

A sociological explanation of the comparison of debate rules in both Koranic verses and poems by poets

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Abstract

Debate is a purposive and systematic discussion to understand opinions and is founded on question and answer criticism methodology. Viewing the significance and role of debate in economic social, political and cultural development of the society, the present article sought to compare debate rules via utilizing document methods and reviewing Koranic verses and poems by poets. According to the research findings, such issues as seeking truth, applying sciences, reasoning, eloquent expression, tolerance, avoiding prejudice, insightfulness and respect are thought of the most important rules for debate as invoked by the Koranic verses. Meantime, the chapters in the holy book such as A'raf, Fath, Forghan, Asra', Haj, Loghman, Ghafer, Nahl, Ankaboot, and the debate between angles and God, *the almighty*, God, *the almighty* and the Satan, Prophet Abraham (peace be upon him) and Nimrod, idolatrous, star worshipping people, and prophet Saleh and his tribe in the Koran all suggest a strong confirmation over systematic observance of debates. The literary expression by such poets as Ferdowsi, Asadi Toosi, Nezami, Molavi, Sa'di, Hafez, Bahar, and Parvin E'tesami in the debate technique all suggests some common grounds between poets and Koranic verses.

Key terms: verse, debate, the Koran, poem, poet

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Introduction

Debate results in understanding of peoples' various opinions in different areas consistent with rationality as it lays the ground for conflicting viewpoint to face each other. This tradition has roots in scientific and philosophical assemblies and has expanded into public arena after advancements in communication technologies. Debate is referred to an expressive and intellectual method which must have certain rules to see what the outcome is (Aghabakhshi and Afshari Rad: 25).The subject of debate may involve scientific, doctrinal, moral, social and political issues. In some debates, arriving in truth is sought as an affair (Hasani Mirsafi: 191).

Debate has been prevalent in Muslims' cultural societies since old times. Debate is a highly significant, highly intricate, sensitive, useful but harmful affair. In late 4th century, concurrent with the Sheikh Mofid era, this body of knowledge was highly common. Mofid, too, attached much significance to this issue and devoted a major part of his own life disseminating this body of knowledge and practicing it. He used to criticize the views of those who stated debate was an inappropriate issue, thereby seeking to prove its necessity. In some of his books, namely *Tashih Al-Eteghad*, *Al-fosoul Al-Mokhtare*, and *Ehtejaj*, he believed that debate was a practice of prophets and Imams, and quoted some narrations on confirming debate from Imams.

In debates, the goal is to dominate the opposite party to the discourse and to reveal the reasonableness of some hidden and secret affairs to the audience; thus, it is highly important to understand the tools and content of debate rules, because with scientific principles and basics governing some common grounds for increasing rational communication will foster a correction of thoughts to accept rational thoughts. An explanation of debates rules and terms to arrive at some goals and to attain a proper analytical framework in order to come out of challenges in the society requires some researches in this regard. In line with the significance of the role of rational principles and methodologies governing debates in the present article, and via using document methods and reviewing sources affecting debate rules, i.e. seeking truth, applying sciences, reasoning, eloquent expression tolerance, avoiding prejudice in Koranic verses, Koranic debates and poems by poets were compared and explored.

Statement of the problem

Debate rules are referred to a series of criteria to be respected when discussing philosophical, scientific, religious and doctrinal discourse. Debate rules are sometimes replaced by Discussion rules which are defined as: It is a theoretical technique which vets man acquainted with the quality of debates and its terms so that he makes no mistakes while discussing or overcoming the opposite party (Jorjani, 10). The main goal of debate is to get the two parties to reach the truth via helping each other and to solve a problem. For Khaje Nasir Toosi, debate is a reciprocal activity between the two parties, where each is obliged to express his own views, provided that both seek truth after the issues becomes clear (Toosi, 448). The Khaje's words are derived from those for Abu Ali Sina who stated: " Debate is derived from viewpoints; thus, it is intended to discuss two opposing opinions; i.e. each party is rested with the duty to express his views s that truth is revealed to both. The goal from this is nothing except for acquiring knowledge "(Abu Ali Sina, 15-16). Debate is intended to create argumentation for the discovery f truth and as soon as it is understood one of the parties is rightful, the opposing party shall accept it (Ibid, 17).

Debate scholars have considered it as secondary to the science of *Logic* and have provided treatises about it. Treatises by Muslim scholars either in Arabic and Persian, suggest the significance of exploration into debate rules in different societies, Debate in economic, political, cultural and social areas have positive outcomes within the social structure. In case parties to debate are engaged in debates with some required scientific and rational measures, they will certainly be able to remove challenges ahead; thus, it is highly important to understand debate rules within some scientific frameworks. Observing debate rules in scientific discourses involves useful scientific outcomes, Considering the importance of debate in the social structure, the present article has compared Koranic verses and poems b poets in tremns of debate rules as it has applied scientific procedures.

