

The Similar Literary Styles With Different Discourses: Foucauldian reading Of Maqamat Of Al-Hamadhani, Al-Hariri, And Hamidi

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ABSTRACT: Power and knowledge are considered as two fundamental concepts from the perspective of Michel Foucault; they have an interwoven and mutual relationship with each other in forming the discourses of each period. The power is a factor of creating a system of reality in which the creation of certain knowledge would be possible; and the knowledge would be the main factor of power distribution helping its preservation and continuity. Of course, in a discourse formation, the inconsistent and contradictory concepts could be created to form a new discourse formation in order to oppose to the primary power.

Arabic and Persian Maqamat written in an artificial and complicated style have different discourse approaches in the content aspect. Arabic Maqamat has been taken stand against the aristocratic narrators travelling for business purposes by focusing on poverty, hunger, and homelessness of their heroes; it has been taken stand against the ruling discourse by challenging the ideological attitudes, institutions, and individuals sustained the ruling discourse; though, Maqamat of Hamidi, mostly is free from the concepts of begging and criticism; and its hero is not only in line with the mystical and religious ruling discourse of its own period, but also appeared in the form of aging familiar with the mystical and jurisprudential sciences against Sufi narrator of the story and the others, with the aim of advising and retelling the mystical and jurisprudential concepts to the others.

KEYWORDS: Foucauldian Discourse, Maqamat of Al-Hamadhani, Al-Hariri, and Hamidi

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I. INTRODUCTION

Maqamat

It is a kind of literary genre made in Arabic literature. And it is defined literally as follows: Maqamat is the plural of Maqama, meaning the place of standing; it has been used in the ignorant poetry in two meanings of the assembly and people attending in the assemblies. At the beginning of Abbasid Caliphate, Maqamat was used for the assemblies in which preachers stood against caliph and advised him. In the third century AH, Maqama found an inferior meaning referring to the words of the suppliant beggars; its style was in the rhymed prose as the speeches of bishops and tale-tellers in the age of ignorance and at the beginning of Islam.

Arabic Maqamat

the word Maqamah was used idiomatically by Al-Hamadhani in the fourth century for the first time; it was used subsequently by Al-Hariri in the fifth century. It means a collection of short narratives with the human characters written in an artificial and complicated prose. The affluent traders narrators like Isa Ibn Hisham in Maqamat of Al-Hamadhani and Al-Harith Ibn Hammam in Maqamat of Al-Hariri explain the actions and behaviors of the poor heroes of the story in such a short narratives.

The heroes of Arabic Maqamat lived in beggary, fraudulence, and cunning are called "AbulFathEskandari" in Maqamat of Al-Hamadhani and "Abu ZidSerooji" in Maqamat of Al-Hariri. The heroes of Arabic Maqamat oppose to the ruling discourse critically. Critically, they are observing people and ideologies that not only strengthened political and economic discourse of Abbasid period, but also affected all personal and social levels of different people's lives of the society.

Maqamat of Hamidi

It is written in an artificial and complicated prose into twenty four Maqamat in the sixth century in Balkh by Hamid Al-Din Abu Bakr Mohammad Ibn Omar Ibn Ali Balkhi, the judge, imitated by Arabic Maqamat. The content section of Maqamat of Hamidi is formed in a different discourse atmosphere of Arabic Maqamat; it is in parallel with the ruling discourse, that is, the currents of Sharia and Sufism. Thus, the hero of Maqamat of Hamidi appeared as a master of doctrine path, aware of jurisprudence and religious jurisprudence in most of Maqamat; with the intention of preaching, advising, and answering mystical secrets and jurisprudential problems to the others including the narrator of the story. Therefore, contrary to Arabic Maqamat, Maqamat of Hamidi, in most of Maqamat is free from the beggary element together with cunning and deception; and its hero is asking charity from the others only to meet his needs.

The narrator of the story of Maqamat of Hamidi was influenced by mystical thinking, conquering the culture of chivalry and the young of that period; he was appeared as a chivalrous Salek (seeker) having a relationship with the hero of the story like a relationship between a Salek and an old man; and his travel would become a travel in the direction of the spiritual growth of his personality.

II. THE EXPLANATION OF SOME THEORETICAL FOUNDATION

Foucault's Discourse: Power and Knowledge

The usage of the word discourse comes from the medieval philosophical and social literature. The word discourse at the present time and in its traditional format which is an organized presentation of a certain subject in a written or oral format with a linguistic approach could be found in the works of people like Machiavelli, Hobbes, and Rousseau. But in the recent decades, the thinkers like Émile Benveniste, Jacques Derrida, and Michel Foucault, amongst the prominent thinkers of the West, have presented a new reading of discourse that is somehow expressive of the influence of different majors like philosophy, sociology, linguistics, literary criticism, and history. Foucault's explanation of discourse as a subject describing the performance of a world in which we live was influenced by various thoughts like structuralism, Nietzsche's genealogy, Epistemological rupture derived from thought of Gaston Bachelard and the phenomenology of people like Husserl, Heidegger, and Merleau-Ponty.

An important thought seen in Foucault's Discourse is his historical attitude to the discourses. From Foucault's point of view, the discourses have a historical nature leading to differentiate their own periods with the others' ones; they can show a principle as normal and a rule as abnormal. Thus, we do not deal with an absolute truth that can be generalized to different periods. Rather, by analyzing the layers of discourses presented in each period leading to create a certain discourse arrangement, we would acquire the formation of knowledge or certain episteme (cognition) of each period.

According to Foucault's viewpoint, the system of writing, which includes various parts like language, speech, action, and thought would create a knowledge in a society that together with the power leading to form discourses expressive of explaining the language beyond the sentences and phrases. Such discourses can be observed in the non-verbal signs and actions and all relationships among people of a society. The discourses would be persisted in a society through the mutual relationship between the power and knowledge. Because, on the one hand, the power is the origin of the knowledge, and on the other hand, there is no kind of power relation without having an epistemic domain.

The power acts like a strategy in Foucault's viewpoint and makes a system of relations presenting as a complex and systematic network through exchanging of the thoughts, individuals, and goods among the whole society like educational centers, and social, economic, and political organizations; it leads to the establishment of the relationships among people of the society. For this reason, the power does not solely focus on certain organizations like the government or political centers; and it does not only play a repressive role. From Foucault's point of view, the continuous circulation of the power and knowledge does not have a one-way function; and wherever there is a power on the one side, there are opposing forces on the other side in progress using different methods of resistance to oppose to the primary power. According to this idea, the systems of writing and acting at the individual and social levels are always in conflict with each other.

III. THE RESEARCH BACKGROUND

Due to the importance of Maqamah writing style in Persian and Arabic literature, various writings have been created to survey such a literary style. In Arabic literature, the works like "Badi' Al-Zaman Al-Hamadhani Ra'd Al-Qassa Al-Arabiyah and Al-Maqalah Al-Sahfiah, 1975" written by Mustafa Al-Shak'a; "Techniques of Al-Adab Al-Arabi, Al-Fan Al-Qasasi, Al-Maqamah, 1954" written by Shawqi Zaif; "Al-Maqamat Min Ibn Fars Ela Badi' Al-Zaman Al-Hamadhani, 1985" written by Hadi Hassan Hamoudi; "Al-Sardfi Maqamat of Al-Hamadhani, 1998" written by Iman Bakr; "Bana' Al-Mufaraqah fi Maqamat of Al-Hamadhani and Al-Hariri, 2006" written by Ali Hussein Al-Waqad; and the books like "Al-Nasr Al-Fanni fi Al-Qarn Al-Rabe', 1931" written by Zaki Mubarak; "Yatimat Al-Dahr fi Mahasin Ahl Al-'Asr, 1983" written by Al-

Tha`alibi; "Tatvar Al-Asalib Al-Nasriah fi Al-Adab Al-Arabi, 1989" written by Anis Al-Moqadasi can be named. Most of these works emphasized on the appearance of Maqamah writing, the literary style of Maqamat, the literary structure, and its style; and besides, some of them considered the social and historical angles of Arabic Maqamat as well.

