Arab culture from a marginal and everyday topic that he does not pay attention to, as this is the secret of “Foucault’s approach to discourse analysis.” Rather, Al-Sarihi’s words explain this, saying “...can I claim, after all that, that these pages are an attempt to restore the nation’s memory and its ways of thinking...” [19]. Foucault’s original question “was how can thought discover the coding of reality and deconstruct it in such a way that this deconstruction itself becomes able to dialogue with its texts and facts” [6].

With that, who would think that a cup of coffee might become the subject of an analytical and scientific study in which daily, religious, historical, and political discourses intersect? Likewise, who would have thought that the “Workers’ Coffee Shop” in Jeddah city, which arouses suspicion among society, would become cafés that “have stripped themselves of the suspicious social outlook they had, and look down on their patrons?” [19]. This is evident in Al-Sarihi’s words, saying “Coffee has returned to our streets, carried on the shoulders of major companies, flaunting their names and hanging them on their facades, just as they brag about the types of coffee they offer” [19]. Truly, who would have thought that the memory of “Workers’ Coffee Shop” would here become the beginning of a scientific work in which the two processes of description and analysis of the discourse of coffee are parallel, as it branches and expands just as the veins of the coffee tree itself expand, as its branches extend into the sky and intertwine and bear fruit, the more its veins take root in the soil, intertwine, and slip in its paths?

4.2. In-Depth Reading of the Text

This section delves into the concept of the in-depth reading of the text by analyzing the historical description of the phenomenon, coffee discourse as a space for the variety of subjects and structures, coffee and the movement of transformations, the critical analysis of the permission and prohibition models, and linguistic analysis and in-depth deconstruction of Al-Sarihi’s *Temptation of the Name: A Biography of Coffee and the Discourse of Prohibition*.

4.2.1. Historical Description of the Phenomenon

The historical description of coffee is not far from Al-Sarihi’s reading, as he has been preoccupied with this dimension since the title that celebrates “The Biography of Coffee,” demonstrating the fact this sequential and historical description includes several prominent aspects. Among these prominent aspects is the discussion of the stories about the discovery of the coffee plant. Al-Sarihi’s book can capture several stories in the first chapter, titled “The Search for Roots” and the

second chapter, titled “The Manifestations of Coffee”, which are two chapters that trace the historical movement of coffee from the stage of discovery until the stage of spread among people.

Al-Sarihi’s book’s first chapter specializes in tracing the narratives about the origin of coffee, and the work of the imagination that characterizes most of these narratives, going beyond the limits of historical facts to give the discovery of coffee a touch of imagination that elevates it to lofty heights that bestows upon it and its drinkers’ spiritual values that transcend any similar drinks. The second chapter, however, makes an effort to analyze the manifestations of coffee, from the time its name was confused with wine and ends with the stories of the miracles that Sufis brought to it, including the stories of the miracles enjoyed by those who know its value and those who consume it.

Precisely, “narratives relating to the origin of coffee fluctuate between the data of the mind and imagination”. “Between the two narrations that mention the jinn of Suleiman, ordered by Gabriel to ask them to bring coffee from Yemen, and the narration that talks about Gabriel carrying coffee berries to the Prophet Mohammad (PBUH) to relieve his grief when his people lied to him” (p. 20), and the narration that says that “Al-Shazili is the one who discovered coffee in the Yemeni city of Mokha also spelled Mocha” (p. 21), we find reading moving between times to attract what reaches it to the roots that reveal the identity of the fruit and the tree all at once.

Accurately, the reading is not limited to collecting and directing these narratives but rather aims to trace questions of spatial origins related to historical origins, an origin that the narratives range from saying that it was in Yemen or the Ethiopian Empire, also formerly known by Abyssinia. Thus, the reading seeks to frame the question of origin in time and place in a traceable exploration of the historical and literary sources that include those narratives or references related to the origin of coffee, which are subject to an active interpretive reading that opens up to the cultural and religious aspects. Identifying coffee varies between numerous facts dating back to the days of early Christianity, to the days of Islam, to the days of the Arabs, or to the days of the Persians, where the direct reason for the discovery of coffee goes back to the goats or camels that were intoxicated and invigorated by the plant [19].