Study method

In this research, attempts were made, by using document methods, to discover, extract, classify and assess debate riles from the Koranic verses and poems by poets as it applied document data in a systematic way. Reviewing sources in the present article, such variables as truth seeking, knowledge, reasoning, softness and toleration respect, insightfulness, eloquent expression and prejudice avoidance, were selected. The purpose of a document study is to interpret criteria for explaining truths and ways to attain rational datable rules in the society. Comparing debate rules in three Koranic ranges, Koranic debate and poems by poets have been illustrated.

Research literature

Rahimi (1995) by collecting all debates available in the poems by around 60 Persian poets from the very beginning till the Parvin E'tesami era provided a comprehensive definition of debates and investigated the way debates evolved during various time epochs. Investigating debate related poems, he concluded that debate is one of the kinds of literary genres and is of interest for any audience. Meantime, as he put it, one can publicized different subjects over it via collecting some scientific material. Thus, it is clear that debates have been used as a means for the clarification of the truth and expansion of knowledge since part times.

Vaezi (1996) by investigating a series of theological debates by the Prophet Mohamad (PBUH) and exploring manners of engagement in debates, debates ethics, reasoning, special Prophethood techniques, quality of responses, the role of unseen aids, and the position of examples in Prophethood debates as well as various discussions found out that Islam was not only attaching specific importance for face-offs and scientific discussions, but it also conveyed applied manners to us through the prophet (PBUH).

In the research by Hasani Mirsafi (2001), after introduction and examination of preliminary discussions, argumentation and its kinds, goals and advantages of and history of debates, debate rules and its disadvantages, prophets' debates manners (Prophets Noah, Saleh, Abraham, Lout, Shoeib, Moses, Jesus and Moahamd), different terms and terminologies, and debate manners as a promotional way by prophets and saints and the most significant debates by Imam Sadegh were investigated. Meantime, debate manners by prophets have also been investigated. The Imam Sadegh's life and his promotional movements have always been explored.

Shahini (2002) has investigated debates available in the works of 50 Persian speaking poets and writers from the pre-Islam era to the contemporary era and examined the evolution of debates from a content point of view. According to research findings, it is assumed that debate is a traditional literary genre and an appropriate way for expressing thoughts. Many writers and poets have chosen tis way of expression through personifying lifeless elements and animals and have infiltrated into the depth of thoughts. The application f thus manner can have much educational effects in the society. Most debates are parts of didactic literature and have been suggested as a parameter for the national educational planners due to its special features.

In a research, Hasouki (2010) has identified independent imaginative prosaic debates in both Arabic and Persian languages and investigated 86 debates, their structure from different views. The findings have suggested that debates in both languages have been criticized based on an America comparative literature. The research results also indicate that despite numerous similarities in main themes and subjects, they have come from a unified religious culture, and meantime, they differ due to difference of environments, social situations and philosophical and cultural worldviews; for example, mystical and political orientations in Persian debates are stronger than Arabic debates. In Persian debates, abstract and subjective themes are predominant and in Arabic debates, objective concepts are predominant. The main characters in Arabic debates outnumber Arabic debates. In Persian debates, it is less likely to see an arbiter compared to Arabic debates, and the readership is rested with the conclusion. Reference to poems and use of rhetoric techniques, e.g. similarity and symbols are strong in both Persian and Arabic. The debate of sword and pencil can be found in numerous places in Persian and Arabic debates. Both will finally end up in some balance.

The research by

Seyed Almasi (2010) indicates that debate is one of the most beautiful literary genres and a technique for promoting and disseminating opinions which has been focus of attention by poets and writers since past times. The very evolution of debates and writing it in Iran and in the international literature are proofs for this. Among most common themes in this very literary genre, one can refer to superiority, argumentation and conflicts and physical characteristic and self-benefits. With the gradual dissemination of verbal and philosophical-mystical opinions as well as didactic literary, debate came out of a simple controversial and became mystical and didactic. In the Parvin E'tesami anthology, a female poet in the *Constitutional era* led by Reza Khan dynasty and a socially favored and moral teacher there are many kinds of debates, as if Parvin was too much interested in this kind of literary genre to disseminate the altruism and reasoning based culture in an era when despotism, poverty and discrimination were prevailing. She tries to induce the most important moral principles to audience mindset and the innovations she had shown in her anthology have led Parvin to top the mountain of Persian literature in terms of writing debates. Parvin's debate content analysis structure indicates a critical attitude to her social era, and they were messages to man and the despotic governments aimed to create freedom and equality across the world.

