

# War in viewpoint of Nizami

Safa Maleki, Kamran Pashaei Fakhri\*

*Department of Persian Literature and Foreign Languages, Tabriz Branch, Islamic Azad University, Tabriz, Iran*

\*Corresponding author: [pashayikamran@yahoo.com](mailto:pashayikamran@yahoo.com)

**Abstract:** Survey on the wars and the reasons for wars depicts that in spite of progress in different fields, the nations are interested in war and quarrel and religious, economic and social factors have been involved in happening of the wars. 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.

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

## Introduction

War is the root of the events and great revolutions. This viewpoint is based on the unavailability of wars in imbalance and unequal conditions and injustice. Therefore, study the war legal aspects and history can uncover the reasons for wars and aid the people in control of the wars and violence (Amid Zanjani, 2011).

Nizami believed in divine fate in wars, but he was an advocate of justice and blamed oppression. Different viewpoints have been proposed relating to war and several studies have been conducted on Nizami's works, but his works have not been investigated in terms of war independently.

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. Economic and material reasons
2. Religious disputes
3. Power
4. Tendency toward conquest

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 carry 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).

### ***Religious disputes***

Religious disputes and expansion of religion was one of the main reasons for war by Alexander. This concept has been expressed in the story of “The response of China emperor to Alexander”:

I attack on the malicious one

I clean up the world from the religion of the foreigners (Nizami, 2013).

According to Arab history, Alexander was from Abraham race and he replaced Zoroastrianism with Abraham religion.

When the king abolished the religion of Zoroaster

Ordered the people to be monotheism

They converted to the religion of Abraham

They returned from the worship of the sun and moon (Nizami, 2013)

Magnification of Alexander in religious intend in destruction of the altars has led to proposing different viewpoints. Esameili writes: “It seems that destruction of the altars was related to religious beliefs of Nizami. Professor Bigdeli believes that Nizami had no optimistic attitude towards Zoroastrianism and he blamed Zoroaster and his religion (Esameili, 2013).

In contrary to Nizami, Alexander has no lovely image in the works of some writers like Bigdeli and “indeed, Alexander did not only destruct the altars but also all the conquered territories and plundered their treasures” (Bigdeli, 1990). Alexander was like Mahmud Ghaznavid who plundered the treasure of India for excuse of war with pagans” (Esmaili, 2013).

When the religion of the peasant was progressed

The fire put down and the fire worship was burned

Alexander ordered the Iranians to

Survive their old religion

And tend to the kingly religion

The magi take out their garments

And work hard in the altars (Nizami, 2013)

### ***Power seeking***

Power is one of the reasons for war. Seeking power is accompanied by violence and aggressiveness. A government that is aware of its military and economic power tries to expand its power. In addition, the governments are not agreed upon obedience of other governments. The historical events show that the governments are aggressive in the time of power and if we accept that war arrangement is possible, this claim is perceivable only by having production surplus” (Bouthoul, 2008).

When I have the great troop  
Why I pay tax as a usurer  
Why I pay tax to Dara  
When I have not less than his gem and crown  
If he has crown on his head  
I have a dagger in my hand  
If he brings his army to fight with me  
I have blessing of the God  
And my troops are unified (Nizami, 2013)

### **Conquest**

The historical evidences show that one of the main reasons for war was the tendency of the governments to conquest and the rulers wished to expand their power all over the world; however, they did not encounter with big barriers. There was no concept of nationality neither in Iran nor in neighbor countries in modern meaning and as a result, conquest on the neighbor territories was not suppressed by the loser nations and usually, the domestic powerful elements welcomed the conquerors” (Rezagoli, 2013).

Conquest by throne and crown  
The world does not come alone with you in such a way  
If you put in the darkness go through light  
You have to choose this way (Nizami, 2013)

### **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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