With that being said, critical reading continues to seek to bring up these different narratives and juxtapose the similar ones and the different ones to interrogate and interpret these narratives, reveal their dimensions, attract all the signs that would activate the reading path, and open new windows to discuss the different patterns to which the reading refers or towards which the interpretation tends.

4.2.2. Coffee Discourse as Space for the Variety of Subjects and Structures

Not only is the deep reading in this book limited to tracing the discourse of coffee, but it also seeks to read coffee in its relationships, such as its relationship with Hashish, its relationship with Khat or “Qat”, and its relationship with wine [19] where one can read the ambiguities, variances, overlaps, and discourses made for this purpose [19]. Therefore, fatwas arise over coffee, and reading contributes to capturing all the areas of conflict in the fabric of religious discourse. This is once again evident in Al-Sarihi’s words, saying “...the dispute in this novel appears to be between two authorities that differ despite the same religious reference for each of them, as the first authority is represented by Sharif Al-Rudaini, who comes from the homeland of coffee, Yemen, and carries it from its homeland to Mecca City”.

The other authority, however, is represented by the Imam of the Two Holy Mosques, who hates coffee and its consumption. The story reaches “the extent of the disagreement when drinking coffee, which the Imam of the Two Holy Mosques hates, takes place in the Holy Mosque itself, prompting the Imam of the Two Holy Mosques to send someone to forbid Sharif Al-Rudaini from doing so”. Thus, “Al-Rudaini adheres to the order, complying with the authority of the Imam of the Two Holy Mosques, just as a visitor should comply with the desire of the master of the place he is visiting” [12]. As gleaned from above, this disagreement, in its deep structure, is an extension of the disagreement between jurists on the one hand, and Sufis on the other hand [19]. According to the Sufis, it is associated with Zamzam water. “And my sheik said to me: Oh Ahmed, our coffee is for whatever it is drunk for” [19].

4.2.3. Coffee and the Movement of Transformations

Critical reading of discourse is preoccupied with the instruments of transformation in discourse. Coffee, as a discourse, is transformed, undergoes change, and is subject to transition. Ever since the delicious Mezza-coffee that Al-A’sha sang about in his long poem when he went to the shop with his companions to have fun” [19] to Al-Shaziliyya coffee shop, which conceals “the secret of the saint” in its depths, as one of the Sufis said about it “the secret of the saint”, and to the coffee that fills the streets and the markets are crowded with it, coffee transforms and changes the vision of society with it. About the significance of coffee as a discourse, Al-Sarihi says

“Coffee has moved from the environment of the Sufis and scholars who found that it provides them with clarity of mind, which helps them in studying and assists them in worship, to the class of the common people who began to consume it because they found that it stimulates the body, enables them to do what is entrusted to them of crafts and industries, and simultaneously gives them a surplus of activity that they use for whatever amusement and fun they have free time for” [19].

Coffee transforms and changes those around it, as it brings about transformation in its users and gives them a special mood, as Sheikh Tabandawi says “It is nothing but a slight spiritualization and a little strengthening because its people believe that it has a meaning that they call “Al-Marqaha” which means what makes you relax and happy” [19]. The in-depth reading controls the transformation in coffee and the “difference in temperaments among people, so its spread to the common people is a shift in the purposes and intentions that lead to drinking coffee” [19]. Reading was not limited to observing the influence of change, but rather it sought to analyze texts that indicate changes in the places where people

drink it, the form in which they drink it, which is a form that is associated with the form of drinking wine, the instruments that accompany its consumption, gathering over its fire, and the rituals performed by drinkers [19].

