Contextual study of drunk and wine drinking (binge) in the teachers’ work with an emphasis on the history of Beyhaqi

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Abstract

As you know, many verses of the Quran, has strongly forbidden and discouraged drunk and wine drinking in Islamic society and, but the issue here is questionable why people believed and Muslims in an Islamic society attempt binge (get drunk) and drunk. Looking at the works of the ancients and the wine in most of their lives has emerged, the presence of wine in ancient societies can be realized; but on Beyhaqi, pause and reflection it seems to be necessary; because Beyhaqi is a Muslim and a believer and Ghaznavids had fanatical and Muslim rulers who were under the supervision of the Islamic Caliphate. In this paper, with an in-depth investigation, we are going to analyze the grounds of drunk and wine drinking in the Ghaznavid according to Beyhaqi history and understand the reasons of Ghaznavid kings drunk and binge (get drunk) and teacher and author’s thought namely Abolfadl Beyhaqi.

Keywords binge (get drunk), teachers, Beyhaqi, history of Beyhaqi, Ghaznavids.
Introduction

One of the things that we see in the texts of ancient literature; is wine and wine drinking (binge) and in prose and poetry we encounter by creed and accessories for wine and get drunk and drinking; since the drunk (get drunk) rooted in ancient Iranian festivities and rituals tradition and not unreasonable in the literature; but since the establishing Islamic rule in Iran, a fundamental change emerged on this issue and repeatedly in the sanctity of wine and wine drinking (binge), verse was revealed and an abundance of great religious tradition were presented. According to Islam, it is forbidden to drink wine. According to the letter of the Quran, wine is considered as an evil and Satan made material (Surah Al-Ma'idad: 90); hence, the notion that perhaps in the previous laws (religion), drink wine, have been lawful, will not be accepted, therefore, attribution of drinking to divine prophets is slander.

Of course, apart from the Quran verses, the Islamic tradition has also emphasized the sanctity of wine, does not special to Islam, but also drink it in accordance with the Torah and the Bible, is forbidden (Noori, AH 1408: 152).

At the time of Prophet Muhammad (PBUH) with verses and his emphasis, pleasure and drunkenness was dismantled, but since Muawiyah and Yazid time and perhaps more accurately, since the Umayyads and Abbasids, obedience to God's commands have changed, and wine and drinking wine by rulers people became widespread.

About wine drinking by some caliphs it has been said: Yazid ibn-Muawiya was drunk (bowler), but Abdul Malik Marwan was drinking once a month; Vlid ibn Abdulmalik was drinking every other day; Omar ibn Abdolaziz, did not wet lips of wine, nor listen to Ghana (music) Hisham was drinking at the every Friday; Harun every other day and Ma'mun on Tuesdays and Fridays was sitting on feast ... and Walid ibn- Yazid ibn Abdulmalek except wine and hunting, didn’t have any fancy (Ravandi, 1368 [Persian date]: 260/7).

Umayyad caliphs in the first Hijri century and after the death of the Prophet (PBUH), to legitimize their rule and to approve the Caliphate issue, used the People of the Book. Among the caliphs, Muawiyah, to firm his government and the spread of Islamic conquests relied to indigenous peoples, as well as Arabs Yemeni immigrants, who moved prior to Islam to Sham (Levant region) and most of whom tended to the Christian religion. People of the Book by paying ransom, had a residence permit in Islamic regions, for this reason were beginning to enter the Umayyad government and took administrative tasks (Amin, 1366 [Persian date]: 384).

Umayyad caliphs were trying with the help of people of the book, to pretend that their name has come in scriptures before the Islam. It has an important role in legitimizing their rule. This notion has also been proposed a divine decree in the creation of the caliphs.