In Persian literature, most of works written in the domain of Maqamah writing have talked about how Maqamah writing, the literary style, the literary structure, and the features of Maqamat style's prose were appeared. And in some of them, the historical and social concepts of Maqamat are briefly mentioned. The works like "Ebrahimi Hariri, F 2004, Maqamah Writing in Persian Literature"; "khatibi, H 1987, the Evolution of Maqamah Writing in Persian and Arabic Literature"; " ZakavatiGharagozaloo, A 1985, Badi Al-Zaman Al-Hamadani and Maqamat Writing"; and the books written in the domain of stylistics and the history of literature by the authors like SirusShamisa, ZabihollahSafa, and Malek o-Sho'araBahar.

Moreover, the researches done in the domain of comparative study between Arabic and Persian literature were limited to the fictional and literary structure of Maqamat style. The articles like "the Comparative Study of the Elements of Story in Maqamat of Al-Hariri and Hamidi" is written by Dr. AlirezaNabilou; "the Element of Scene in Maqamat of Al-Hariri and Hamidi"; "the Element of Character in Maqamat of Al-Hariri and Hamidi"; and the Plot in Maqamat of Al-Hariri and Hamidi" are written by Leila Jamshidi and Hossein Dadkhah.

Thus, so far, there has not been a comprehensive study in the domain of surveying central discourses between Arabic and Persian Maqamat to consider ideological and cultural norms both representing the ruling discourse of their period and having a main role in developing and understanding the content aspect of Arabic and Persian Maqamat.

IV. THE PURPOSE OF THE RESEARCH

:This article, by focusing on Michel Foucault's theory of discourse which has considered historical nature of discourses and the mutual relationship between power and knowledge as one of the most important element of forming discourses in each certain period has tried to show that although Arabic and Persian Maqamat have a similar literary style, they are different with each other due to their formations in different historical periods and their different approaches towards discourses of their periods. Such kinds of differences in the content aspect, from a character's creation of the stories including a hero and a narrator to the kind of relationship between them, their tones, and their views towards the issues of the society are noticeably observed; these features have created an obvious difference between the themes of Arabic and Persian Maqamat in the content aspect.

V. THE HEROES OF ARABIC MAQMAT AGAINST THE AUTHORITY DISCOURSE OF ABBASID ERA

The cultural and social discourses of Abbasid era together with a politics with a religious, economic, and exclusive structure are considered as the important elements in strengthening the foundations of Abbasid caliphate; most of the actions and relationships of the organizations and individuals of the society are existed due to these discourses. A political discourse tied with the jurisprudence and religious features to have access to the bases of power; as Abbasid clarifies its uprising by the slogan of "Al-e-Reza men Al-e-Muhammad". At first, they were inclined to the Shia and Mu'tazil school of thought to be able to take the power from the Umayyad with their support and advocacy; and then, after strengthening the foundations of their own caliphate, they ceased to support them; and they were attracted to the Sunni sect that constituted most people of the society and adhered to Ash'ari's School of Theology. Ash'ari's School of Theology becomes an effective discourse to strengthen the foundations of a religious, inherited, and exclusive government of Abbasid by having the beliefs like obligating a duty from God to a person who does not have the ability to do it; considering all the world's accidents and events in accordance with God's willing; and considering people's willing in the issues as a disbelief in God's willing. According to such a belief, the power of a caliph is defined as a spiritual leader and charisma that is the God's successor on the earth; and the interference in all the issues of the society is an integral part of Abbasid caliph's duties. As the Abbasid caliph Al-Mansur said to people in the day of Arafah: "Oh men, I am the power of God and I walk you on the earth by God's success and confirmation; and I am the treasurer of God's livelihood and I act according to God's confirmation; I divide the trophy according to God's willing; I grant it by God's permission. God has locked me and I will be free by God's permission for your allowance and livelihood's division; I will be locked as God wills." (Tabari, 2006:5027)

According to this ideology, the taxes entered Abbasid court via various ways like Zakat, industry, and the land tax were transferred to either the common treasury or the special one; of course the head of both treasuries was the caliph who put the wealth among his intimates like the ministers, the bureaucrats, the governors, the judges, the liturgical imams, the religious dignitaries, and the traders affiliated to the court. Thus, the nature of Abbasid government is a mutual relationship; according to it, the power relationships between the

caliph and the other statesmen are created. On the one hand, the caliph and being God's caliph bringing him the wealth and credit of the caliphate; and on the other hand, the authorities obey his various political, economic, and cultural commands; and they prepare the favorable ground for people to follow them in order to maintain the ruling discourses by using the wealth, privileges, and various gifts that the caliph gives them. Thus, different sections of people at different levels of society are considered as the active forces in various cultural and economic fields by following the ruling discourse of another active force to exchange the power in the society.

The heroes of Arabic Maqamat become the extortionate, stray, and poor characters in such a discourse atmosphere whose travels for escaping the poverty and hunger show signs of vagrancy and critical view of the heroes towards the social and cultural framework of the society. An image clearly illustrates the main nature of Arabic Maqamat to show characters who are deprived of their most basic human rights. As the hero of the story complains about the ruling status of his society in *Al-San'aniah Maqamah* as follows: "I was dressed in rags and I put myself in a bitter life to do me good through it. I dug my fork into any formidable fish's mouth; I advised people in order to get male and female hunt through trick and deception. I got so miserable in life that I had to gradually dig my head into lions' den. Though, I did not scare from life's ups and downs; and I did not shiver. But, if justice was done in the life, the ignoble would not be the kings." (*Al-Hriri, 1389AH:72-73*).

The heroes of Arabic Maqamat are shown by depicting a society that is featured by its prominent and affluent people like judges, liturgical imams, traders, and the common people propagating the ruling discourse blended with corruption, deception, and hypocrisy. A discourse propagates class opposition and the unfair scattering of wealth under the cover of a religious government. A theme that has been seen as a cohesive thought in most of Arabic Maqamat; and it has been changed to a permanent and prominent critical discourse of these works. Hence, depicting the mosque and oration in Arabic Maqamat in the direction of criticizing the preachers and the liturgical imams originated from a society in which the place of the mosque and oration is not considered only as a place of worship.² The mosque which was a major means of communication with Muslims and organizing their military, economic, and cultural affairs from the Prophet's period became an important base for strengthening the political discourse of the Abbasid caliphate's period. At the beginning of the Abbasid family, the mosque was used to propagate, reduce the power of its opponents, and show the truth of its caliphate off. Therefore, its construction was very much considered during the Abbasid period. After the establishment of Abbasid caliphs and taking of the power bases by them, the political function of the mosques was decreased; and most of the orations were given in the direction of the advice, the fear of the Punishment in the Hereafter, doing good deeds, and disregarding this world and the appearances. As the Abbasid caliph, *Ma'mun* gave an oration as follows: "Oh men, fear God and remember the death that is fated upon you. Truly, in the grave's darkness and tightness and at the time of the angels' questions, nothing will help you, but the good actions". (*Ibn Qutaybah Al-Dinwari, 1418AH:278*).