Likewise, reading attempts to capture a poetic chapter or a purpose of poetry, which we can call “coffee poems,” similar to wine poems or in Arabic “Al-Khamriyat”. Through it, “poets are inspired by what “spiritualization” can lead to in terms of influencing souls and inciting emotions” [19]. Reading also seeks to trace the symbolic dimension that the Sufis added to coffee, as they linked it to symbolic dimensions previously linked to wine. This is the same for the poets who produced in coffee a new symbolism similar to the symbolism of wine. Houses “designed for places of worship and payers became houses of knowledge, which is the name given to coffee houses at that time, as coffee possessed a special semantic field, just as wine possessed its semantic field as well” [19]. Reading also attracts several pieces of poetic evidence, including:

When the coffee in the cups is clear *** it gives the soul a whiff of life

When I tasted it ***I realized it was the water of life in the darkness [19].

4.2.4. The Critical Analysis of the Permission and Prohibition Models

Deconstructing any discourse requires the critic to discover the elements of the structure of the discourse and the movement of conflict and difference between them. The critic does not only describe but also penetrates from the surface to the depth, feels the structures, analyzes their nature and relationships, and carries out deep reading and interpretation. “Deconstruction dictates its treatment, as this is the decisive difference between it and all other ideologies that often end up as ideologies. Deconstruction also places the curriculum outside the authority of ideology for the first time, and it alone breaks the empty circle. To break ideology, another ideology must be created, as Foucault does not explain his method of deconstruction, but rather makes us directly involved with him in the process of deconstruction and not in theorizing it” [6].

In the same context, this is what we are familiar with in the temptation of the name, as the book provides us with the temptation of approach, the temptation of analysis, and the temptation of questions and answers. In a separate chapter entitled “Prohibition and the Game of Questions,” the critical reading of the coffee discourse is directed at describing it as a discourse subject to various processes that discipline, punish, permit, prevent, analyze, and prohibit. In this regard, Al-Sarihi says,

“It was not easy for the Superintendent of the market in Mecca in the early 10th century “Khayir Bey Al-Mimar” to ask the ruler of Egypt, Sultan Qansuh Al-Ghuri, under whose rule Mecca was subjected during the Mamluk era, to issue a royal decree prohibiting coffee. It was also not easy for him to anticipate the issuance of the decree and send a herald to the markets of Mecca calling for a ban on drinking and selling it, and to begin making penalties against those who violate the ban. Therefore, he preceded all of this by holding a council including judges, scholars, doctors, eyewitnesses, and Meccan jurists from various sects, in which they discussed the issue of coffee from jurisprudential and medical aspects. Later, after the end of their council session, they unanimously agreed that coffee corrupts the body and distorts the mind, which necessitates its prohibition in comparison with similar things that corrupt the mind and distorts the mind” [19].

With that, we daily face an integrated system of systems for controlling discourse in general and coffee discourse in particular. The coffee discourse constitutes authority, and dismantling this authority, limiting its influence and temptation, and even undermining its pillars require employing several mechanisms stemming from authoritarian regimes at the same time. The said mechanisms carry out the task of prevention and rely on scientific, jurisprudential, medical, and judicial authorities, as these authorities are controlled by the political symbol - as the critical reading indicates - and all of them seek to undermine the authority of the coffee discourse because it corrupts the body and distorts the mind.

Reading attracts all mechanisms of prevention and control, including the mechanism of mobilizing the masses and advocacy in the markets, where all of these mechanisms culminate in a royal decree. The critical reading also provides a text for the minute report on which the decree was based, which is a minute report used to employ the power of language in it, as the language of political authority and its place were inspired by it. The study has also followed the secondary jurisprudential texts represented by the fatwas that judges and scholars have recorded on them [19]. They are fatwas belonging to more than one school of jurisprudence, and those fatwas and comments appended to the minute report “contain nothing but approval of its content based on the characteristics explained therein” [19].

