



AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/aeb.html>

The Effect of Nava'i and Jami relations on the Political, Social and Cultural Life of the Last Decades of Timurid Dynasty

¹Amir Nemati Limaee and ²Ataollah Hasani

¹Ph.D., candidate, Department of History, Science and Research Branch, Islamic Azad University, Tehran, Iran,

²Associate Professor, Department of History, Shahid Beheshti University, Tehran, Iran.

ARTICLE INFO

Article history:

Received 25 April 2014

Received in revised form

8 May 2014

Accepted 20 May 2014

Available online 16 August 2014

Key words:

Mir 'Ali-Shir Nava'i, Nur ad-Din Abd ar-Rahman Jami, Heart, Jami works, Nava'i works

ABSTRACT

Mir 'Ali-Shir Nava'i and Nur ad-Din Abd ar-Rahman Jami have been two of the most prominent figures in the history of Iran in the last decades of Timurid rule. According to historians of the era, there was a close friendship between the two noble men. What is obvious is that various political, cultural and social promise of the era can be attributed to influences of the friendship between Nava'i with special political status and Jami with high moral standing. In this paper, we examine different facets of relations between the two Iran's celebrities, given the fact that the friendly relations have improved the political, cultural and social issues of the time

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To Cite This Article: Amir Nemati Limaee and Ataollah Hasani., The Effect of Nava'i and Jami relations on the Political, Social and Cultural Life of the Last Decades of Timurid Dynasty. *Adv. Environ. Biol.*, 8(11), 568-571, 2014

INTRODUCTION

In the last decades of Timurid dynasty rule on Iran, and as in the days of the reign of the Sultan Husayn Mirza Bayqara taking royal thrones, Khorasan and Herat in particular was the base to the top scholars, litterateurs and artists. A glance at the list of names of scholars at the time living in Herat makes us familiar with historians such as Mir-Khānd, Muhammad Khwandamir and Dolat Shah-e- Samarghandi, artists such as Behzad and Soltan Ali Mashhadi, and scientists such as Nezami – e Bakherzi and Vaez Kashefi as well as litterateurs such as Banaee Heravi, Helali Jaghtae and perhaps hundreds of other names that is the best proof of the truth of this statement. Nevertheless, two were more notable among all Celebes who lived in the city of Heart. The first was, the politician, scientist and eminent scholar, Mir 'Ali-Shir Nava'i, who his support for the people of culture was the most influential factors in their gathering in the city of Heart [14] and the other was the mystic, scholar and poet, Nur ad-Din Abd ar-Rahman Jami that would be the last major Persian poet before the advent of contemporary history of Iran [6].

According to the history, there was a close friendly relation, full of love, between Nava'i and Jami. This, with regard to the political position of Nava'i and Jami high moral standing have been the source of variable political, social, and cultural effects. Therefore, this paper aims to explore the aspects of relations between these two famous figures of history, as well as to study the impact of these transactions on the conditions of the time. It should be mentioned that close friendly relation between Nava'i, and Jami has been mentioned in a number of investigators writings among them are Ali Asghar Hekmat, Soghra Bano Shegefteh, Mehdi Farahani Monfared, etc... However, it is worth mentioning that the authors mentioned above, only wrote about the sympathetic friendliness between Nava'i, and Jami without referring to the impact of this friendship on the times events. A wonders is that the Berthels, the Russian researcher, despite being the author of a book entitled, "Nava'i, and Jami", and did not pay much attention to this issue with most of his attention to literary biography of Nava'i.

Master and disciple relationship between Nava'i, and Jami:

Mir 'Ali-Shir Nava'i has joined Naqshbandi Sufi order followers under the guidance of Jami (Jami, BiTa: 4), and so he called him his "morad" and himself his "morid". Nava'i started learning Sufi books in conformance with Jami and learned the secrets of Sufism and Sufi terminology from him he established a sincere friendships and always honest with his obedience to his duty. Respect of Nava'i to Jami can be approved in a couple of ways. First, writing a book, Khamsat Al motehayerin, that Nava'i wrote following the death of Jami describing various aspects of Jami life. The book mentioned above is set to reveal the high status

Corresponding Author: Amir Nemati Limaee, Ph.D., candidate, Department of History, Science and Research Branch, Islamic Azad University, Tehran, Iran,
E-mail: amir.nemati.limaee@gmail.com

of Jami, but he also revealed something Nava'i love for him. An introduction written on this book itself confirms this issue (ibid: 8).