According to Yousefi researches (201) the debate technique is one of the most effective ways to disseminate and express realities. Imam Reza, given the conditions by his time era, held some debates with various groups and religious scholars and other religious sects. His strong reasoning, act and his so-called *Consummation of the divine knowledge* suggested that an examination of his debates methodologically and from a content view could greatly contribute to *Kalam* sciences scholars. Dominance over verses and reasoning based on the, knowledge about all religions and schools of thought, use of intellectual reasoning, utilization of similarities and allegory, respect for the opposing party, fairness and open-mindedness and comfort and solace in debate were among ways Imam Reza had in debates. The Imam's reasoning about God's presence, explanation of divine traits and the connection of the creator with the servants and utilization of a rational path in discussions along with use of rational arguments would clarify the path for discourse and debates between Islamic scholars and their foes. Imam, by explaining the presence of falsity and mistakes in the books Bible and the Law and proving the Prophethood of Mahamad (PBUH) according to those two books and emphasizing on the *innocence* of the prophets, and confirming Miracle as a way to know God's prophets, indicated there were no differences among prophets in this regard and the Jews and the Christians must not reject each other. Substantiating the necessity of Imam or *Imama* (Caliphate) and its position, avoiding hyperbole and explaining the selection of Imam by God showed the truthfulness of Shia religion, and this showed the path for the speakers to defend this religion. Shite scholars, by using Imam Reza's remarks, managed to respond some questions and doubts cast raised in the area of theism, Prophethood, Imama and the Hereafter. One can state that Imam Reza's debate structural dimension was more effective than its content in the Islamic *Kalam* sciences.

The Rahimni's research (2013) states that debate is the same discourse or a reciprocal conversation where each party seeks to express his own ideas. Each person who debates must know proper debate rules and manners so that he can have a good debate. The main prophets' mission was to guide people towards true happiness. Prophets by using the Koranic verses and *Divine Revelation* performed this duty. A review of conducted studies suggest that debate rules have less been addressed.

Debate rules in the Koran

Truth-seeking is one of the most significant conditions for a favorable debate. For the Koran, discourse contrary to the truth culminates in revelation of the nullity, distortion of coherence and a rise in tensions and violence. Debate is an environment for understanding truth properly. *"Those who make quarrels about divine verses without any arguments, {this quarrel} is a cause of great animosity before God and those who have believed. This is why God places a seal on the bullies' hearts"* (Ghafer/35). *"Truly, those making quarrels about the verses sent down to them, there is nothing except for boastfulness in their hearts, and they shall not attain the boastfulness they had willed; thus recourse to thy God as He is all-hearing and all-seeing"* (Ghafer/56). The expression of truths must be focused attention as the goal of debates, and for the Koran, any debate away from reaching this null goal is inappropriate and the individual is not allowed to engage in tense debates. Attaining truth in debates requires applying rational ways to understand and to remove ambiguities.

In debates, the parties to the debate must, via applying knowledge, provide some scientific and practical understanding. According to Koranic verses (Haj/3 and 8 and Loghman/20), a permissible debate is the one which explores opinions and thoughts based on a scholarly and decent scientific basis so that rational is achieved. This is because if debates are not founded on rational arguments, they will not only be a valuable criterion for discerning truth from nullity, rather, they will leave harmful effects on the society as they deviate the path of discourse. As a result, parties to the debate will not profit from the debates. *"Some people make quarrels about God without any knowledge and do this without any guidelines or clear Books"* (Haj/3) and *"there is someone from among people who make quarrel about God without any clear knowledge or book"* (Haj, 8). *"Did not ye know God has made available for ye what is in the skies and earth, granting on ye all inward and outward blessings on ye, while some people make quarrels about God without any arguments and any rationality"* (Loghman/ 20). In principle, the debates not founded on sciences and knowledge cannot be yield a sequel for the parties, rather this can and to the aggravation of differences and add to ambiguities instead of enlightenment and reciprocal understanding. According to the Koran, those debating scientifically, enjoy rational ways.

Among other conditions for a rational and reasonable debate is the introduction of arguments and reasoning. This condition shows the appropriateness of debate and implies that discourses without rationality and argument have to be eliminated (Ankaboot, 46). To interpret good-intention debate, a fundamental principle is to rely on common beliefs, because it is through identification and utilization of these common doctrinal principles which a purposive and healthy debate can be founded.