Critical reading is also advanced by analyzing the language of the minute report on banning coffee, prohibiting it, and degrading the drinker, and criticizing its narrative textual language, its mechanisms, the authorities that participated in its preparation, and the authoritarian figure, the “political symbol,” Prince Khayir Bey Al-Mimar, Superintendent of the market in Mecca. The work of Prince Khayir Bey Al-Mimar, the Superintendent of Mecca, is to inspect the general public for everything sold in the markets, including food and drinks, and to spy on people’s conditions day and night, according to Al-Jaziri. Simply put, he is the one who called for holding the ban and prohibition meeting and the body that represented the introduction to that decision since “he began with the evening prayer “Isha prayer” in Masjid al-Haram also known as the Sacred Mosque or the Great Mosque with the congregation, emphasizing that his prayer was with the congregation, then circumambulating and kissing the Black Stone” [19].

Significantly, all of this has to do with linking the “ban-prohibition” to the authority of the council, as the position of those opposed to the prohibition decision and those calling for permission and analysis has been mentioned, including Al-Jaziri, who conveys the discourse of prohibition and its circumstances and exposes its falsity and the falsity of the parties that participated in it, as they are, in his view, the origin of the council and its opponent” [19]. Reading exposes the “ban-prohibition” programs and turns to Al-Jaziri’s discourse as a critical discourse that paves the way for the reading movement and activates its potential. Al-Jaziri accuses “the two witnesses who testified that coffee changes their senses and the state

of their minds, as he pointed out that they were bribed to act like jurists so that others would be convinced that they are scholars of jurisprudence” [19].

As well, the critical reading goes into reading the relationships between the coffee prohibition and the political dimensions, as Al-Sarihi adds, “We can attribute the strict position on coffee to political reasons related to the turbulent situation in Mecca city at the time, on the one hand. On the other hand, it is related to the relationship between the Mamluk state, to which Jeddah and Mecca belonged, and Yemen, the source of coffee at that time, and its sons were the ones responsible for its trade. At that time, Mecca experienced an era of conflict between the sons of Sharif Barakat bin Muhammad bin Barakat, as Sharif Barakat could not preserve Mecca’s social and political stability.

Amid these circumstances, we can understand the reservations about the meetings held in coffee houses, the confusion that they could raise, and the conversations that they might attract about the strife and seizure operations witnessed by Mecca and carried out to restore stability to it Al-Sarihi [19]. Accordingly, the critic concludes by saying, “In light of these conditions, we can understand this wary view of coffee coming from the land of Yemen” [19]. The prohibition decision “becomes a security decision on the one hand and as an economic decision aimed at striking the work field of men belonging to a hostile country on the other hand” [19]. Thus, the reading creeps into political, economic, and security dimensions that are intertwined in the formation of the ban decision and prevention mechanisms.

On the subject of in-depth analysis, it is noticed that reading operates with a deep analysis mechanism that can proceed in two approaches: the horizontal approach, which tracks the occurrence and succession of ban-prohibition discourses, and the vertical approach, which analyzes all the data and relationships that reading can access and draws out their implications in enriching critical reading. The deep critical analysis also culminates in the reading with everything that would reveal the conflict of patterns and discourses, as it captures the questions of those who advocate coffee and those who oppose its ban and reviews their objections.

Relatedly, these objections are in the form of possible jurisprudential questions about the opinion in saying “Is it permissible or forbidden to drink water called coffee water in which the outer layer of a grain called coffee is boiled? Or the hypothetical question which is what is the ruling on drinking that drink away from a café? Or if drinking coffee does not lead to suspicion? These questions reveal the weakness of the prohibition fatwas, as the deep reading concludes by saying “The two questions succeeded in winning the fatwas of scholars who saw coffee as permissible, and limited the statement of prohibition to the suspicions surrounding it related to drinking sessions” [19]. The prohibition is no longer related to its subject, “coffee,” but to how coffee is consumed [19].

The success of reading in its horizontal work as it strives to analyze coffee as a discourse that has the roots of its origin has its transformations, through which and upon which conflicts are held, and several transformations afflict it is a confirmation that it has vertically succeeded in turning to what is beneath the surface and it is the title of “Chapter Five”. For example, if the entire reading is entitled “Temptation of the name”, we will face the temptation of the internal title, where what is under the outer layer turns to what is under the outer layer of the coffee bean or “the grain of Mohammad” as it was called [19]. However, in its dimensions within the in-depth reading, it draws inspiration from the existing and latent dimensions behind the phenomenon.