The second proof of this fascination is that Mīr 'Ali-Shir in most of his works before referring to the major issues, praises Jami. The preface of "Ghasayed Sete Zaroriyeh" by Nava'i confirms the accuracy of the speech. The third argument in support of this attachment is increasing evidence in the historical and literary sources. In this way, we can refer to "Raghem Tarikh" writer stated, "Great Prince and policy maker, Mīr 'Ali-Shir, who was obeyed by the world, and the worlds goal, was obedient disciple of His Holiness (Jami), respectively." [11] the words by Nezami Bakhezri, in the virtues of Jami, saying it would "solve the entirety of his contract (Jami) was dependant on of the same compassion and dedication by Nava'i " [17], which show the Mīr 'Ali-Shir fascination for Jami.

The fourth reason is the letters that has been exchanged between the Jami and Nava'i, an example is a letter sent by Nava'i to Jami when he was on the pilgrimage, Hajj. The letter also consist of a poem was that is a symbol of Mīr 'Ali-Shir fascination for Jami.

When you're alone like the sun and the beauty of the world is from your light

Unhappy is a group that you quitted, flourished a country that you will be there [22].

The fifth witness is a requiem that Nava'i composed when Jami died. This poem is very sad in which Jami is nicknamed as Nadereh Alam, Afzal Va Aalame Olade Adam, Ganjeh Falak, Morshede Kamel and etc. the poem begins with:

There is another anguish comes from the universe per minute, each of which is another mark of disaster.

And the last reason is building the tomb for Jami by Nava'i. According to the history, the mausoleum was founded after Jami death, and is full of beauty and splendor and dignity Jami is worthy of [17].

It needs to be cited that this attachment is not unilateral and Jami also loved his disciple. Jami works are best proof of the truth of this claim. For example, at the end of the Masnavi of Joseph and Zoleikha, he wrote a poem in praise of Jami clearly showing his love for Jami.

Historical and literary references also emphasize and reflect the love of Jami for Nava'i. For example, Khondmir clearly acknowledged that Jami had loving emotions toward Nava'i "it was full love and absolute affection" [7].

Another argument that is an important point is the letters by Jami to Nava'i. A letter that he wrote when he was at Hajj pilgrimage in response to Mīr 'Ali-Shir and attach a lyric to it is the indicator of feeling of intimacy for his pupil. The first verse of lyrics clearly shows his fascination of Mīr 'Ali-Shir:

On Dejla river side, away from the friend, far from my home, my tears are like Dejla full of blood.

What is clear, the relationship between the two historically prominent figures until Jami "left the world of mysticism to the West End of the Universe" [7], was associated with intimacy, and never faced a break. Of course, this is not very important in itself and what is noteworthy is the effect of this Nava'i on the issues of the day that can be addressed from two points of view: the first is cultural view and the second is politics and social view.

Jami and Nava'i friendship impact on culture:

Jami and Nava'i, as two literatures of the Timurid era have special place in the history of Iranian culture. Naturally, their friendship could not stand away from the cultural conditions of the time. Cultural influences of this relationship can be understood from two separate sources ,one is the cultural relations between them and the other cultural impact of their relation on the fate of the native culture.

Reading and studying the works of the two as well as classical sources of the period easily shows Jami and Nava'i friendship. Apart from eulogy poem composed on describing their love for each other, what is obvious is that most Jami works have been created on the requests and support of Nava'i and increasing number of them are indirect translation of Nava'i mindsets or followed and influenced by his thoughts. Mīr 'Ali-Shir, in Khamsat Al Motehayerin claims that many works of Jami have been inspired by him. Jami words also affirm this claim. For example, he in the reasons of authoring, Nafahat Al Uns himself has stated that he wrote it on the request by Mīr 'Ali-Shir.

Among other Epistles and the Goblet by Jami on the request by Nava'i and on his name are Yosef and Zoleikha, Layli and Majnun and Kheradnameh Alexander. In fact, Jami works studies show that half of Jami works of Persian literature owes to the love of student for the s teacher .Furthermore, Nava'i authored many of his works including Chehel Hadith and Nasaem Al-Mahaba under the influence of Jami books contents. Although relations between these two culture men was more extensive than what was said, because each of the two following written a new book, would send it to the other to critically be examined. For example, Nava'i after composing ballad song, Tohfato Al-afkar, sent it for Jami to be reviewed, and Jami after reading it, provided him with a constructive feedback.