Entering of Israelis to some Islamic sources and fusing them with the authentic traditions, Islamic culture was damaged greatly. Perhaps the main objective of the new Muslims who entered these material into Islamic sources, was distorting the image of Islam. Many scholars and researchers emphasize that the Israelis entering into the Islamic sources by people like Ka'ab al-Ahbar has been taken to destroy Islam (Jafari, 1386 [Persian date]: 6).
The fact is that a number of Jews and Christians influential in the courts of the caliphs and most importantly, Ka'ab al-Abbar, in fact, were not Muslims; but wearing the Islam cover, had targeted authenticity and existence of Islamic culture and what has been quoted by Ka'ab al-Abbar and Sunni religious books and commentary which is full of his remarks, mostly follows this objective that Torah and Jerusalem excel on the Quran and Ka'ab. Ka'b, because was known among the people as erudite and caliphs encouraged him, some people (As'hab) on many occasions, asked him about many scientific problems and he was saying weird things and claimed them from the Torah and other books (ibid: 7) and because no one was there to fit those content with those books, the people easily were accepting his claims; while some of his citations was not in any of those book and all of these things, and disregard of Muslims and believers in the Qur'an content and principles of Islam, have been led to the transformation in religion of Islam's.

Beyhaqi

Khorasan province is the birthplace of the Beyhaqi (Ibn Fandogh, without date: 175-178). He was born in the year 385 AH in Haresabad village (old Sabzevar). He attempted in the Bayhaq parish city of Neyshabur gaining knowledge. With sagacity and specific comprehension and love to compose, in his youth, went to from Nishapur to Ghazni (about 412 AD) and was taken to court, and considering his merit and talent, became an assistant for Khwaja -Aboonasr Moshkan who owned the Mahmoud Ghaznavi mission Court and was among great teachers of those days. This professor until his death did not separated Bayhaghi from himself for a moment and Beyhaqi was so close and dear for him that was telling even the most hidden secrets of Ghaznavids with him; and it later became a valuable source for Beyhaqi history. This intimacy was as much as Malekoshoaraye [laureate ]-Bahar said: "The Beyhaqhi style clearly is a duplication of Abu Nasr Moshkan’s prose style; so that there is no difference between Abu Nasr’s Monsh’at (facilities) and his disciple’s work (history of Beyhaqi) "(Bahar, 1337 [Persian date]: 62/2). Beyhaqi, when reached old age and exhaustion found the time appropriate to collect and arrange his notes and started writing since the year 448 AH Beyhaqi history. The existence section of Bayhaghi history also called "Masudi History" because includes only the events of the reign of Mas‘ud.

The history of Beyhaqi is one of the mothers of history books and Persian literature. It’s important is that in addition to historical, political and court information, has mentioned many of the customs and habits of its time; as well as has pointed out occasionally to valuable information about the poets and writers and the many historical events that are not related Ghaznavid era (Safa, 1373[Persian date]: 338).

Bayhaqhi place in Persian prose has been compared by Shakespeare in English literature (Milani, 1378[Persian date]: 30); and Gholam Hossein Yousefi, described the Bayhaghi’s writing art as such: "Beyhaqi is a skilled writer and has been dominated on the pen and had been circulating it in accordance with the requirement of time. Where verbosity is necessary in speech, he has considered imagination and the expression of all major and minor elements and has got a complete picture of it...: but sometimes at the perfect brevity, has made the right theme and in both cases, his ability and punctuality in writing are presented (Yousefi, 1374[in Persian date]: 813,814).
Abolfadl Beyhaqi’s history is one of important sources of research on historical, literary and social issues of his time (fourth AH century) and times ahead of him; because all court documents were at his disposal and Abu-nasr Moshkan also, because of his confidence, was informing him about state secrets.

Beyhaqi lived for 85 years and died in 470 AH, thus, he has been alive nineteen years after the completion of its history.

In this article, we attempt to consider the causes and context of the Beyhaqi’s performance about wine drinking and drunk (get drunk), after analysis, to be reviewed and analyzed.

**Literature (research background)**

Due to the significance and value of the history of Beyhaqi, to date so much research has been done about it and has been analyzed and examined from different angles and hundreds of articles and research has been done on various fields of it; but no study has been done with a focus on drunk and wine drinking in the history of Beyhaqi. The researchers believe that this issue is very important in the history of Beyhaqi and doing it is necessary, to broader window is opened on the world of the history of Beyhaqi.