According to linguistics, reading means “deep structure” corresponding to “surface structure,” as this is a feature of Foucault’s work, especially in his book, *The Birth of the Clinic: An Archaeology of Medical Perception*. According to several scholars, Foucault’s book is a work that is considered influenced by structuralism’s tendency and close to it, and this is due to the nature of the language and the concepts used in the analysis such as the sign, the signifier, and the signified [15]. Al-Sarihi says “The history of coffee has collapsed, as only pages remain that the history of reading hardly pays attention to, and blogs that are about to deviate from paying attention to the extremist news and events without looking at what is behind them, which can be considered more probing the depths of the nation and an explanation of the values and customs that govern it, and the customs and traditions that it adheres to” [19].

Thus, reading moves to what is beneath the outer layer, where it moves from reading the discourse “coffee” and what happened in it and about it, to reading the patterns of culture and methods of thinking. It is an attempt to penetrate the structure of the mind to achieve the deep cultural goal sought by reading, as it moves from the singular to the plural, from the state to the phenomenon to the deep structure, and from a bean to a vision of the world. According to the structuralists, reading aims to explore the depths of the nation and explain the values and customs that govern it, and the customs and traditions that it cherishes. It is as if the author is standing before the systems that organize the movement of thought and control the masses through fatwas. The author also moves from a marginal discourse represented by the discourse of coffee to the mind of the nation, a nature that shapes its discourses and its grand narratives.

Possibly, the issue of modernity, the position on it, and the debates that the author and the nation experienced in the past and the present are present issues behind this deep and critical discourse, which confirms in elegant language, saying

The history of coffee has folded, as coffee keeps its secrets and world secret, looming in the lexicon it wears that exudes a yearning and longing to get out of the space of possibility, enter the gate of the impossible, and break the fever of the forbidden. At other times, it appears in indicating customs and traditions surrounded by remnants of the history of prohibition and permission, and the provisions of permissibility and prohibition. A third time, it tells of coffee gatherings from the homes of people who walked around its fire while it was burning and the places of groups who drank their cups while it was brewing [19].

Moreover, the “reading goes behind the outer layer and recalls the ritual discourses surrounding coffee and the intersections of those discourses with religious discourses, the confusion of coffee with wine and milk, their rituals of consumption or meeting, and how to manage them” [19]. The reading captures everything related to drinking coffee, what

is practiced in places that took their name and identity from coffee in what were called “coffee shops”, and the extent of the deviation that drinking coffee there has led to, such as amusement, drinking hashish, and so on [19].

Alternatively, the reading penetrates the ideological dimension of drinking coffee, as a footnote of (8) mentioned on [19] is a comment on calling the coffee bean the “grain of Mohammad”. On the subject of calling the coffee bean the “grain of Mohammad”, Al-Sarihi reviews an article by the writer Mohammad Al-Sammak published in the Bahraini Journal *Al-Bilad*, in which the writer used coffee and tea as symbols that refer to the ongoing conflict within the structure of British society between the Muslim community and its cultural, historical, and religious identity, and the rest of British society with its cultural and religious heritage related to Christianity. With that, he reveals the position of the church in the 17th century regarding coffee, which had then begun to spread among the English. In-depth reading calls for in its text and margins everything that helps the reading to make evidence and enriches it with horizontal spread or vertical depth.

Correspondingly, in-depth reading also calls for cultural discourses and the extent to which coffee is linked to masculinity, as “coffee is a masculine drink because of its appearance in teaching and praying gatherings, which are almost exclusively attended by men. With the spread of coffee among people, it spread to cafes that were frequented by men, not women and children. “With the spread of coffee to the desert, “It was associated with the scenes of equestrianism, the sheikhdum, honoring the guest, and the sleepless nights and gatherings, which were gatherings whose witnesses were only men [19].