Debates are characterized by an eloquent and nice expression, because an eloquent expression distances debates from ridicule as it influences the introduction of truth in a rational form, and the verbal beauty in debates results in the predominance of rationality over debates. *"Do not quarrel with the followers of the Books except for an appropriate way, unless with those who have made wrongs and say, we have believed what has been sent down on us and ye, and our God is the one, and we capitulate to Him"* (Ankaboot, 46). *"Invite to thy God with Wisdom and consolation and debate with them in a decent way. In fact, thy God is knowledgeable of the one who has gone astray from His path and He is also knowledgeable about the believers"* (Nahl/125). Softness and tolerance are other decent ways and are from necessary rules in debates over Koranic verses, because softness transfers one to state of mutual understanding from a state of positioning as it creates sympathy and companionship. *"We have created a religion for each sect so to follow it and not to make quarrel over this with thee. Invite them towards God, as thou are on the Right path"* (Haj/67). *"If they ever make quarrel with you, say God is*

knowledgeable about what ye have done" (Haj/68). "The servants of God, the Merciful, are the ones who step on earth gently and when the ignorant ones call them, they respond gently" (Forghan/63).

Prejudice is a big blight in rational debates, because it challenges debates. *"When non-believers were ignorant, then God sent down His solace on His servants and prophet and created in them the ideal of God-fearing . God is truly omniscient" (Fath/26).* This is a confirmation over imitation and bigotry in all affairs and in debates. Respect for the latter is also a major rule in debates, because any sort of disrespect and ridicule culminates in passivity of discourse in addition to aggravating negative reactions and reducing sympathy. For Koran, disrespect is a humiliated way and it is null and void. *"Our messengers are the ones who give warning and good tidings, and the ones gone astray resort to quarrels so to tread truth and laugh at what We have sent down" (Kahf/56).* Insightfulness is an index in debate rules and it is a kind of privileged rationality or reasoning which is obtained from an Islamic-Divine ethics and pure souls (Setoodenia, 141-177). Insightfulness of parties to debates provides deep mutual understanding . *"Do not seek something over which thou have not knowledge, because all people will ask about that" (Asra', 36).*

Koranic debate rules

In the debate between angels and God, conditions are met to for angels for natural acceptance. *"Since thy God said, I shall appoint a caliph on earth, the {angels} said, Shall Thou appoint therein someone who would wage corruption and shed blood, while we are praising Thee and make Thee a saint. I said, nay, I know things thou aren't aware of" (Baghare/ 30). "God taught Adam all names and then revealed them to the angels and said to them, inform me f these if ye were true" (Baghre/31). "They said Thou art glorified, we know nothing except that Thou have taught us, Thou art the Omniscient and the Wise" (Baghare, 32). "God said to Adam. O' Adam make them be aware if these names and when Adam did this, God said: Did not I say to ye I know what is hidden in the skies and on earth and know what ye reveal and what ye conceal" (Baghare/33).* Debate cannot be done until some clear arguments and reasons are brought. More importantly, Adam wanted the angels to raise their arguments before he does so, where the result was that the angels were unable to produce arguments.

In the debate between God and the Satan (A'raf/13, Asra'/61), the divine debate method is to place the opposite party in a situation so that he discovers the nullity of his own viewpoints and ceases animosity and obstinacy either with clemency or tolerance. *"When angels were told to bow down to Adam, they all but Satan bowed down. He said shall I bow down to the one made of clay" (Asra'/61). "Allah, the almighty said, Get down of that position for thou do not deserve the position you are assuming. Come down as thou art a humiliated one" (A'raf/13).* This way of debate allows external observers to refrain from coercion and compulsion and discover truth. Hence, in a practical measure and in a formal way, truth is revealed and disbelief is manifested.

Debates between prophet Abraham and Nimrod suggests the significance of argument and potentiating reasoning. *"Did not thou know of the one who had been granted kingdom by God and was boastful of this and was engaged in debates with Abraham? When Abraham sad: O' my God is the one who gives life and takes souls. He said, I too can give life and take life. Abraham said: My God gets the Sun from the east and raise it in the west. Then disbeliever remained dumb. God shall not direct the oppressors" (Baghare, 258).* The main aim was for the main patties to get some undeniable and enlightening truth

such that the individual cannot escape arguments, because, nullity is removed as acceptable discussions are utilized.

In the debate between Prophet Abraham and the idolatrous, the prophet kept the great idol after breaking down all small idols, claiming since each god tries to be the absolute power, two idols cannot fit each other. "He said this great idol was the one which broke apart all the small idols, ask them if they speak" (Anbia/ 63). The inability of the idols in speaking and defending themselves was the most important reason for the falsity of the idols as gods because the idols could no defend themselves.

