

## Comedy method in the Badi'ozaman Hamadani

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**Abstract:** The function of this article is about the comedy method of Badi'ozaman Hamadani. In this article, the collection of the techniques, literary motifs of authorities as well as the satiric geometry in the authorities of the Hamadani, sometimes the characterizations of communities of irony have been considered. At the end of the debate, the results are presented. Also in this paper is mentioned to topics such as preparation, life-Hamadani, religion, books of Badi'ozaman, his officials, the appearance of authorities, the methods of authorities.

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### Introduction

For long years, techniques of writing authority have been considered among Islamic scholars as a valuable irony. Exactly over thousand years, numbers of writers, poets, scholars, jurists, scientists, etc. have spent their time to write authorities. Each of them in the scope of their own expertise sometimes dabbled in writing of authorities and authorities in preaching, sometimes in a matter of literary, cultural and scientific criticism, and some time they have spent to write the humorous authorities, joke. However, during the ten centuries, writers of authorities according to their ability, motivation and desire have regarded to the writing of literary art. Appearing authority and its birth until thousand years later has been associated with a satire and humor. More precisely, the literary phenomenon of authorities and even early background of its origin on the day of its birth until the thousand years later more or less haven't been isolated from aspects of satire, parody, humor. There are writers who only have considered to this comic and humorous aspects. There is no doubt that the innovator of this literary technique isn't other person except Badi'ozaman Hamadani, hein his own authorities has never neglected humorous aspect, and according to testimony of the great Islamic scholars and researchers over several authorities exclusively were devoted to this aspect.

### Life of Badi'ozaman Hamadani:

His name and title is Fazl Ahmad bin Yahya bin Saeed bin Al-Hamadani, according to some people's speech PKK 358 AH (Jinan, Muhyiddinibn Ma'mun, unique: 22) and according to some, "the PKK 348.. AH "he was born in a family with erudition in Hamadan. Some assigned him as an Arab.. (Baghi, Abdel-Rahman, 1969 M: 59) and its reason is a treatise written about Abu'l Fazlibn Ahmad

Alasfrayny t that says: « my name is Abdul Sheikh Ahmed and Hmzal generator and supplier and to overcome harmful descent» And despite the fact that many times in different places, he mentioned that he is a Hamedani, he finished his studies at Ahmad ibn 'Almjmlfars" beside the training of words he paid to the learning of the science of hadith literally 380 AH He PKK. At the age of twenty-two years old, he left Hamedan and went to Ray. (Alsalyby, 2000, 311: 4), in there he went to the presence of the Ibn Abbad, who was a prominent scholar. And his assembly was an assembly of poets and literary scholars and he was in numbers of minister's ieulogists after that he was in the service of the Ibn Abbad, travelled towards Gorgan, and in there he served to Ismaili scholars and learnedinner religion, Abobakr al-Khwarizmi ' was a Shikh of his era in eloquence and word, and Arab days literary scholar that people always were eager to his treatise and Badi'ozaman Hamadan also was interested in joining to his service, for this reason he arrived at Neyshabour. When Abobakr arrived at Hamadan he hadn't i good deed with him and he distempered Badih that was full of pride, hatred and planted onomastic and fire seed in Hamadani s heart that its fruit is the beginning of a series of literary, scientific debates, between two literary scholars that at the end he offered reputation to t Hamadani, and brought failure to Kharazmi After the debate, fame of BadioAlzaman pervaded in everywhere, Hamedani obtained a lot of properties from elders and notables of the city, And he saw a happy life and after a year Abobakr by the sadness of the defeat lost his life. And Badi'ozaman in the year that was in there wanted to make sense of their world through two steps, the first,traveling and offering the art to the devotee Therefore, he decided to go to the east and went to Khorasan and Sistan, In Sistan he obtained Shamkh official by Khalafibn Ahmad, Insofar as he eulogized

six authorities about him, Then he moved to Ghazni the capital of Mahmoud Ghazni an after time he went to Herat. and this city he got married with a girl of scholars and dignitaries named Ali Hussein Mohammed. (Ibid., 295: 4), and with his acquired wealth and property bought estate and continued his relax life. But suddenly, he passed away, Some guessed that he was poisoned by jealous enemies, who had satirized t. (Aboud, maroon, unique, 18), and some have argued that he had a heart attack and but he didn't die, buried soon, And he recovered his sense in the graves, people heard his voice from the grave at night and they saw that he because of scare of the grave put his hand on his beard and then he died. And this in 398 of the PKK. Q happened. (Alsaly, 2000, 295: 4)

#### **Works of Badi'ozaman:**

A) The Epistles: Epistles can be divided into two parts: 1. Messages Aldivaniyeh. 2- Brotherhood messages.