Similarly, reading explores all the features of coffee’s association with men, not women and children the cultural patterns that establish this association, and dialogues with the pattern of “disgrace” [19]. Relatively, reading goes away from monitoring the patterns of popular thinking represented by “The Cup Reader” or in Arabic “Qareat El Fengan”, as Al-Sarihi asks

Can we restore the popular belief that the lines of the rest of the coffee in the cup can anticipate the future and know the omens? It is as if the ability to read the future through the lines left by its remains at the bottom of the cup and its edges is an exploration of the spirit of the guardian hidden in it and an interrogation of the secrets that it can reveal [19].

As gleaned from the above, these critical gestures, while they are ambivalent in their work in light of the discourse analysis method, we find them borrowing its general point of view from it, calling for its mechanisms with a kind of adaptability and flexibility, benefiting from its terminological device, and at the same time escaping it to formulate its mark.

4.2.5. The Linguistic Analysis and In-Depth Deconstruction

In-depth analysis and deconstruction start from language as its reading of discourse emerges from language as well. According to Foucault, language occupies an important position as it is a tool for analysis and a subject of knowledge. According to Foucault’s analysis, language is not only linked to the levels of the signifier and the signified in their static state, but also it has other connections related to presentation. We only see the visible subjects when we know the language, and this indicates the priority and comprehensiveness of language in Foucault’s analytical strategy [15].

According to Foucault, in his reading of the clinic and the history of the disease, it is defined by its symptoms and signs, where the symptom is what defines the disease, while language is what announces and describes what will happen. The symptom takes two forms “the signifier and the signified”, as symptoms constitute the kinetic language, help the doctor intervene consciously, and transform the symptom into a sign, and the symptom and the sign begin to say the same thing. This is the issue in the coffee discourse, where when coffee changes the mood, the change in mood becomes a symptom for which doctors are summoned, to be part of the “Prohibition Committee”. The presentation represented by the meeting required by “mood” calls for the apprehension of “the political authority”. Thus, the language in general and the language of the minute report, in particular, intervenes, according to which coffee was forbidden, as this measure was one of the mechanisms of ban/prevention/prohibition.

Apropos of the signifier and the signified area, Al-Sarihi adopts the mechanism of the signifier and the signified in this domain. For example, he says “The coffee plant whose drinkers called it “coffee” after coffee, which the Arabs knew in ancient times as a name for wine, disappeared due to prohibition. This position led to the non-circulation of its name and description, which was reduced to the status of a noun, as coffee soon acquired for itself famous characteristics that were attached to it like a name, such as “Shaziliyya and Al-Keif”. If the first refers to its attribution to one of those who are credited with discovering it and introducing people to it, then the second refers to the effect that it leaves on the drinker or the effect that was sought by those who used it” [19].

Moreover, reading focuses on the relationship between the signifier and the signified and the extent of the transformations that have occurred in it. For instance, the new object “the coffee plant” obtains an identity, and it is an identity based on a process of substitution, as it replaced the wine, where the signifier is the same, but the signified differs, whether it was “the wine” and tomorrow “the coffee plant” or “its mood, the one taken from it”. Likewise, the Shaziliyya is a signifier that refers to the signified itself, even if it is linked to the practice of “discovery by a discoverer”, and “mood” is a signifier that refers to the signified itself, even if it is linked to a transformation that occurs in the person who practices drinking its drink. Certainly, there is a lexical field related to coffee, which the Suraihi critic traces such as “coffee shop, peace of mind, Al-Marqaha, spirituality, and good mood” [19].