Also, in debates with star worshippers, Prophet Abraham used the goals of worship so that he would prove that one cannot worship the Moon, stars and the Sun to become a believer, because man wants a creator *to pray him anytime anywhere, while these gods are not ubiquitous and cannot be called gods. "We thus revealed the heavens to Abraham to be among the ones who saw the Unseen" (Anam/75). "Thus, as night fell to him, he saw a star. This is mu creator, he said. When the star sets, he said I do not like the things set" (Anam/76). When he saw the moon rising, he said this is my God, and when he saw it setting, he said I would be among disbelievers if God did not direct me" (Anam/77). When he saw the sun rising, he said this is my God, this is the largest and we it set, he said I resent what I associate with God" (Anam/78)." I have turned to the one who has created the skies and thee earth and I'm not among the disbelievers" (Anam/79).*

Debates between Prophet Saleh and his tribe have also been cited (Houd/62, 64, Alshoara/153-156 and Al-Naml, 46-47). Also, in Naml/66, the Saleh's attempts for meeting one of the conditions of a proper debate and a decent argumentation are shown which involves contemplation and concrete orientation in debates. Unfortunately, many people get engaged in debates with null and pervert opinions and bring about shaky ideas and their conviction due to their lack of arguments (Mahdavgian and Rahimzade, 143-159). Koranic verses indicate Prophet Saleh's efforts for meeting debate rules, i.e. contemplation for a good debate. Debate rules in Koranic verses are seen as the most credible and most reliable evidence and arguments. In verses related with the prophets, debate and argumentation with other ethnic groups indicate the governance of some good arguments over debates. According to verses and debates in the noble Koran, observance of tolerance, dignity and comfort, credible argument, beautiful statements, avoidance from abuse and the like are among the most significance conditions for debates and Koranic debates are founded on courtesy, respect, trusty seeking and noble arguments.

Debates in poems by poets

Persian poetry is based on debates in terms of themes and content. Debates in Persian Literature are based on "question and answer". It has a long history in the Iranian literature. Looking at the debate evolution among the great men and women in Iran, it is observed that that the Iranian society has seen great variations as it has accepted debates. This is while debates in the Persian literature have been applied like Arabic taken to mean to make quarrel, to discuss, to question and to answer to share views, to thing together and to inquire into things (Dekhoda, 21562/14). However, in most applications, the idiomatic meaning of it is intended and stands against Dialogue (Bateni, 564). Debate is a two-sided conversation and discourse where each party seeks to substantiate his superiority and privilege over the latter via introducing arguments and reasons and to persuade or dominate over the latter (Razmjoo, 133-136).

Debate did exist since the early Persian poetry era, i.e. from the dissemination of the Khorasani style with much diversity. In the so-called *Iraqi* style, debate was also highly frequent in addition to Sonnets in the fiction literature. It subsided in the so-called *Indian* style, such that no example of debate was seen in the anthologies of two prominent poets of this style, i.e. Saeb and Bidel Dehlavi. In the Khorasani style, such poets as Roudaki, Onsoni, Manouchehri, Asad Gorgani, Asafi Toosi, Ghatran, Naser Khosrow Araghi, Sana'ea, Anvari, Zahir Farabi, Khaghanui Sharvani, Nezami, Molavi, Sadi, Nezami Gahestani, Khajavi Kermani, Ibn Yamin, Ubeid Zakani, Hafez Shirazi, Kamal Khajanadi, Sheikh Bah'ea, Taleb Amoli, Kalim Kashanmi, and in the so-called *Literary Return* era, such poets as Hafez Esfaahani, Foroughi Bastami, Sabaye Kashani, Wesal Shirazi, Gha'ani, and in the era known as *Awakening*, such poets as Adib al-Mamalek Farahani, Malak Al-Shoara Bahar, Parvin E'tesami, Dehkhoda, Seyed Ashraf Al-Adin Guilani, Aref Ghazvini, and Eshghi did so many debates in their poems. In fact, this era can be called the perfection of debate, because the highest and most diverse debates can be seen in the odes by Bahar and stanzas by Parvin E'tesami (Samsama'ea, 91-110).

The innovator of debate technique in the Farsi Dari poetry was Asadi Toosi, the composer of "*Garshasbname*" and "*Loghatefors*". The fivefold debate of "Arab and Ajam", "Sky and earth", "Sword and bow", "Day and night", and "Mogi and Muslim" are in ode forms and the poet, via imagery and a talk between two people, has expressed the reasons by each side against the latter. Finally, one of them is persuaded and admits defeat (Safa, 407-413). After Asadi, Nezami, Sadi, Molavi, Khajoo, Hafez and Malak-Al-Shoaraye Bahar and Parvin Etesami were among the primary poets who used debates in their poetry (Rouh Al-Amini, 27). Parvin is an innovative poet with her special and unique style who creates nice debates from the tongue of objects, birds, elements of nature, including needles, dress, cauldron, pan, ants and snakes and so on (Khaleghi, 398). Debate between "Treasure and Dervish", is an example of debates by Parvin and it is a response to the pride, boastfulness and grandeur of mankind who does not want to be contaminated with corruption while get stuck in poverty (Razmjoo, 133-136).

