

The Factors of Emergence of Debates between Abu_Bakr Al-Khwarizmi and Badi_al-Zaman_al-Hamadani

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Extended Abstract

1. Introduction

Abbasid period can be regarded as an epoch in which poetry and eulogy in Persia reached maturity, i.e., in which poetry has become a means of praise and admiration (Dayf, 2006, p. 565). The kings of this dynasty gathered a group of flattered eulogists and used them for political announcements (Alejadi, 2006, p. 13), by allocating precious gifts of war booty to poetry, they justified their reign and suppressed their oppositions ((Dayf, 2006, p. 566). Being greedy for money and lacking self-esteem made eulogists to increase their competition for being a better eulogist in the court (Nicholson, 2001, p. 303), and also their envious characteristics and their constant need for presents impelled them to use different themes in their poetry, eulogy and lampoon (Zarkoob, 2004, p. 82), thus formed literary discussions. Discussions between Al-Al-Khwarizmi (944-1004, AH) and Badi_al-Zaman_al-Hamadani (969-1007) is an example of literary discussions. On one side, there was Al-Al-Khwarizmi one of the popular authors of 4th century (Al-Sam'ani, 1384, p. 213/5), and on the other side, there was Badi_al-Zaman a prideful young man who was eager for title and higher scientific statues (Abboud, 1954, p. 11).

2. Theoretical Framework

In the period when rulers of Samani reigned in a good neighborliness with Aal e Booye, their attitude toward Shiites was peaceful and did not oppose their religious activities, so that gave Shiites greater freedom (Foroozani, 2002, p .23). In this condition, Al-Khwarizmi, the firmly, young Shiite believers could gain a victory over his rivals through his excellent talent, power of the word and his deep knowledge (Al-Thaalbi, 1957, p. 207/4). His explicit speech in expressing his ideas distressed lots of scholars and politicians. Those who sought safety from sharp language of Al-Khwarizmi, used Badi_al-Zaman against his power of words to save themselves. Victory of Badi_al-Zaman over Al-Khwarizmi was similar to the triumph of swearing, arguing, and cursing, as a result Al-Khwarizmi decided to

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live in isolation and solitude and died after a while (ibid, p. 209/4). Therefore, a bitter event recorded in history of Arab literature and led to investigation of new results in literature and politics of that time.

3. Method

Focusing on descriptive-analytical method, the recent study based on various narrations of discussions tries to answer the question why celebrated and great scholar like Al-Khwarizmi was putted aside and forced to choose isolation and silence?

It should be mentioned that causes of silence of great scholars such as Al-Khwarizmi by opponents shows the importance of this study. Not only the literary community of that era needed this scholar but also after his death, they felt his loss. Investigating the reasons of holding discussion meetings between Al-Khwarizmi and Al-Hamadani makes the literary history of that period clearer.

4. Results and Discussion

Based on what mentioned above, the following cases are the most significant reasons of starting discussions between Al-Khwarizmi and Badi_al-Zaman:

- a) The innate reasons of these discussions include prevalence of unmoral characteristics such as insultation, swearing, profanity, and aggression in Nishapur, expressing chaotic situation of society and objecting to heterogeneities of the community through explicit language of Al-Khwarizmi. Other factors include making irony of the chaotic classes of society especially wealthy people, ridiculing the rulers and administrators who acted against him, and insisting on his goals. Al-Khwarizmi's aggression against harsh situations, efforts of Badi_al-Zaman for residing in Nishapur, audacity of Badi_al-Zaman toward a great scholar like Al-Khwarizmi, crudity and pride of Badi_al-Zaman, and stimulation of Badi_al-Zaman by opponents of Al-Khwarizmi are the other reasons.
- b) Ideological and religious differences between these two great scholars and fearless behavior of Al-Khwarizmi toward Sunni's leaders and insulting them intensified religious aspects of these discussions.
- c) High literary position of Al-Khwarizmi and increasing number of his students beside the anonymity of Badi_al-Zaman in field of literature because of his young age and attempt for achieving high level in society influenced holding these discussions.
- d) Contention of Al-Khwarizmi with politicians, making parody of them, and jealousy of those politicians with him boosted the political aspect of discussions.
- e) Holding discussions between a novice and an aged man, choosing Nishapur as a place for discussions, inviting the wise people as audience, and directing meeting toward the weak aspect of Al-Khwarizmi's characteristic, which was his Alzheimer, all shows deliberate intention of holding these sessions.

5. Conclusion

The results show that whenever a person talks ironically about the principal believe of religion doesn't have a good end and must choose silence and death. So by putting internal and external causes, goal and intention of debaters and under the curtain politics of this plot together we can find that in this literary debate, although corrupting the personality of Al-Khwarizmi, but he was actually an antagonist of debates. Therefore, his name is alive in the history of literature.

Keywords: Nishapur, debates, Aboubakr Al-Khwarizmi, Badi_al-Zaman_al-Hamadani.

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