Of all the research related to the issue of paper (drunk and wine drinking), the following cases are pointed out; however, none of them is about the mentioned issue in the history of Bayhaqi:


2. The critics and reviewing vinous poems in the Rudaki, Manouchehri, Attar and Khaghani poetical works, Khadija Hamidi, 2013, University of Kashan.


4. The article on contextual vinous literature and its effects in Arabic and Persian poetry, Maryam Moshref-al-molk, 2012, Old letter of Persian literature, the third year, autumn and winter.


**Drunk and wine drinking in the history of Beyhaqi**

Iranian wine which known as "Mey (wine)" and "Badeh (wine)", is one of the symbols of ancient Iran at the time and has had a considerable place in the Iranian mythology, literature and painting.
In literature, discovering the wine has been attributed to Jamshid and in the drinking wine sip pollination and festivity rituals, many words and speech have been created. About this, tourists such as Chardin also have pointed out to Iranian binge in ancient Persia and Safavid era (Chardin, 1338 [in Persian date]: 1151/6).

Prior to Islam and ruling it in Iran, no drawback and objection was there to this; but after embracing Islam and accepting being Muslim, this issue can’t be ignored. Based on the above, the vinosity reflected in ancient cultures inevitably and in the Zoroastrianism, Judaism and Christianity for vinosity, issues and specific rituals were held.

The Islam is founded on a spiritual basis. All human actions and conditions in the world have a sacred horizon and all the holy and heavenly texts lead the man to the final refuge; so, whatever closes him to materialism and world fascination is despicable according to Islam.

It is my every days thought and every night speech
Where I came from, what was the reason of my coming
Why am I unaware of the my heart circumstances
Where place am I going and why you don’t tell my home

Islam, from the beginning unjust the vinosity and based on verses in the Quran has sanctioned it; however, from the beginning a lot of Muslims had negligence in this regard. This issue, considering the banning and sanction of wine drinking in Islam and descending strong and emphatic verses, there is room to much thought and reflection.

In the history of Beyhaqi, the vinosity by Sultan Masud Ghaznavid and his associates repeatedly has been pointed out; so that these actions seem very normal; as if no sin and drawback was considering about it and even sometimes with exultation and fascination the wine drinking by Sultan Masud has been complimented. Beyhaqi, states somewhere, Sultan Masud for five or six months hadn’t drunk fresh wine and those around him were encouraging him to pleasure and vinosity: "five or six months passed since last the God's wine drinking and joy and if the re was an excuse was over and things are on purpose; if God sees the big vote, will be pleased.

Sultan accepted and urged the wine movements and minstrels get the plectrum and vitality increased and wine was distributed, as everyone happily returned "(Bayhaqi, 2002: 41).

Beyhaqi believes that wine should be drunk in joy times, not sadness. "The wine and merriment go with heart leisure; and what has been said, woefuls must eat wine to decrease the sad sadness, is a great wrong "(ibid: 6).

With research and analysis of the history of Beyhaqi text, it seems that wine has been the frequent guest of tables and festivals: "and the tables were established and arranged by lambs and hunts and fish and ice breads, and it was greatly welcome for Amir and they were eating; and the wine was flowing and minstrels’ singing arose from ships..." (ibid: 286).

Perhaps by the study of Beyhaqi history we can judge that the Sultan Mas’ud has been drunkard (alcoholic) and if sometimes he was weaned from the wine, the reason wasn’t
ideological, but because of government issues and existence the problems have been in the court.

"And ships rode and close to former prayer came to camp; and Amir sat wine" (ibid: 287).

"And Amir ate wine up half the night and rose morning dawn and drum rounded up and sat and settled the black home" (ibid: 287).

"Sultan Mas'ud, my god satisfies him, after being free from these two jobs and took him towards Ghaznin, he went to wine and hunting toward Termez, on the habit of his father, Amir Mahmoud, my God forgives him ...."(ibid: 285). Permanent and long wine drinking indeed has been the honor and dignity of kings and this even has been occurring in Islamic government times: "And I was with him when we reached the Oxus bound, Amir landed on and sought vitality and wine; and ate three days continuously" (Ibid: 285).