Nezami, the famous fifth century poet, has introduced debates in his own anthologies more than any other poets. He has presented his debates in form of Masnavi (Shariati Sabzevari, 224-251). In the Masnavi "*Sharfname*", Nezami has arranged a debate between Chinese and Roman painters in the presence of Chinese Khan and Alexandria so that thoughts about debates predominate as debate rules are applied (Ibid).

Sadi used to talk about social issues through debates between two people and through his own special techniques. Sadi plays a third role to add to curiosity and to better explain the issues and analyze them. In debates, Sadi has characterized a favorable image of mankind. Sadi's debates with the *claimant* in Boostan and Golestan like "the Butterfly and the candle", "Seeing and the curtain" are some examples while in debates by "Khajavi Kermani" such examples as "Felt and Moraine", "blade and pencil" can be seen. Sadi is unique in both poetry and prose. Sadi's argumentation is the peak of intellectual system.

Freedom from prejudice has made Molana become a dominant and proficient poet in the science of debates. He selects his audience from around the society and make them think and contemplate and responds to them with a cogent language. In some sonnets, Molana has some to an unknown person who has a certain identity. "Debate is one of the Molana's pretexts for arriving in a main goal, i.e. conveying the message to the readership and he has utilized this technique as a prominent poet. The debate between the "Drunkard and the collector" is an example of Molana's debates (Molavi, 207).

For many poets, debate is an opportunity for disseminating educational and moral thoughts. By applying the most beautiful examples in the famed sonnet, Hafez compels the debate party to contemplate about rational debate rules.

We were debating when from the blue skies

A clear spring rose up and dissipated things (Ghazali, 754).

Bahar's special innovations in choosing debate examples indicate his great ability in the debate literature. Bahar, called the champion of ode composition field, employed this innovative and old Persian style with much proficient in his poems (Shariati Sabzevari, 224-251). There are interesting debates from Bahar such as "Spring and stone", "Straw and oak", "male goose and female goose". In the debate between "Spring and stone". It reads:

If there is stability in then affairs

Difficulties become easy in front of you (Shoshtari, 60-66)

Through poems composed in *Shahname* , Ferdowsi has managed to maintain Persian language against the Arabic language. In debating, Ferdowsi has introduced questions aimed to measure the latter's level of knowledge and ability. In the *Priests* debate, we read:

Seek these words appropriately

Say them overtly before people

If you reveal these secrets

You shall create Musk from the dark earth

The Zal became fearful

And spread his hair

Then he spoke and began with this

Asking questions from Priests

The king became happy

As Zal made clear these words (Ferdowsi, 165).

For Feiz Kashani, debates in religion are orders by religion of debate conditions are met. He also suggested such issues as understanding the truth, Ejjtehad (Struggle) in religion, inquiry for truth and self-sufficiency in knowledge as acceptable for an ideal debate (Kashani, 409-423). The most renowned debate relates to such poets as Hafez, Fez Kahsani, Khajavi Kermani. Debates by poets such as Hafez, Saeb and Shahryar indicate a rational discourse between poets and their literary expression and observance of debate rules.

Hafez

If that Turkish man from Shiraz obtain sour heart

I shall grant him Samarghand and Bokhara

Whoever grants things, does so from his own property

Not like Hafez who grants Samarghand and Bokhara

Shahryar

If that Turkish man from Shiraz obtain sour heart

I shall grant him all my soul and limbs

Whoever grants things, does so in a manliness way

Not like Saeb who gives body and limbs (Anvari, 271).

In the epic Persian literature, exaggerated superiority seeking is seen as the most salient kind of debate where each part seeks to exhibit one's individual and social abilities and to overtake the latter via ridicule and humiliation. In the so-called *Lyric* literary genres, each party seeks to gently express his own feelings and emotions and to show his own love more realistic than that of the opponent. In didactic debates, each party seeks to express a salient point of intellectual points and to leave advices for the latter. In debates in different Persian Literature eras, a character first poses a hypothesis in which he believes and insists on it. Then, then opposite party to the debate engages in response and refutes his idea and in the end, the poet interprets this debate (Fallah, 151-164).