B) Court: in his court, we face such other purposes as the other poets who had paid to that poem, he wasn't successful in his poetry and all his poetry in two notebooks had the total low volume.

C) Authorities, Hamedani wrote fifty-two authorities about beggary.

#### **Authorities**

Mqamehis the plural of Magamat that means a place of the teacher. "And in the period of ignorance means an assembly or those who have been in it." (And in the Islamic era, the personal chamber that someone went to the Caliph and others stood for Preaching Such as: "the authorities of orators" and "the assembly of the retribution" as an example, what Khalid ibn Safan did with Hisham and he got quiet in corner of his palace. (Zyf, Shoghi, 1973: 7) And early Abbasid government, authorities took more religious color and it was defined as religious speech that was delivered to the community "And this was the word which came to an assembly of people gathered to hear as they were told." "(Alqlqshndy, no 110: 4), but in the end Mqamh, Badi'ozaman Alvzyh used it in the sense of the House When he says". Thy filled in another Mqamth, perhaps foretells signals»"But this sense, in the third century AD, found an inferior meaning, and in the supplicated words of beggars was applied it was in the style of the priests and the execution of early Islamic period and ignorance period, (Khatibi, H., 1366 AD Sh: 545). Badi'ozaman also had the same sense in your mind, because most of the topics of authorities included in beggary, and after Badi'ozaman they also been used in the same sense, But before they were applied to sermons and to preach. But Bahar said that it is equivalent

"Sometimes, Gash Vegas" and he knew the translation of "authorities in music". (Bahar, Poet Laureate, 1373 visit to the school, 2: 324 and 325) from the apparent characteristics of authorities must note to a good musical phrases and synonymous of words As well as the mix of prose and poetry. And in this article, the author considered the superficial array of words rather than the subject matter and content of the work. Analysis of characters of authorities wasn't done in inner emotions and desires.. The reason is that the ultimate goal of authorities is the scientific and educational aspects of it.. This caused that it paid so much attention to the words and the meaning of industry. And some considered only the benefits of the authorities in collecting and Nova and Shvaz in terms of the poor proportion and sometimes c disproportion. (Khatibi, H., 1366 will be: 548). Some didn't know the think inventing authorities the only begotten of Hamadani s mind, the origin of writing authorities should be sought in the works of predecessors and ancestors of Hamadani, one of these examples is Alhsry that believed that Hamedani because of challenging with the hadith of Ibn Duraid saidhis authorities and the framework of authorities was in the context of the Rvat that among the narrator, Ibn Hisham and Abulfath Eskandari occurred and the first intention is the terminology and style that would attract readers. Hamadanis method to tell a story is using rhyme.. He knew rhyme short and not too long and boring, which used this type that is the best kind of rhyme, He benefited from a variety of rhyme, rhyme Almtrf, Almtvazy, and Almrs Sjha, sometimes numbers of rhymes were seven words or more. But good thing which could be seen clearly in the works of Hamadan, and this is that his rhyme wasn't a series of similar words, that made the stain. As it included a metaphor, simile and Kenai. Composition of Hamedani so as to select the soft word or words, as if the desire of word moves from one side to the author. And carefully without any hassle, as if he measured words and put them away, the words and phrases reflected the rich treasure of Hamadani s words. Two prominent names that we face them in all authorities. One is the narrator of the stories called Isa Ibn Hisham. The other is protagonist of the story Abulfath Eskandari. Most of the events and the consequence turns around the axis of him. The importance of heros of authorities is the first step because Jesus ibn Hisham is only narrator.

While the number of authorities who reached us, is fifty-two. And They are only in old manuscripts, because " authority Al-Shamiyah" was against chastity so the words have been removed from most versions. In most versions, an authority hasnow only fifty-one versions.