In order to be coordinated with such a discourse, the orators, preachers, and scholars selected by the caliph for giving the oration from the pulpit caused the discourse of the governmental apparatus of the society to be promoted through their acceptability and spiritual religious position among people. After naming the caliph from the pulpit as a sign of his political power in society and the confirmation of his government, they put the main topics of their preaching as the righteous action, the fear of the sin, and its punishment on the Day of Judgment in order to make people ignore the actions of Abbasid caliphs and understate their cruelties and corruptions.³

The heroes of Arabic Maqamat impersonate liturgical imams and preachers of the religion in order to oppose to such a discourse; and they encourage people to stay away from the sin and to do the righteous action by praising God, the horrors of the Day of Punishment and the Hereafter; and after receiving the money, and defrauding the people of their properties, they would retell their intrinsic intention and action to the reader. In fact, the critical language and their critical attitude towards the preachers who were distinguished as pious, religious, and deserving of the advice to the people of the society would be in contrast to the discourse showing deception and hypocrisy as its prominent features to plunder people's properties. As the hero of *Maqamat of Al-Hariri* as the liturgical imam initially warned people off the punishment of the world's properties in *Al-San'aniah Maqamah*. "May the worldly seeker be destroyed; the worldly seeker that has turned and twisted his desire and enthusiasm's "tether" towards it." (*Al-Hariri, 71*). And after accepting the charities from people, he would have fun and pleasure and drink the wine. "I found a companion with the bread baked by the white flour and a roasted beef on a stone; there was a big bottle of wine in front of them. I said to him: "Oh man! Was that previous condition only your appearance or is this present condition only your inner status?" (*Ibid, 72*).

The hypocritical behaviors of the heroes of Maqamat together with the advice in the orations to pay attention to the Other World and propagate the admirable and pleasant moralities for people are also repeated in other Maqamat like *Al-Samarghandiah*, *Al-Tanisiah*, *Al-Khamriah*, and *Al-Isfahaniah*; no negative attitude towards the preachers is not only seen in those Maqamat, but also most people who accepted their words as the guides of the religion do not actively object to the present status; in fact, they believe in it; and they would rejoice in facing the orations of heroes of Maqamat and give them money as a prize; they are criticized by the

heroes of Maqamat. The heroes of the story deceive people and defraud them of their properties by using such a religious concepts either in a mosque or in any other places; and in most Maqamat, the heroes complain about people's ignorance and lack of wisdom by looking at their regrettable status in life and in a society without thinking and reason; and they hold people as one of the culpable to maintain the ruling discourse of the society. "People are donkeys; drag them along wherever you want and ride on them and dominate them. After reaching your demands of people, die. (Because you have found your interest of the world enough). "(Al-Hamadhani, 1387 AH: 87).

In the critical structure of Arabic Maqamat, the status of the judges together with the religious preachers and people without thinking who believe in the religious and superstitious issues originated from the religious concepts are highlighted and challenged. Because during the Abbasid government, the judges and their responsibilities were highly important due to the religiousness of the Abbasid government's structure, the unity of the government and religion, and the emphasis of the Abbasid caliphs on observing the religious and Islamic rules.⁴ The Abbasid caliphs chose the judges in accordance with the type and religious beliefs of people in order to maintain order and calm and strengthen the organs of their government in each region; and the judgment position was known among people as an apparatus with the mission of maintaining the religious and divine rules in the society; as the position of the judge of the judges was formed in Abbasid period to supervise the judicial issues more and maintain the religious and Islamic rules in the judiciary and observe the instructions of the Abbasid caliphs. The judges had an extensive and important authority in the affairs of Fatwa, supervising Dar Al-Gharb and the fences, controlling Bayt Al-Mal (the House for Money), being companion and advisor of the caliph, and putting the ministers and those who ruled on trial. With regard to such duties within the structure of the Abbasid government, the judges had a close relationship with the authority of the caliph; the judges' power was reduced by the government's weakness; and the influence of their political and social domain was increased by the government's authority; and the judges were among the most influential groups in the domain of politics and the structure of the Abbasid government.

The judges were responsible for dealing with the lawsuit of the people according to the divine rules; their fairness and justice were not only a symbol of the implementation of the religious and canonical law, but also an indication of the justice and fairness of the Abbasid caliphs who considered themselves as the legitimate successor of the Prophet and God's choice. And since the relationship of judges with people was more than any other governmental organization, the existence of any corruptions in the judiciary was considered more than any other organization. Thus, the critical discourse of Arabic Maqamat was opposed to the ruling discourse of the society that shows the judge as the virtuous, righteous, protector of people's rights, and advocator of canonical and religious rules. And this critical discourse indirectly challenges the entire system of the Abbasid government in the domain of justice and observance of the right of people due to the very close relationship between the judges and the Abbasid caliphs. Because the judges were one group of people who had close ties with the caliphs; they benefited from their own judgment position in the direction of their personal interest; they owed a lot of money; and they had the affluent lifelike the other classes of the aristocrats.⁵

Arabic Maqamat not only shows the actions and behaviors of the judges contrary to the religious rules, but it also even challenges the actions of the judges of that period widely as if their actions and behaviors are even in the distance of the general sense of the fairness and justice of a human society; and they themselves are one of the most inequitable individuals of the society; they are responsible for spreading the inequality and eating the Bayt Al-Mal of people through their various and widespread powers. As in Al-Naisabouriah Maqamah of Maqamat of Al-Hamadhani, the hero of the story describes the judge of his period as follows: "He was wearing the curved judges' cap, he removed a long turban's tail from under the thread. I said to a worshipper beside me that: "Who is this person?" He said: "He is a willow that does not fall, except on the back of the orphans; he is a grasshopper that does not land, except on a Haram field; he is a thief that does not make a hole, except in a treasury of devotions; he is a plunderer that does not plunder, except from the disabled; he is a wolf that does not rip God's servants, except while they're bowing and prostrating; he is a fighter that does not plunder God's properties – Bayt Al-Mal, except through the treaties and the testimonies. He was wearing the curved judges' cap; he lost his religion; he was wearing his turban neatly and he was plundering..." (Al-Hamadhani, 1387 AH: 293).

In Maqamat of Al-Hariri, Al-Iskandariah and Al-Tabriziah Maqama, the tale's hero actually challenges the judgment's system of that era by standing in front of the judge and expressing the poverty, misery, and tragedy of his life; by expressing them, he reminds the judge that if there were any justice and judgment's system, people's social – economic conditions would not be so. "Oh, the residents of Tabriz City, you have a judge that has surpassed all the judges in disclosing the secrets and uncovering the truth. There is no fault in him, except the way of his division in the day of giving grants that is unjust and unequal." (Al-Hariri, 1389 AH: 371). As a result of the critical discourse, Arabic Maqamat revealed the grounds for moral and governmental corruptions nonstop; and during its retelling, it challenged the position of these organizations and individuals as well.

VI. THE HERO OF MAGAMAT OF HAMIDI AS THE PROPAGATOR OF THE SELJUK ERA

Affected by the Sufi discourse of Sharia in the Seljuk era, Maqamat of Hamidi has a different content aspect from Arabic Maqamat. The religious discourses become a means to advance Seljuk's goals under the strong dominance of the attitude of Sufism. The Seljuk was an alien tribe and wilderness wanderer in the plains of Ma Wara'An-Nahr; it was enthroned by Toqrol in 429 AH in Nishapur; it chose a dual policy to strengthen the power and foundations of its government. On the one hand, they were inclined to the Sunni religion and chose the Hanafi religion which clarified their independence more against the Shafi'icaliphs of Abbasid religion. On the other hand, Toqrol chose the Islamic name of RoknAl-Din Abutaleb Muhammad for himself; and he showed himself as a Muslim supporter of Sharia and Sunnah to gain the spiritual support of the caliph and strengthen the foundations of his government through the spiritual influence of the Abbasid caliphs among people.⁶ On the other hand, the Seljuk tried to maintain the independent power of its governmental apparatus against the Abbasid caliph by choosing the title of Sultan for itself in order to highlight the power of its governance and understate the governmental role of the Abbasid caliph.

