

# What Was the Color of War in the Nizami's Works?

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**Abstract:** War is a broad form of the personal and social hostilities that has played a determinant role in the formation and decline of the civilizations and constituting of a power block since old times. According to the importance of the subject matter and recent wars, this article examines the great literary works as cultural and national capitals in terms of the reasons for war from sociological and critical perspectives. In this regard, the reasons for happening of wars in the works of Nizami have been investigated in this article.

**Key words:** Reasons for War, Sociology, Nizami's Works.

## Introduction

War and peace are social phenomena that constitute significant part of human life history. Humans have not found peaceful and rational solutions for solving their problems and settlement of their disputes. "No period in history can find without any war and violence and perhaps for this reason that in the scientists opinion, peace is temporary and war is permanent phenomenon" (Azgandi, 2011).

For this reason, war has been one of the fundamental subjects in the literature. Nizami, the great poet of sixth century of hegira has paid attention to war in his works, particularly, in *Sharafnameh* that has explained the wars of Alexander.

Nizami had Islamic attitudes towards the world and events and his vision rooted in Islamic ideology. He was moderate in religious, philosophical and social thoughts and believed in divine fate. Of course, obedience is not meant avoiding struggle, thinking and rationality, in other words, in Nizami opinion, the man should be vigilant" (Servat, 2013).

In this article, at first different reasons for wars have been offered and then some couplets have been cited as examples.

Some reasons for war in Nizami's works:

1. War for succession
2. Pleasure and neglect of state affairs
3. Tribal wars

"According to some scholars, economic factors are main reasons for wars. Even some believe that other factors are deceiving and they are apparent reasons for war" (Bouthoul, 2008).

The needs of the army were met with plundering in campaign. "Recruitment in the past was not done usually for defense of the national benefits but also, it was done for plundering and as a result, according to the traditional economic structure, the troops need was met by plundering in wars. Spoils of war involved women, boys and working force in addition to properties, while, developed lands and water reservoirs met the needs of the troops" (Rezagoli, 2013).

In the story of returning of Alexander from the war with Negros, he obtained significant spoils of war so that the livestock could not carried the booties.

He brought the spoils of war from the mountain

He piled the booties on the back of elephants

They bridged the River of Nile (Nizami, 2013).

Destruction of the altars was economic reason and some believe that it was the main reason for war. On destruction of the foreign altars by Alexander, Nizami writes that the rich who had no heir put their properties in the altars and gradually, they were converted into treasuries.

Although, Nizami suggests religion as the main reason for destruction of the altars by Alexander and he has not referred to hidden treasure as main reason for war. But, Behrouz Servatiyan believes that “religion and invitation to monotheism was not the reason for destruction of the altars, but the main reason was treasures hidden in these places. The Zoroastrian priests had constructed places under the fire place and gathered the treasures there and when Alexander arrived at these altars he destructed them and plundered their treasures” (Servatiyan, 1990).

At that time it was custom  
There was an instructor in the altar  
They collected the treasures under the altars  
The rich who had no heir  
Brought his properties to the altar  
Any altar had a treasure room inside  
When Alexander destructed the monuments  
Brought the treasures out as a sea  
Plundered the treasures of the altars (Nizami, 2013).

### ***Succession of the rulers***

Succession of the kingship was one of the causes of war in the history. In the past traditional and tribal communities, the king was only ruling power and since there was no threatening factors and responsive body, such position was attractive for the people and the successor encountered with domestic and foreign threats. Domination of the strangers and struggle of the real successor in returning of the throne was other reason for wars. When Bahram heard the news of his father death and coronation of a foreigner gathered a big army and attacked him.

When Bahram Gurr was informed  
On the plots of the great men  
About capturing the throne of his father  
By a foreigner, he became rebel  
Began to lament and then arranged the army  
To fight with the occupants of the throne (Nizami, 2012).  
However, after death of Yazdgerd, the great men established an association and appointed a wise old man as their king since they did not know Bahram as a competent successor because of oppression of his father. They were afraid of his father felonies  
Everybody agreed upon his exile  
And not inform him on his father death  
Since the trainee of an Arab  
Does not know the affairs of the Persia (Nizami, 2012).

### ***Neglect of the rulers***

Bahram ruled justly and the people lived in peace and security and when the people suffered poverty due to ingratitude he opened the doors of the wheat reservoirs and rescued them and they people once again lived in peace and pleasure. Bahram had an efficient minister, Nersi. He and his three sons managed the affairs of the country. Gradually, Bahram began to enjoy life and forgot the country and it was said that he had cup of wine instead of sword. Therefore, everybody wished to attack on Iran. In this regard, the China ruler attacked on Iran with three hundred thousand shooters and passed through Mesopotamia and established government in Khorasan (Zamani, 2012).

When the story was announced in all over the world  
The swords and daggers were ready to fight  
He was told when Bahram became intoxicated  
Sold the religion to dinar and dagger to cup  
Everybody was greedy on plundering the country  
The emperor of China passed over the territory  
With three hundred thousand shooters and soldiers  
Went through the Mesopotamia and Oxus River  
And established governance in Khorasan (Nizami, 2012).

According to the historical evidences in the limited and traditional communities, the inefficient administrative system not only had no power to prevent corruption but also, this system led to expansion of corruption. "In these systems, the experiential mechanism was so that the people were unable to prevent corruption and it is obvious that when the government is not supported by the people it encounters with many domestic and foreign problems and finally, it leads to collapse of the system by rebellions" (Rezagoli, 2013).

In Nizami's Seven Beauties, the china emperor attacked on Iran twice and in both of them the reasons were trust of the king on the ministers and neglect of the country affairs.

Everybody went toward the emperor of China

That the king sought the solution for rescue

His properties and territory

Said: we are your servants

We are obedient of you (Nizami, 2012).

"Pleasure and carelessness about governmental affairs led to his failure. As a result of carelessness and appointing the ministers for managing of the affairs, most of the ministers and feudal aided the China emperor and as a consequence, the enemy attacked on Iran" (Esmaeili, 2013).

If the king is intoxicated and the enemy is vigilant

If the watchman is asleep, the thief is awakened

If a king forgets politics

His kingship was lost

If a king is a politician

The emery and demon run away of him (Nizami, 2012).

### ***Tribal wars***

Some wars were happened as a result of insignificant tribal disputes with social and economic reasons; the disputes were on land, women and similar issues.

In the book "Leila and Majnun", fighting Nofel, as one of the warriors of Majnun tribe with Leila tribe and support of Majnun and demand of Leila for the lover was the reason for war between two tribes.

He became ready and arranged the troops and wore the armor

Chose one hundred skilled warriors

When he arrived at that tribe

Asked a messenger and leaf his message

Now I have arranged an army like fire

Bring me Leila, otherwise

I will attack with my dagger (Nizami, 2012).

### **Conclusion**

According to above mentioned it can be said that significant part of wars in Nizami's works is defensive and in other case, most of the wars were happened for suppression of the oppressor. Nizami disagreed with the beginner of the war. Therefore, Alexander, as the symbol of justice, power and military rationality never began war.

The general attitude towards the reasons for war depicts that the main reasons for wars are economic and material and the wars are happened as a result of power and wealth or seeking power. However, the religious wars cannot be ignored but in most cases, the wars had materialistic motivations and the conquest of the rulers or their intellectual structure interfered in wars.

Undoubtedly, in the traditional and limited societies the rulers are burdens on the people who do not know the meaning of campaign of the regime and their suppression leads to passiveness so that the people accept the foreigners for releasing of the tyrant rulers and as a result war with Alexander became gift for Iranians and they accepted his as a their savor.

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