Relevantly, the identity of coffee is shaped by the way it is managed. It is between wine from right to left according to custom and milk from right to left according to the Sunnah of the Prophet. This identity is formed according to the interpretation of those who defend it and those who deny it, where the signifier and the signified accidentally become confused according to Foucault [16] and Al-Sarihi [19]. Coffee becomes a discourse with articulations, transformations, and relationships. Coffee moves from a wild plant to coexisting relationships, where the meaning of the name shifts and

relationships become tense. New articulations are determined, as the articulation clarifies the relationship between the name and what is called, the signifier and the signified, and the condition of naming and generalization in relation to the discourse. This generalization takes place in two ways; the first way is in which the noun moves from the individual to the general, and the second way in which it changes from essence to adjective, and upon articulation everything becomes speech [15].

Besides, Al-Sarihi composes an entire chapter on the transformations of coffee and the transformations of meaning together. It is now the third chapter that moves to capture the relationship between language and its data. Al-Sarihi also called the discourse of coffee “semantic fields,” which are fields that transform and change according to the nature of the practice. This is evident in Al-Sarihi’s words, saying

“In their relationship with coffee, the Sufis have regained the Sufis heritage that used singing about wine as a means of bringing ecstasy and a way to achieve its effect, elevating it to the status of a symbol. Like the Sufis, the common people among whom coffee consumption became widespread could not ignore its symbolic dimension as the Sufis did. The common people reached their extent, restoring coffee to its true historical meaning in terms of referring it to wine and surrounded all of that with the atmosphere of amusement, flirtation, and mirth that it calls for. Then they reached its bitterness when they mixed it with intoxicating wine. The transition of drinking coffee from the environment of the Sufis to the environment of the common people was accompanied by what Sheikh Al-Muzajjid called “the difference in temperament” between the people, as its transition to the common people was a transition in the purposes and intentions that lead to drinking coffee” [19].

More tellingly, the coffee view has shifted as a signifier that is not required by the nature of the signifier alone, but rather by the symptoms and circumstances required by the process of drinking it, and the transformations of the places in which it is consumed. As a result, the Superintendent of the market relied on to incite the adoption of the prohibition discourse. The deconstructive reading of language and semantic fields has lured the critic to investigate all the jurisprudential, creative, and judicial discourses, and the mechanisms of exchange between the fields of coffee and wine in poetic discourses in particular, as it is an investigation that gives this deconstructive reading depth and novelty worthy of appreciation [21].

5. Conclusion

In brief, the current reading reveals a specific approach to Al-Sarihi [19] which is to read the discourse using a philosophical “archaeological” reading, which is inspired by the spirit of Foucauldian reading of the discourse. Another key point is that the spirit of Foucauldian reading of discourse includes shifting its understanding of discourse and the mechanisms of deconstruction that seek to work in two mutually reinforcing approaches: the historical path of the phenomenon, investigating the roots of coffee, and the novels that monitored this on the one hand. On the other hand, it is found that the critical path that seeks to read and interpret in terms of semantic fields, cultural patterns that underlie apparent reality, the conflict of connotations, and mechanisms of ban and permission, prohibition and permission, reading linguistic, jurisprudential, and political discourses, the discourse of practice, reading the coffee discourse across Arab memory, and moving from reading this speech to reading the nation’s patterns of thinking as it is a transition from the specific to the general, and from direct to indirect.

Another important result is that these models and approaches enable the current study to succeed in presenting a reading that is almost unique in the Arab critical scene and Saudi Arabia in particular. The significance of Al-Sarihi’s discovery of the coffee discourse is no less significant than the importance of discovering Al-Sarihi’s critical point of view in analyzing the discourse, which this study sought to uncover and explore the movement of its work. Importantly, it is found that the Foucauldian reading of the discourse always strives to engage in interpretive work in two mutually reinforcing approaches: The historical approach of the phenomenon and the critical approach and the transition from reading this discourse to reading the nation’s patterns of thought, which is a transition from the specific to the general, and from direct to indirect. It is also found that these models enable the current study to succeed in presenting a reading that is almost unique in the Arab critical scene.

6. Implications

Given the discussion and results attained in this article, among the key implications is conducting future studies of marginal cultural discourses based on the method of analyzing cultural discourse with its methodological procedures, especially those discourses that have not received an in-depth critical study.

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