The Seljuk caused the advice writing to be promoted in order to stabilize its monarchy and the role of Seljuk Sultans. Deep down, it cultivated the combinations of the political power, justice, and morality together with the advice.⁷ In the advice writing, the religious and canonical government of Seljuk Sultans whose statesmanship was directly confirmed by God was emphasized. Hence, the power of Sultan on his followers was considered inevitable which understated the responsibility and individual freedom and every kind of right in the society.

Writing the books for rejecting the rational sciences especially philosophical ones was developed in order to strengthen the status of Seljuk Sultans through the religious and ideological thoughts like the advice writings; since the philosophical thinking was an important factor in the appearance of the logic of reason, the freedom of action in expression and thought, and the challenge of intellectual discourse accepted by the Seljuk. As the jurisprudence, Hadith, and the interpretation were common in the schools, khanqahs, and the science centers of the narrative sciences; and teaching rational sciences especially philosophy was prohibited there.⁸ Despite such a discourse in the intellectual framework of the structure of religious government which were more inclined to thoughts of the Sunni religion and Ash'ari sect of Theology, it led the Shafi'i and the Hanafi to have a broad role in the will and presidency of Sharia courts, endowments, mosques and educational centers, the emirate of Hajj, the presidency of the religions, and so on.

In line with the religious and ideological ideas that emphasized on the unconditional obedience, denial, and denial of rationalism, the Sufi discourse which was a follower of one of the Sunni religion in observing the religious rules, and was inclined to the fatalism, and was not happy with the logic of rationalism, was able to pay more attention to the inner concepts of religion rather than its appearance during the conflicts and disagreements of the sects between four schools of jurisconsults and rulers regarding the jurisprudential and theological issues. The Sufi discourse which focused on issues like the principle of humanitarianism, equality, the Sufi's companion with most people, helping the poor group of society, giving the advice and guidance to the others, together with the beliefs like satisfaction, reliance, patience, poverty, and repentance created a promising attitude against the unfavorable conditions like the economic instability, religious differences, wars, and internal disputes. The Sufi attitude attracted a large number of people of society and became a suitable leverage to neutralize the opposed forces, unite people, and prevent the appearance of the internal revolts. Thus, the Seljuk rulers, the aristocrats, and the princes used the Sufi movement as a suitable base for strengthening their power by supporting it in order to attract most people and decrease the internal revolts and the sectarian differences; they also provided the ground for developing the khanqahs and consuming the endowments for them. The growth and significance of Sufism at that period was in a form of a theorized ideology in the social framework of the society; it caused a different mystical approach to be created in two regions of the great Khorasan and Iraq.⁹

The great Khorasan at that time contained most important scientific and cultural centers; and the cities like Nishapur, Merv, Balkh, and Herat were the major cultural and religious centers of that time; and they were considered as the important places of various mystical and religious thoughts. The Sufi Karramiyya sect could achieve an excellent position in the great Khorasan due to the emphasis on the principle of reliance, its ascetic life, and the creation of numerous khanqahs to teach the mystical doctrines. As Muhammad Ibn Karam, the founder of the Karramiyya sect was able to call upon many non-Muslim people to convert to Islam during many travels to the eastern regions and Khorasan; this process was continued after him by his disciples to spread Karramiyya sect and its doctrines among Muslims and non-Muslims.¹⁰ They were placed against the ideological currents like the current of Mu'tazila and the dogmatic thoughts of Sunni-based by combining the principles of Sufism, jurisprudence, and theology based on the principles of the Hanafi religion, the religion accepted by Seljuk rulers who were one of the most lenient of the religions against the other Sunni religions; they were careless to the spiritual needs of people of that period due to their ideological conflicts. The followers of the Karramiyya sect had a wide relationship with most people because of having the devotional and ascetic nature, staying away from the affectation and worldly affairs, and emphasizing on poverty and reliance; and thus, they

were able to get a significant status among the lower classes of the society. "As a large number of the Karamiyyalived in the great Khorasan, especially in the regions of Herat, Khatal, and Jowzjan."(Moghadas, 1967: 336).

Another important current of mysticism was created by those like Abu Al-QasemGhashiri andKhajah Abdullah Ansariin the great Khorasan; theycaused Sufism of Sharia`s-based to be createdby approximating Sufism, Sharia, and Sunnah to each other; and they strengthened the link of Sufism with Sunnah and Sharia; and they entered a clear and well-developed insight about Sufi discourse in their thoughts and works.¹¹ Following the insight of Sharia`s-based Sufism up, Abu Hamid Muhammad Al-Ghazalicaused a new current to be created in Sufism structure of that period by entering the rational viewpoint in the earlypath of the Seyrand Solouk (conduct) to truly understand the religious and canonicalrules. He could adjusthis contemporarySufi ideas, that had no documents exceptQoran, Hadith, the revelation of the intuition of Sufiguardians, and the narrations of Mashayekh and Aghtabuntil that period,to philosophical doctrines and theological researches; and he created a branch of scientific and theoretical mysticism which later became perfect by people likeMohiuddin Ibn Arabi, the Sheikh of Iraq.¹²The practical and theoretical mysticism discourse approximated Sufi thinking to the attitude of the Hanafireligion of Seljuk rulers who had more flexibility in the Shariathan in the other Sunni religions; and it allowed more use of idea and analogy in addition to the unconditional obedience of the Hadiths of the Prophet. Despitesupremacy of the religious and mystical currents of that period, the ruling discourse of that period was based on Sharia, jurisprudence, mysticism, and Sufi attitude which greatly influenced the political, social, and cultural framework of itsown period as an inclusiveideology.

In such a situation, Maqamat of Hamidi acted unlike Arabic Maqamatthat had a completely critical attitude towards the ruling discourse of its period; and it supported the Sufi and jurisprudential current, far from the critical attitude topropagate the ruling discourse; and it moved towards the maintenanceof the status of the Sufi and the jurisconsultsof itsperiod. This issue was highly seen in in a series of MaqamatlikeFi Al-Va`z, Fi Al-Masael Al-Faqih, and Fi Al-Ta`ziahwith an emphasis on the thoughts of the austerity and hunger, disregarding the world, highlighting the opinions of the Hanafi and Shafi'i scholars in responding to the religious and canonical issues, and honoring the dignityof the scholars. As in Fi Al-Monazerah between the Sunni and the AtheistMaqamahof Maqamat of Al-Hamidi, the hero of the story is a masteraware of religious sciences. Because Ijtihad is one of the most important characteristics of the master of Tariqat (path and method)in the principles of the religion, the ancillaries of the faith, knowing Islamand the religion based on the practical and theoretical mysticism attitude; and it should have a high status in those.This master of thepathmodestly knows the status of the reason as necessary in the early path of cognition to know Godand reach himunder the influence of common monotheistic Sufism of that period; and he defends it as well. The wise Sufism and mysticism which its basis is based on the stable acquired and conscious cognition derived from the jurisprudence and the reason. And it opposes to the pure philosophical intellect that only considers the intellect as the basis for the measurement and analogy of the religious and ideological sciences. Hence, the hero of the story is in line with the ruling discourse against the other thoughts of his period. The thoughts of the extreme Sufi whose insights were based on drunkenness, and they did not pay attention to the canonical rules in the path ofTariqat; or the rationalistic currents like theMu`tazila, the Isma'ilism, the rulers, and the philosophers who paid excessive attention to the rationalism and reason; or the thought of the Fundamentalism which only allowed the narration and Hadith in order to know Sharia. "The listening is the place of addressing; and the place is like a fruit in which it would be cultivated.Again the reason is the place and the grownis its fruit,and it is like a tree;and there is a lot of difference between the tree and the fruit; and they are totally different". (Hamidi,1365 AH: 102). But the hero of Maqamat of Hamidiconfirms rationalism only in the earlypath ofTariqatto truly distinguish the Sharia rules based on scientific and theoretical mysticism viewpoints of this attitude; and he acknowledges that it is insufficient to reach the truth since the highest kind of cognition is provided not through the reason and faith, but through a direct experience and the mystical taste. As there is a critical view to the reason in Maqamat with the mystical viewpoints about the mystical cognition of various issues. "Althoughthe awareness is a place of the learned; the craziness is a place of the wise; that whoever that prevents the talk of the heart, how he could be hung in the sanctum of the reason; sitting with the reason of a crazinessis better thandecorating oneself with the reason. (Hamidi, 1365 AH: 144).