### **Humor in Maghamatof the Hamadani:**

The words were spoken a lot about the character of Abulfath Eskandari. There is no doubt that it is a fictitious and imaginary character by Badi'ozaman Hamadani. Hamadani wanted that his story has to a hero, According to the traditions and customs of his time, and he used Akhariy on method and selected Ibn Hishamas narrator. The narrator should quote news and stories of heroes of authorities that Badi'ozaman has imposed them. From that moment Badi'ozaman selected his authorities he had an active and lively presence in the authorities. Less Mqamh found that wasn't started or ended with his name. He is the creator of laughter Naky of maghamat.. Everyone are apparently happy but inwardly sad and grief, satire, sorrow, sadness ended in him. He was a sly that harped to any instrument so that he stayed alive and because of the hunger and poverty no poor died in community. He is the leader of the congregation Sasanyh. Eskandari Abulfath was an embodiment of evil, depravity, in community. He is the epitome of, poor, poverty-stricken class, beggars and so on. Instead Isa ibn Hisham was a narrator of the good people and good pattern Which always wrested up Abulfath and betrayed him. We look at the corners of the ironic role of Aboalfathin the theoretical authorities. In Mqamh (authority) the "executrix" he ordered to his son that does no job or position, except begger and begging that the job is persistent and harmless. In Mqamh the "Shyrazyh 'is a meeting between him and the narrator authorities of Ibn Hisham that after a long absence, he realized that changes happened in circumstances of Eskandari and asked why he has changed he Said that fell into the trap of a beautiful woman with the ugly behavior and he had a daughter of her. And she made me miserable. ShoghiZyf said it wasn't matter for the literary scholar that the hero (Abulfath Eskandari) is made of innovative mind of the author. Because no one before him did not use from it in his work, and only he (Badi'ozaman) is that has created it for authorities. He was an actor at every stage and in every scene of the movie he portraits his own face and suggests to his own audience that I am today, I'm not yesterday. But at the end of your Mqamh (authority) finally introduced himself or Isa ibn Hisham discovered him. He in Mqamh the "Qrdyh" played the role of a clown and danced his monkey. In Mqamh "Mkfvfyh" blindness who has a bell stick in his hand and prepared himself that with poetry and music painted people seemed to empty people s pockets. In Mqamh the "Mvslyh" he had a big claim that because the claim he obtained his fame and engaged with a daughter. And he had abandoned gullible people during prayer and escaped, In this

Mqamh claimed that he can enliven dead, but the condition that they give to him the yellow cow with virgins, or provide for him at that moment.. In Mqamh the "Qryzyh" he told lies that the old woman is wait for him in Samera and remembered the other children that are 'hungry in Basreh, he scarified audience in the assembly, and in that moment he was a literary critic scholar and he knew poetry skillfully, however, Abulfath Eskandari like a turkey comes in any color, and as a sunflower goese very turn that there is a sun. According to Dr. Zaki s speech the champions of authorities looked to others ridicule and sarcasm. Authorities of Badih led to a philosophy (to be ridicule, ridicules and handling) in this world and its people and forms of asceticism and piety and without any shame stands.

Shoghi Zyf about the character of the narrator of 'Isa ibn Hisham, "says that the character is imaginary and fictitious. All authorities of Badi'ozaman began with these words: "Hdsny Isa ibn Hisham." (Zyf, Shoghi, 1973: 24)

Youssef Nour said about Isa ibn Hisham that he isa narrator that Badi'ozaman selected for his authorities and also we know that to select a character of the narrator was not difficult for Badih because he chosen the narrator by the books, and memoirs and the narratives.

The personality of Jesus in authorities of Hamadani had the special features. Because he premised presence of heroes of authorities, and he is in everywhere with heroes. According to the author, Isa ibn Hisham had a positive role in shaping the character of Abulfath Eskandarii. (Ibid)

### **Conclusion:**

- After this great personality (Badi'ozaman Hamadan), the writing the satirical themes were increasing

- There are two characters, the narrator and protagonist (positive and negative) and often people tended to humor in authorities. There are two contradictory or incongruous elements that reduplicate to enjoy from the fun.

-Laugh that makes with funny satire of two characters is modifying laugh and healing the pain of the oppressed people's hearts.

- Formation of a joke, jokes and humor depend on innate talent and the total ability they should have the ability to attract listeners in the right moment and humor should surprising.

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