Debate is seen an appropriate manner for expressing thoughts. Many of the poets have chosen tis manner via personifying lifeless characters and animals and thus they have delved into the death of things. A review of Persian poetry indicates the application of debates in such poetry forms as odes, sonnets, stanzas, couplets, Masnavi. However, debates are also seen in didactic literature. Debates by all poets suggest the observance of special debate rules.

Research findings

Debate is a kind of thought metamorphosis in the society and a disruption from a single-dimension and one-sided looking stage. It is a major tool for arriving at sustainable development. Observing such rules as maintain comfort and dignity, employing beautiful terms, avoiding abusing, backbiting in debates will result in understanding of others' opinions, recognition of people, familiarity with other reasoning manners creation of talks culture, and production of knowledge and wisdom in the society. The quantity and quality of debates is seen as constituting different and conflicting opinions in any society. According to Koranic verses and poets' poems, debate rules are rational tools for creating reciprocal understanding and removing of challenges ahead. Poets, by applying debates rules in Koranic verses, have resulted in

immense developments in the society. The fact debates are being affected by verses encompasses the way words are employed and this impacts is clearly seen in poetry and prose with different styles.

Reviewing debate rules in the Koran and poems by poets indicates the fact that poets have been undeniably been impressed and affected by the Koran in different eras, and such factors as poets' beliefs in the Koran, political-social and cultural structure governing the society in which the poet was living, training of interpretation and Narration as well as Islamic Sciences in Nezamiye schools, awareness and knowledge about Koranic and religious basics as being intellectual criteria in the past and late eras and even in contemporary era, prosperity of the assemblies of advice and preaching, and prevalence of Sufia in Iran, the emergence of salient characters and scholars' activities, were also involved in development of debates. As an example, Khaghani had combined his own poems with knowledge. Religious knowledge, verses, hadith, Koranic *Ghesas* (stories) as well as astrological historic, medical and philosophical information can be found in Khaghani poetry a lot. He was an authoritative and strong poet and was generally dominant. In Hadighe, Sana'ea used to teach god-fearing and piety; hence, messages available his poetry have been taken from the Koran (Forouzanfar,449).

The impacts of the Koran in poets' prose and poetry works and in old time poets such as Attar, Sadi, Hafez, Bidel, Dehlavi, Kashafi, Eghbal Lahoori, San'ea, Khaje Abdullah Ansari, Khaghani, Naser Khosrow, Fakhr Razi, Ghazali, Nezai, Ghari Abdulla, Bitan, Khalili and hundreds more can be found (ibid).

Debate rules in poetry suggest much Koranic effects and development of Persian speaking poets. The Persian speaking poets were affected by the debates since the very creation of Persian poetry. Poets expressed their ideas and opinions via using Koranic meanings, figures of speech and stories and discussed social issues through debates.

According to the research findings, such issues as seeking truth, applying sciences, reasoning, eloquent expression, tolerance, avoiding prejudice, insightfulness and respect are thought of the most important rules for debate as invoked by the Koranic verses. Meantime, the chapters in the holy book such as A'raf, Fath, Forghan, Asra', Haj, Loghman, Ghafer, Nahl, Ankaboot, and the debate between angles and God, *the almighty*, God, *the almighty* and the Satan, Prophet Abraham (peace be upon him) and Nimrod, idolatrous, star worshipping people, and prophet Saleh and his tribe in the Koran all suggest a strong confirmation over systematic observance of debates.

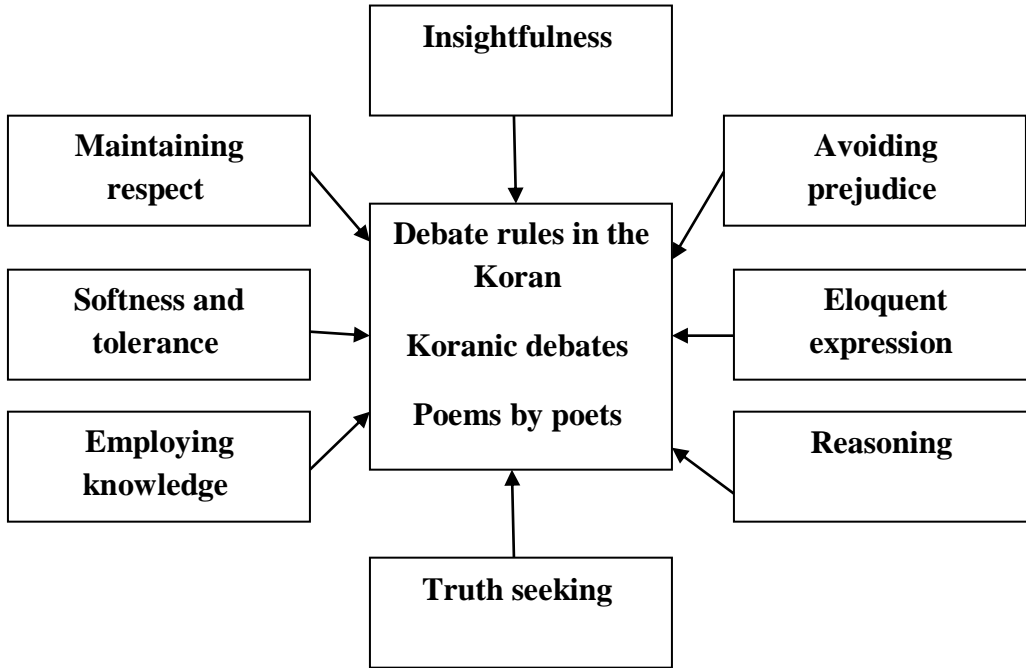
Table 1: Comparison of debate rules in Koranic verses and poems by poets