In the ground of the supremacy ofthe Sufi and jurisprudential thinking in the society, the mystical features of the old and master of the hero of Maqamat of Hamidialesimilarly created based on those of Sufi like poverty, contentment, and satisfaction."I saw an old man like the delicate owner of people and the livid heaven of the inferior, with the beard like the light of the heart;he was black with an acceptable face and a popular status.He stood out of the form and the body, and he decreased the name and the fame; he was the mere soul and the clear light,with the single reason and the angelic face, and the heavenly patchwork clothing;he had a luminous faceand the spiritual nature". (Hamidi, 1365 AH: 84). The hero whose passion for the world is low and his interest in advising to the others is high; and he changed the mystical love to a means for a name and the bread, not for obtaining the dignity and property; rather,his advicesare in the form of a literary and effective

language in the raise and Tahdhib of the nature and inside of the others. As he moderately behaved in expressing the critical subjects in Maqamat like *Bein Al-Zawjayn*, *Bein Al-Lawti*, and *Al-Zani*; and he only satisfied a note and a wise point; and he did not divulge; and he did not intend to decry any class; and he did not blame and satirize, unlike the heroes of Arabic Maqamat who have a repressed and rejected character from the society, and they are not afraid of doing any immoral behavior to defend their existence and stay alive, and they are using the fake advices, a term of vulgar abuse, the woman and a child as an object to earn money in Maqamat like *Al-Eskandariah*, *Al-Rahbiah*, *Al-San`aniah*, *Al-Isfahaniah*, *Al-Khamriah*, *Al-Dinariyah*, and *Al-Asadiyah*. By highlighting the object of horror and hopelessness in between the context of their literary language in the form of symbolism, metaphor, simile, and allusion, they show the effects of the disillusioned complexes of the poor people of their period. And by highlighting the themes like the cold, poverty, vagrancy, cunning, and begging in their literary language, they became a pitiful image of their lives as a key feature of the discourse of Arabic Maqamat. While most of Maqamat of Hamidiis free from a beggary element together with the deception and cunning; because the poverty and penuriousness to be coordinated with the spiritual personality of the hero of Maqamat of Hamidiare mystical and asceticwhich cause the spirit to be upgraded and escaped from this world. Hence, a positive image of the poverty and penuriousness of the hero of Maqamat of Hamidiis shown which is free from any critical and negative views. "As the sun was on its highest position, Sheikh came from the door of the chamber, with a cane in his fist and a curved back; he had a quilt on his back which was more curved than an arc and more black than Bilal; he was completely frail; he said hi to people with a soft voice and a warm breath". (Hamidi, 1365 AH:113). According to such an attitude, the hero of the story only asks for the charity from others to meet his needs, and he never depicts a meanness soul of a Salek, and he does not complain about his poverty and penuriousness in Maqamat like *Fi Al-Rabi`*, *Fi Al-Vawz*, and *Fi Al-Qazv*. "The old man stood and asked for a charity for his travel. He told that God bless anyone who helps me and does a favor to the stranger like me without any hesitation in his praying; everyone gave whatever he/she had to Sheikh; as he got many things, he went on his travel". (Hamidi, 1365 AH: 50).

The hero of Maqamat of Hamidi shows the attitude of escaping from the world and contentment-based from himself in line with his spiritual and Sufi character; His travels are also influenced by the Sufi discourse of his period like the *Karramiyya* sect and Sufism derived from the theoretical and practical mysticism; like the great Sufi Sheikhs, he went to a very long travel to propagate his ascetic thoughts like self-conflict, austerity and disregarding the world, and depending on the principle of the reliance; and once he was known somewhere, he packed his bags and left there; and he was very eager to help and guide the talented of the path of *Solouk* and discover the latent tastes and the ready-made hearts.¹³ It was not like the hero of Arabic Maqamat whose travels became a critical picture of the hero's helplessness and vagrancy to escape from the poverty and hunger, and defrauding the people of their properties which provided a good ground for challenging the social and cultural thinking of its period. As Maqamat of Hamidi emphasized on the importance of the old and master of *Tariqat* who acceded to the austerity, chose disregarding the world, and came to the inner leadership in the light of mystical love, and now, he is the torch-bearer of guiding the others in the path of cognition of the mystical and jurisprudential *Tariqat* without mentioning the beggary, poverty, and penuriousness of the hero in Maqamat like "*Fi Al-Tasawuf*", "*Fi Al-Safar and Al-Rafagheh*", "*Fi Eshgh*", and "*Fi Al-Majnoon*". "Know that love is three steps: the first step is the attraction, the second step is the effort, and the third step is killing. Of these three, two are optional and one is compulsory". (Hamidi, 1365 AH: 116).

For this reason, the creation of an old and adorned guide with features like contentment, poverty, and disregarding the world's property caused Maqamat of Hamidi to be freed from the critical view and poverty due to the penuriousness; and instead, paying special attention to the religious rules and common mystical insight of that period became its major theme. Deep down of such a discourse, the acceptance of the present conditions, the diminution of the critical attitude and rational logic, and the expansion of the logic of Sufism and Sharia-based are seen; and they help the discourse and popularity of the Sufi, jurisconsults, and Seljuk rulers to be strengthened.

VII. THE NARRATORS OF MAQAMAT IN THE FACE OF SOCIAL AND ECONOMIC DISCOURSES *The Narrators of Arabic Maqamat*

The Abbasids' economic discourse was another factor in promoting and advancing their status and goals. Because the expansion of the Abbasids' realm, the conquests of different lands, the acquisition of more trophies, the creation of a unified economic and monetary system, especially the use of checks and promissory note that facilitated business transactions provided a suitable ground for business and subsequently, the expansion of urbanization and the increase of the strength and wealth of the Abbasid dynasty. The Abbasid caliphate was placed on the important commercial routes like the crossroads where the goods entered the Abbasid Empire from Spain, the Mediterranean, the Baltic Sea, India and China. Not only were different goods exchanged in different lands by traders, but the cultural and social exchanges were also strengthened by the expansion of business. As the Medieval Europe also understood the importance and advantage of promissory

note through business with Syria and Lebanon and caused the promissory note to be used in European markets. Moreover, Muslim trader took Islam with their business to various regions like China; or they became the connecting loop of the Abbasid government with the other governments; and they substantially helped to spread the relations between the governments; or they had the relationship with the court of Abbasid caliphate as the cultural and political ambassador; as the strength of the relations between the old government of France and the Abbasid caliphs were considered as the achievements of the traders' business.¹⁴

Therefore, the heroes of Arabic Maqamat pay attention to the traders as one of the affluent classes of the society to strengthen the economic situation of the Abbasid family and the increase of the wealth among them. The achievements of the traders and their close relationships with the Abbasid caliphs and their enormous wealth¹⁵ caused the class opposition¹⁶ between the traders and the heroes of Maqamat to be created. The basic difference of this opposition is the different needs of each of them due to their lifestyle. "How are we in the same road while I'm going to the North of Khavari and you are going to the South of Bakhtari? I said: "How are you going up in order to go to Mecca?" He said: "I want to go to Kaba of the needy instead of Kaba of haji..." (Al-Hamadhani, 1387AH: 294).