The impact of Jami and Mīr 'Ali-Shir relations on the fate of the cultural people of the time is above the cultural relations between them. Numerous groups of native lettered men have been gathered in Heart by the efforts Mīr 'Ali-Shir, what is noteworthy is the large number of these people have been Jami followers, and even

many of them have been introduced by Jami himself. In other words, Jami taking advantage of their close ties with Nava'i had made efforts to increase who studied science or culture. Kamal-ud-Din Abd-ur-Razzaq ibn Ishaq Samarqandi, the author of *Matla o sadin* and *Majmao Albahrin* is among scientists that Jami introduced to Nava'i [17]. Another scientist recruited by Jami that was recommended to Nava'i is Hāfēz Shams-ud-Dīn. his perfections "in the Qur'an recitation and reading" was apparent joined Mīr 'Ali-Shir following a request by Jami stated that "to be the teacher of Quran recitation in the Begum school, without any disturbance or lack of facilities," [2]. Maulana Amir Ali is another example of scholars, Jami wrote about him a letter to Nava'i, and asked him for favorable conditions for studying with the utmost comfort for Maulana Amir Ali. Jami even advised Nava'i to consider all students class members and asked him to develop a policy to think about the specific actions when he is not in Heart to prevent much difficulty on the shoulders of students (Ibid: 117).

It can be said, Jami and Nava'i support and empathy led to a large number of native scholars to come together. They have been supported by Mīr 'Ali-Shir and spiritually and materially aided by Jami, so they were relax in the evolution of science, literature and arts and expanded and developed scientific issues.

Nava'i and Jami friendship impact on the socio-political status:

Although Nava'i was active on the political scene, he was that kind of compassion politicians and so he tried his best for their welfare-payments. He has built a lot of charity constructions such as schools, public bath, caravanserai, hospital, mosque and etc. according to "Fotohate Shahi" author, his performance in this area is so extensive that "it is difficult to be described by the means of language" [1]. It seems that such a performance by Nava'i is rooted in his mystical religious beliefs, the beliefs he sought in long years of study that became an indispensable part of his mindset. No doubt that the main cause of penetration of such a belief in his mind is Jami teachings. In fact, Jami played an extremely large role in the determination of the intellectual path of Nava'i, in his cultural and political life, as well.

There is abundant evidence to show that Jami, although was not directly involved in politics, tried to apply policies for the benefit of the whole community by help of Nava'i. Jami letters to Nava'i testify this claim. For example, in one of Jami letters he emerges as a social actor and asked Nava'i to provide conditions to prevent the inclusion of heavy taxes.

Jami in another letter played a role as a human rights activist and asked Nava'i to tell the King about widespread oppression and let him know about the necessity of changing adverse conditions (ibid: 97-98).

In another letter Jami show that he is an anti-war activist and tries to take Nava'i as his allies, as well. In this letter that is sent to Nava'i concurrently with King Hussein Baiqera participating in war commended and acknowledged "it is better for the interests of both parties of Muslims to solve the problem of poor". This suggests that Jami was truly opposed to the war-and was scrambling to prevent the occurrence of bleeding [2].

It is noteworthy that Jami even played a role in Nava'i decision to be active in politics or abandon it [16]. Nava'i, in *Khamsat Al motehayerin*, stated, in one of the times that he abandoned politics, Jami was also expressed their satisfaction. He realized this from his response to Jami questions about why he decided so and he said "I am sick and tired of mixing with man" and Jami followed saying, "What do you mean by man? If you find a human show us ". However, there are some letters Jami addressed Nava'i in huge number of letters by him that show Jami, at least in some occasion, was not satisfied with Nava'i resignation from the government to convince him to continue to be helpful to community suffering. It seems that Nava'i also followed of his master's wish not to give it up, because in his answer he wrote "I would not disobey him as my pencil does not disobey me".

In sum, it can be said that Jami put his ideas about creating peace and prosperity for the nation in action by means of Nava'i and of course Nava'i also help him .

Conclusion:

Accordingly, the theme of Jami and Nava'i belief was that benefits the state is benefits of the nation and so he made efforts to make government and nation as pillars of the same building to result in the general welfare of all. But both, trying to mitigate the prevailing policies and remind and warn him of the nations were only necessary to consider achieving such happiness, but it is believed that the public should be empowered through learning and knowledge acquisition to be able to accelerate movement toward achieving salvation. Therefore, hand in hand they spread whatever associated to this culture with an increase in level of insight and knowledge.

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