Effective variables in debates based on document studies	Koranic verses	Poems by poets	Researches done
Truth seeking	Ghafer(56-35/)	Asadi Toosi (fivefold debates between Arab and Ajam/sky and earth/sword and bow/day and night and Mogi and	Yousefi 2011 Rahimi 2005

		Muslim) Molana (Drunkard and Collector)	
Knowledge	)Haj/3,(8 Loghman(20/)	Parvin Etesami (Treasure and Dervish) Ferdowsi (Priests)	Rahimi 2005 Rahimi 2008 Vaezi 2003
Reasoning and argumentation	Ankaboot(46/)	Sadi (butterfly and candle or Seeing and curtain) Masoud Sad (War and Looking at Satan's soul on earth) Bahar (Spring and stone/ straw and oak/ male and female geese)	Hasani Mirsafi 2008 Shahin 2001 Hasouki 2001 Vaezi 2005
Softness and tolerance	)Haj 68/,(67)Forghan (63/	Molana (Drunkard and Collector)	Yousefi 2001
Respect	)Kahf(56/	Parvin Etesami (Treasure and Dervish) Hafez (Observance of courtesy)	Hasouki 2010 Yousefi 2001
Insightfulness	Asra(36/)	Debate(Chines and Roman painters) Sadi (debate between butterfly and candle and/or Seeing and curtain and wealthy and poor) Molana (Drunkard and Collector)	Yousefi 2010
Avoiding prejudice	Fath (26/)	Molana (Drunkard	Seyed Almasi

		and Collector)	2010
Eloquent and nice expression	)Nahl(125/ Ankaboot (46/)	Debates by Hafez, Saeb and Shahryar	Seyed Almasi 2010

Graph 1: Debate rules in Koranic verses and poems by poets



A comparison of debates in Koranic verses and poems by poets indicates the understanding and observance of debate frameworks based on rational variables and governance of scientific traits over debates. Strengthening of actors' participation at micro and macro levels will not only add to the government's maneuvering power to implement political, economic, social and cultural programs in different dimensions, but also they are reasonable indices for fostering the materialization of higher goals in the direction of social sustainable development.

Conclusion

Debate has assumed a special place in all historic eras as it affects social structure. Since many years ago, it has been a rational and human guideline for clarifying the truth, developing and disseminating information more communications transference of knowledge. According to the findings, such components as reasons and arguments, eloquent expression, avoiding prejudice, respect, truth seeking, tolerance and softness and utilizing sciences and knowledge in analyzing and explaining debate rules are thought as necessary and appropriate. Therefore, the parties to rational debates stand against each other in an intellectual way and seek to accomplish mutual understanding goals and to transfer knowledge. Thus, they seek to explain and analyze each others' decisions and opinions. According to Koranic verses and poems by poets, debates are decent and appropriate when special criteria are respected and they are

done in a rational framework intended to accept final suggestions Poetry reflects Koranic verses and debates in poetry debate rules.

The current research findings are in line with Rahimi's research (1995) as regards collecting scientific material by way of clarifying truth and developing knowledge, Vaezi (1996) as regards the analysis of a series of theistic debates by the prophet, Hasani Mirsafi (2001), as regards debates as a promotional way by prophets and saints, Shahini (2003) as regards debates by five poets for expressing thoughts, Hasouki (2010), as regards the impacts of religious culture on debates, Seyed Almasi (2010) as regarding debates as the most beautiful literary genre in disseminating poets' opinions. Viewing the importance of debates throughout Iranian social and political era and given the social variations and its salient role in disseminating moral issues, it is necessary to contemplate on debate.

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