By following the opposition between the lifestyle of the heroes of the story belonging to the lower class of the society, the narrators of the story would only transfer the critical discourse of the heroes of the stories in Arabic Maqamat; and the realities and disturbances of the society are more tangible to the heroes of the story than the narrators. The lifestyle of the traders in Arabic Maqamat would become an anti-discourse which shows the propagation of believing in classification in the social and cultural domain in which the group of traders consider themselves as a very different kettle of fish from the majority of society due to their status and situation. "Oh my lord, do you see this alley? It is among the most valuable alleys of Baghdad. The chosen rival together over entering it. Only the businessmen have a house there and truly, man is known by his neighbor. My house is such as the big middle bead of a necklace among the houses". (Al-Hamadhani, 1387AH:170).

The narrators who appear with the fine clothes in literary fun ceremony in most Maqamat; and they have more freedom in choosing their own lifestyle due to their wealth and intimacy to the ruling discourse. Sometimes they have the desire to attend the poetry ceremony; sometimes they travel to a region for business or visit a beautiful land. As the narrator of the story in each Maqamah emphasizes that during his various travels he would participate in the ceremonies with people of the upper and affluent class of the society; and there is nobody else except them in those ceremonies; and suddenly the hero of the story enters with a different face which is expressive of another class of the society that depicts the poverty of the society with a protesting and helpless face and asks them for the charity. Isa Ibn Hisham says: "One day, I was placed in the great mosque of Bokhara. We gathered together with a group of fellows (next to each other) as if we were the chains of the stars of the heaven. A man with a quilt and the worn-out trousers came to us. He hung (an empty) portmanteau and drag a naked child along. The misery bore severely upon him. He barely bore with the coldness". (Al-Hamadhani, 1387 AH: 132).

In the chain of the class opposition relationship between the narrators and heroes of the story, the charity given by the narrators of the story to the poor and needy heroes not only clarifies the class opposition between them more, but also goes in line with the religious aspects in the ground of the ruling discourse; such a religious aspect caused special people to gather the wealth and made it possible through a discourse existing in the religion of Islam regarding charity. Because in Islam, the charity must be sincerely and respectfully given to the poor for God's sake, without putting them under an obligation; and the believers must be aware that they donate the charities in order to be close to God; and it is a property that God would take it. God says in Surah At-Tawba, Verse 104: "Do they not know that God is He who accepts repentance from His servants, and takes the freewill offerings." As in Al-Karajiah Maqamah of Maqamat of Al-Hariri, the narrator gives the hero of the story who is dying from a cold and living a pitiful situation a tip due to his poverty and lack of proper clothing. "Oh, the people, nothing would inform you of my poverty more truthful than my nudity during the cold". (Al-Hariri, 1389 AH: 246). Or in Al-Basriah Maqamah of Al-Hamadhani, the narrator gives charity because of the poverty of the hero of the story and having children who are dying from poverty. "They were thin; they were dressed in rags. They were disheveled; since they felt empty night-long. These children lived in such poverty that made people sad and heartbroken; it caused people's back to be broken; they were nothing but skin and bone; they made people cry; they called each other with the name of hunger." (Al-Hamadhani, 1387AH:104-105).

Hence, the image of the affluent life of the narrators of the story together with giving the charity to the poor heroes with the religious support become a demonstrative and advertising discourse representing an acceptable, positive, and generous character of the affluent people of society who support the poor and cover the poverty and misery of people. The heroes of Maqamat have also changed getting the charity and beggary through the rhythmic words into a profession for themselves in their lives in order to oppose to such a discourse against the narrators of the story by highlighting their poverty. Because changing the beggary into a profession in a religious society with the observance of the justice and the fair distribution of wealth among its people as one of

its most important slogans in order to prevent a needy person from the help of others to meet his daily necessities would be the expressive of lack of social justice and the accumulation of power and wealth in the hands of the caliph and his intimates.¹⁷ "Everyone in this world has achieved again or interest either by his ignorance or by his dignity which was high due to the uniqueness of his dynasty; but, I have benefited from my wisdom and knowledge rather than the ignorance and futility; and I have achieved the high (dignity) by my words rather than the kings and monarchs". (Al-Hariri, 1389 AH: 356).

The narrators show their religiousness in some Maqamat and blame the heroes of the story for their deceitful behaviors while they enjoy the fun ceremonies and have pleasure in the other Maqamat; and due to the intimacy to the ruling apparatus, they reflect the hypocritical discourse of the Abbasid period advising the others while they don't adhere to the moral issues.¹⁸ Thus, the heroes of Maqamat know the necessary cunning behavior for advancing the life of that period; because all people have taken a deceitful life; and they are involved in its persistence. "Deception and duplicity in make-up of the present world's people are like the whiteness of the horse's hand and foot." (Al-Hariri, 445). And they absolve themselves from any sin by connecting their cunning and fraudulence with the common idea of Ash'ari of that time. "The sin of this work is upon the life, since if there was not bad omen of the life, good and pleasant trait would be never receded." (Al-Hariri, 1389 AH: 107). In fact, depicting the affluent and trader narrator together with their religiousness and love of fun against the poor and deceitful heroes is a critical discourse that indirectly opposes the authoritarian discourse that helps the strength of the theological school of Ash'ari and Hadith followers.¹⁹ The poverty and destitution are the main indicators of the heroes' personality; they beg to escape from the hunger; and they consider the cause of their begging and shameless actions as the determinism of the world. This theme can be seen in Maqamat like Al-Armaniah, Al-Marestaniah, Al-Qardiah, Al-Qariziah, Al-Qazvininah and Al-Tayebiah, Al-Samarghandiah, Al-Ma'riah, Al-San'aniah, and Al-Tanisiah.

The thought that has been used to strengthen the sovereignty of the absolute power of the Abbasid caliphs and justify the wealth accumulation of the ruling class and its affiliates; and it deprived people from the right of objection and authority. By using this ideology, the government has sometimes benefited from the Mu'tazila or the Ash'ari to be supported; it has sometimes been accompanied by large groups of Iranians; it has sometimes tried to destroy the Iranian family; it has sometimes put the mosque as a place to act and revolt against its opponents; and at another time, it has justified the wealth accumulation and fun of the Abbasid caliphs; and it has summoned people to neglect the worldly affairs.