All these proverbs and documentation suggest that drinking wine has been common in Ghaznavids government and perhaps has been used over and permanent and even faithful and committed courtiers such as Bayhaqi and Abu Nasr Moshkan were treating very ordinary with this issue, and were enthusiastically praising the wine drinking and vinosity by Sultan Mas’ud.

With all the mentioned implications and reasons, it can be concluded that the social and cultural situation of that time, on one hand has been under the rule of the caliphs and the caliphs’ courts events has been very influential and because in the court of the caliphs, the binge, wine drinking and pleasure have been there, in the subsidiaries governments also drunk and party have been carried out, and on the other hand, Iranian history and their beliefs, in creating such an environment has not been affectless.

Another point that may be mentioned, has been the presence of people of the book in the court of the Caliphs and their effectiveness on the Muslims culture of Islamic government and the Muslims of other countries that by creating a cultural space in accordance with the beliefs of Judaism and Christianity and propagation these beliefs in Muslim communities, caused the trend towards wine drinking and binge.

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This drunkenness and wine drinking of kings in the era of the rule of Islam, influenced by the Umayyad and Abbasid caliphs, and surely in the court of the caliphs, Jews and Christians, were very influential.

In the Beyhaqi period, the caliph was present as the religious representative and although didn’t have the political and material power of third and fourth centuries, but his spiritual authority in the eyes of Muslims, had put him as aspirations Mecca (Kaaba) for Sunni Muslims. In Beyhaqi attitude, the Caliphate was superior on monarchy (Hassanzadeh, 2003: 4).
Beyhaqi is a person who believes in the law of Sunni Islam and he has commented it as "right religion" or "religious right" (Bayhaqi, 2002: 119). His intellectual (thought) system is a mixture of Islamic teachings and Sunni beliefs. He is the commander (devoted) of Ghaznawids and believes caliph as Faithful and the difference setter between good and evil (ibid: 131).

Conclusion

Unlike many verses and hadiths that were exist about prohibition of wine and wine drinking in the Islamic culture, this issue was widespread in the beginning of the history of Islam, and many books and documents corroborates this. Since Umayyad and Abbasid period onwards, some for their wrong intentions and to comply with the sensuality and by incorrect interpretations tried to provide a vehicle for their illegal and harmful actions.

The overt and covert wine drinking by Umayyad and Abbasid caliphs and diverse stories that are presented from this vinosity and related events, all suggest that binge has been prevalent both in low and high social classes of the society.

The transformation of Islamic works and laws and its reflection in the works of poets and writers in this period was increasing day to day and also affect on the governments and courts under the rule of the caliphs. Caliphs, kings and rulers corruption was impressive in other subsidiary countries, including Iran All these proverbs and documentation suggest that drinking wine has been common in Ghaznavian government and perhaps has been used over and permanent and even faithful and committed courtiers such as Bayhaqi and Abu Nasr Moshkan were treating very ordinary with this issue, and were enthusiastically praising the wine drinking and vinosity by Sultan Mas’ud.

In the various parts of the Beyhaqi history, his devotion and loyalty to the Caliph is seen especially love to Sultan Mahmoud Ghaznavi and Sultan Mas’ud and other kings is fully evident.

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Of course Turkishness of Sultan Mas’ud and having customs special to Ghaznavid, can be another reason for Sultan Mas’ud’s wine drinking. Since Turkish governments were beginner and bedouin people, meeting and relationship with the Iranians influenced on them and made them civilized, Seljuk and Ghaznavids were among these people.

At the end of this discussion, it is necessary to point out the Iranians Sultan fascination, because the people of this land since ancient Persia, were considering the King as successor and shadow of God, and believed that the king can do anything, with God's will and grace; because he has a divine charisma. This is clear and mentioned in all ancient texts such as the Shahnameh, as well is tangible and palpable on the Beyhaqi history.

And of course, to complete the background and reasons of drunk the Iranians past can be pointed out. The presence of wine in ancient Persia, and drinking and drunk the wine of kings as well as having Zoroastrianism and customs of feasting and fighting Sassanid and past dynasties of this country has not been affectless.
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