The Narrator of Maqamat of Hamidi

He is a young chivalrous deeply came from the culture of Khorasan, especially the region of Nishapur; he was extensively seen in the region of Khorasan in the fifth and sixth centuries. In their beliefs, they adhered to the moral principles, chivalry, simplicity, contentment, helping, brotherhood, equality, and observing the justice and fairness. Hence, they had a significant status amongst the guilds and the owners of various trades; and their intellectual discourse was very close to the Sufi intellectual discourse of that period; and the simple life, leaving the affectation, helping the weak, and being companion with most people of the society, empathy, and peace were common among them. As "the followers of the Sufi Karramiyya sect communicated with the poor classes of the society; and they addressed each other as friends or friends of friends". (Zarrin Koob, 1997: 445). Due to such a discourse and the growth of Sufism among most people of the society, many of the young and the chivalrous came to the Sufi whirling and founded the Sufi chivalry.²⁰

Under the shadow of such a thought, the narrator of the story of Maqamat of Hamidi became a Sufi friend and chivalrous with the features like confidant, chivalry, honesty, companion and the favorable mate. He is an advisor and a kind person explaining his stories to his Sufi friend. "My friend who was unique in chivalry in his time and city narrated me that once I went from the region of Sayram to Balkh as the decree of passing and staying away from my own city". (Hamidi, 1365 AH: 161). On his travels, he was involved in the heavenly Solouk as the Salek of the path of Tariqat²¹; because traveling has had a special status among the mystics due to the attention of the Quran and the Sunnah to the issue of traveling; and it was considered as a kind of Solouk to upgrade the spirituality; the Sufi discourse of Sharia-based and the theoretical and practical mysticism paid more attention to such a discourse; some of its parts pay special attention to follow the Book and the Sunnah, and observe the precepts and the religious rules in the path of Tariqat; because Sharia is the appearance of the rules, and its observance is obligatory so that Salek can reach the ultimate aim in the path of Tariqat, that is, the inside of Sharia and the steps of the mystical Solouk.

In the mystics' views, the heavenly travel leads to the self-evolution and Salek-preparation and his spiritual upgrade. For this reason, Salek must comply with the travel conditions in his heavenly travel. As his travel must be taken for the self-Tahdhib, acquisition of the science, travel for the pilgrimage of the great Mashayekh, learn of the lesson of the works and phenomena of the existence, or observation of the religious precepts. If the purpose of traveling deviates from these issues and focus on worldly and apparent issues, the Sufi would consider it as shameful. "So, a young person of the world know that the travel is the world of

test, experience, austerity, and the involvement; the moralities of the men are identified at the criterion of the travel; and it is tested from the criterion of the travel that: the traveling is the criterion of the morality; the essence and nature of human beings will be created through the travel; The Sayyid of the world (peace be upon him) told: "The traveling is a piece of nature". (Hamidi, 1365 AH: 129).

The relationship formed between the narrator of the story and the hero of Maqamat of Hamidi during Solouk is neither the type of the relationship between the hero of Arabic Maqamat and its narrators which is formed based on the lower class and the upper one due to their social status and class opposition, nor does it represent the class opposition and their different situation and preparation of the necessary conditions for challenging the ideologies and the ruling social conditions of their period. Rather, the narrator is trying to find an old one who understands mystical foundations in Maqamat of Hamidi like Maqamat of Fi Al-Joon, Fi Al-Tasawuf, Fi Eshgh, Fi Al-Safar and Al-Rafagheh; or he is trying to learn the jurisprudential issues from him like Fi Al-Masa'il, Al-Fighiyah and Fi Al-Monazerah between the Sunni and the Atheist. Hence, the upper class and the lower one relationship is like an old and master of the truth that is free from any critical and offensive tone and the counteraction between the two characters. "You are in the first house and I am in the last stage. You are still not taught to go without your feet and land without any place; in each 6.24 kilometers, a thousand very big rocks are put for you; and in each house, a thousand problems are put; you imagine the favorable wish and I have it at my hand; you are seeking the aim and I am escaping from it; you have the desert ahead and I have passed the Kaaba". (Hamidi, 1365 AH: 129).

Under the shadow of such a discourse in which Salek leaves the attachments and resigns from people for the evolution of his own soul, his travel is in fact a Solouk for the evolution of his spiritual aspects. As the perception of God is done in the hierarchy of the existence and the acquisition of the science to learn the lesson and austerities of the travel in Maqamat like Fi Al-Mola'ma'eh, Fi Al-Rabi', Fi Al-Ghaz, Fi Al-Shaib and Al-Shabab, Fi Al-Ta'ziah unlike the narrators of Arabic Maqamat who are rich traders that most of their travels are done in the direction of seeking the world's goods; since as it was mentioned, Solouk with the greed of the world's property is considered as unpleasant and indecent by the mystics' views; it causes human being to be stayed away from traveling in the path of God. Another effective feature in creating the narrator's personality in Persian Maqamat and the reason of propagation of the mystical discourse is the attention of the narrator of the story to the religious percepts especially Hajj and Jihad; because from the mystics' views, observing the rites of Ghazwa and Hajj was amongst the obligatory worships; and Salek is placed ahead of the others by doing them in the path of knowing God and his spiritual Tariqat. "Except the Hajj pilgrimage and the rites of Ghazwa that are the reasons of salvation and degrees, a piece of fire cannot be called; whoever wears the shoes to travel and whoever travels for the pilgrimage of the world of the credit would step forward to the endurance and throw the soil in the face of the health". (Hamidi, 1365 AH: 130).

The coordination of the book of Maqamat of Hamidi together with many other mystical texts written by Sufi scholars in this era have been done to support the opinions and thoughts of Sufi in which the necessity of the old and the master and the travel for self-Tahdhibis completely felt. They have been taken in the path of thinking in which a person would ignore the mistake and sin by having the reason of the path. Because his aim is to achieve divine cognition and his Solouk is religious and spiritual rather than material. Therefore, the number of Maqamat in which the narrator intends to do something as a fun and pleasure is very few compared with Arabic Maqamat; and only Maqamat like Bein Al-Tabib, Al-Monjam, and Fi Al-Nasabeh can be mentioned in which the narrator would immediately regret and repent; and the narrator intends to do a sinful work in Bein Al-Lawti and Al-Zani Maqamah, but he would give up due to the old's words.

Different layers of mystical thinking formed in Maqamat of Hamidi by the narrator of the story would propagate the norms that choose the obedience, avoidance of the sin, and spiritual upgrade instead of the world's goods and fun; and they caused common people to be encouraged and inclined to the Sufi approach towards various social and individual issues; and this support of most people of society is according to the special discourse of Sufi which selects spiritual issues and human dignity instead of considering worldly adornments and its appearances; and it would be a suitable cognition leading to disregarding the worldly issues, keeping calm the social ground, and having more unity and empathy; and it provides the suitable ground for the Seljuk government to be strengthened in different political and social domains; and it develops the mystical discourse of the society.

VIII. CONCLUSION

Two different discourse approaches in Arabic and Persian Maqamat have caused the content aspect of these two literary styles to have different perspective on each other. In Arabic Maqamat, there is a critical attitude towards the authoritarian government of the Abbasid which has been strengthened through the religious and ideological discourses like the Ash'ari's School; and it causes a multi-direction relationship between the Abbasid caliphs, their agents, and the people to be created; and each of them somehow plays a role in extending and strengthening the ruling discourse. This critical discourse was more focused on the judges, the liturgical

imams, and the traders who were more in touch with most people while communicating with the governmental apparatus. Thus, their corruption and anomaly were more visible in the society. On the other hand, most people were amongst the other factors of maintaining such a critical discourse by obeying it, accepting the present cultural conditions, and giving way to the religious superstitions and the ruling discourse.

In line with the critical attitude of the hero of Arabic Maqamat, the poverty, misery, beggary, and cunning for living are considered as one of the most prominent elements of Arabic Maqamat; and they would be highlighted by the formation of the upper class and the lower one relationship between the heroes of the story and the affluent traders narrator of Arabic Maqamat that is considered as the representative of the ruling discourse. The ruling discourse strengthened by most people and the political, economic, and social institutions like the judiciary, the liturgical imams, and the rich traders would indirectly challenge the entire main government of the Abbasid caliphs through the critical attitude of the heroes of the story; the Abbasid caliphs are considered as the main propagators of the poverty, the hypocritical behavior, and the class opposition of the society.

In Persian Maqamat, due to the dominance of the mystical discourse of the Seljuk era in the region of the Great Khorasan with the prominent features of the religious and canonical characteristics together with the peace, equality, disregarding the world, contentment, reliance, and satisfaction, the hero of Maqamat would honor the views of the jurisconsults and the Sufi that are confirmed by the ruling discourse in line with the ruling discourse of his period. And this discourse has become the main feature of the hero of Maqamat of Hamidi. Hence, the poor and miserable characters of the heroes of Arabic Maqamat with the prominent features of poverty, beggary, and cunning became the old and the master of the path of Tariqat who intends to guide and advise the others. Due to the Sufi and the compatible insight with the character of the hero of the story, the critical tone in Maqamat of Hamidi became an advice and a wise word; as it can be said that Maqamat of Hamidi is free from the critical attitude unlike Arabic Maqamat. Unlike Arabic Maqamat with the main features of beggary, cunning, and misery due to the poverty of the heroes of the story, the travels of the hero of the story are given an ascetic and devotional concept in Maqamat of Hamidi; they are done to advise and teach mystical and jurisprudential concepts to the others. And his poverty due to the Sufi character of the hero of the story is an ascetic poverty for leaving the world that is praised and subsequently, asking the charity from people is merely mentioned to meet the needs; or it is not seen in most Maqamat.

The narrator of the stories is also influenced by the mystical discourse and the young of that period; he is a Sufi chivalrous whose travels became a Solouk to find the old and master, upgrade his spirituality, know the mystical and jurisprudential issues, and observe the religious precepts; and like the heroes of Arabic Maqamat, he is not a trader seeking the world's properties and fun and pleasure in most Maqamat. Therefore, unlike the critical discourse of Arabic Maqamat, Maqamat of Hamidi propagates the mystical and religious discourse that is in line with the Seljuk government's policies and the common mystical thinking between the people of the society and the Sufi of its own period.

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Notes

Note1. After Al- Mutawakkil, the Abbasid caliphs followed his way. The climax of these actions was the early fifth century AH that Al-Qadir gathered the juriconsults of Mu`tazila in 408 AH and asked them to commit themselves to abdicate `Etezal (sitting in a corner and not communicating with others) and threatened the offenders with the prosecution and punishment. This process was continued during the next caliph, that is, Al-Qa`im Bi-Amri`llah, and it was considered as a part of the ideological manifesto of the caliphate system by the end of the Abbasid caliphate. (For more information, refer to the Developments of Legitimacy Principles, from Beginning to the Abbasid`s Collapse, Chapter Seven, the Caliphate Theories Subject and Being a Caliph in Abbasid period, 1996).

Note2. For more information, refer to the Pulpit; a Public Media in Islam, 1979; and a Research on the Concept of the Oration and the Pulpit and the Historical Development of its Creation, 2007.

Note3. For more information, refer to a Word about Maqamat of Al-Hariri, 1991.

Note4.For more information refer tothe Developments of Court of Justice in Abbasid Era and Its Effect on the Judgment`s Condition and Status from Beginning till the Mastery of Ale BouyehOver Baghdad, 2011.

Note5. For more informationrefer toFotouh Al-Mesra va Akhbaroha, 1996,Al-Volat va Kitab Al-Ghozat,1908, Murooj Al-Zahab Va Ma`aden Al-Jawaher, 1404 AH.

Note6. In Al-NasabehMaqamah of Maqamat of Hamidi, the narrator introduced the previous caliphs of the Umayyad as cruel while he called the Abbasid caliphs as nice and respectful.

Note7. The books like Siyasatnama (Book of Government) and Nasihat Al-Moluk are amongst the advice writings written in this field. For more information, refer to the Power, the Knowledge of the Legitimacy in Islam, 1999.

Note8. For more information, refer to the Reasons for the Recession of the Rational Sciences in the Seljuk Era, 2009.

Note9.For more information, refer to the Currents of Mystical Thinking and Thought in Iran during the Seljuk Era, 2011.

Note10. For more information, refer to the History of Islamic Distinction, 2010: the First Volume: Page 311.

Note11. Manazel Al-Sa`erin written by Khajah Abdullah Ansari and Al-Rasalah Al-Qeshriah written by Abu Al-QasemGhashiri have been written in the field of practical mysticism, the arrangement and the rites of Solouk,

and the specifications and features of the Sufism.

Note12. The theoretical and practical concepts in the Sufi context are explained as a jurisconsult, literate, and preacher of the morality in the Revival of the Religious Sciences and its Summary, The Alchemy of Success. (KarimiZanjaniAsl and the others, 2002: 14).

Note13. For more information, refer to the Travel in the Mystical Texts, 2009: page: 43.

Note14. For more information, refer to the Islamic Civilization in the Abbasid Era, 2004.

Note15. There were three groups in the special class of the society of that era. The first group was the ruling includedcaliphs and their dependents, as well as the statesmen. The second group includedthe rich and the noble families ofPersian and Arab. And the third group included the businessmen. (Abu Talib, 68). The intimacy of the traders to the apparatus of the ruler and their wealth can be seen in most of Maqamat of Al-Hamadhani like Maqamat of Al-Khalafiah, Al-Sariah, Al-Tamimiah, Al-Hamadaniah, al-Kufiah, al-Qariziah, al-Basriah, Al-Maqfufiah, Al-Jorjaniah, Al-Qilaniah, Al-Balkhiah, Al-Azaziah, Al-Simariah, Al-Armaniah, and in Maqamat of Al-Hariri like Maqamat Al-Hajriah, Al-Amaniah, Al-Dinariah, Al-Zabidiah, Al-Ramliah, Al-Damiatih, Al-Souriah, Al-Halbiah, Al-Samarghandiah, Al-Eskandariah, Al-Wasetiah, Al-Amaniah, and Al-Sa`diah.

Note16. Maghdesi considers the tattlers muleteers, the physicians performed bloodletting, and the beggars as the low and inferior classes of that era in Ahsan Al-Taghasim; he explains their houses in Kazerun`s description as follows: "Most houses together with Jame Mosques are on the hills to be climbed; whereas, bazaars and the palaces of the businessmen are down these hills. (331).

Note17. For more information refer to the Role of Bureaucratic Corruption and Family Competition inthe Separation of Abbasid Caliphate, 1995.

Note18. For more information, refer to Al-Asr Al-Abbasi Al-Awal, 2006.

Note19. In addition to Baghdad`s pulpits used by the clergy, Hadith followers, and Asha`ereh, Abbasid caliphs helped their beliefs to be spread around other cities as well. For example, Motawakel made a pulpitin Samarra for IshaqIbn Bohloul, the student of Ahmad IbnHanbal; and he narrated Hadith for people in Jame Mosque and GhasreShahr Square. (Tannoukhi, 1393 AH, pp. 34-35).

Note20. For more information, refer to the Chivalry and Sufism and Its Effects on Each Other, 2008.

Note21. The travel is discussed in the theoretical works written in the field of Sufism; and the reasonable limit of the travel is discussed in the Revival of the Religious Sciences and The Alchemy of Success written by Abu Hamid Muhammad Al-Ghazali. For more information, refer to the Travel in Sufism and Mysticism, 2013.

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