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The Continuation of Orientalistic Approaches and Today's Strategy

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Abstract:

“Orientalism has been a serious trend by many aspects especially, regarding Islam and the Muslims. Although this movement has been addressing its specific targets in various styles but the targets have been the same and the situation is going on. Today west is more equipped with strong economy, weapons, training centres, libraries and much more intellectual headquarters. The Orientalists influence the “cream and elite class” of Muslim societies, infuse their mindset and create the atmosphere according to their wishes. Orientalists from its origin blamed the sacred Quran and Sunnah of the Holy Prophet (Peace be Upon Him) is so many folded ways. This research paper will disclose their strategy, shapes, targets and modern methodology to get their aim misguiding the Muslims particularly and rest of the world normally. The following articles reflects a research analysis regarding the continuation of orientalist approaches during different phases. Moreover it throws light on current strategy also”.

The Muslims were clutched slowly by western exploitation. Western rulers began to collect the data about Islamic literature. They were conscious about Arabic language and its origin and history, Erpenius for the first time published a book about Arabic grammar¹. In Principal Guilanume Postal was the first orientalist who, basically organized the orientalism. “He compiled dictionaries and linguistic books. Petre the venerable was the first man in the Byzantinian dynasties, who translated the Holy Quran and Arabic books into Lantin

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- book is famous in the name of Sikandari Nama-e-Bari (The Book of Alexander the Great as a conqueror of land) and Sikander Nama-e-bahri (The Book of Alexander the Great as a sage and a prophet by sea. (Clark captain H. Welbefore, tr., Sikandar Nami-Bari, preface; Bosworth C.E., Danzel E.Van, Henrichs W.P., and Elecomate G., The Encyclopaedia of Islam, p. 79.
- 57- Kulyati - Khamsa, Nizami Ganjavi, p. 864.
- 58- It seems that all the MSS (Manuscripts) of the Sikandar Nama have only two parts. It is felt that its second part contains Hikmat wa Pagambari which pertains to the philosophical ideas of his prophet hood.
- 59- Raza-zada, Tarik-I Adabiyati Iran, p. 282; Dr. Zaheeru-din ahmad, Irani Adab, p. 96, Clark captain H. Welbefore, tr, Sikander Nama-Bari, preface.
- 60- Kulyati - Khamsa, Nizami Ganjavi, p. 866.
- 61- Ibid PP. 1160, 1161.
- 62- Kulyati-Khamsa, Nizami Ganjavi, p. 1177.
- 63- Kulyati-Khamsa, Nizami Ganjavi, p. 1337.
- 64- Ibid, p. 1332.
- 65- Ibid, p. 1333.
- 66- Shafaq Raza Zada, Tarikh-i-Adbiyat-i-Iran,p. 292
- 67- Safa, tarik-i-Adbiyati Iran, 807.
- 68- Kulyati - Khamsa, Nizami Ganjavi, p. 839.
- 69- Kulyati - Khamsa, Nizami Ganjavi, p. 1264.
- 70- Samarqandi Dawlatshah, Tazhkiratul-Shora, MSS, Fol, 26/a Dawlatshah also interprets that it is written by Nizami Aruzi Samarqandi and later himself refutes it.
- 71- Shafaq Raza-zada, Tarikh-I Adabiyati Iran, p. 218; BrowneE.G., A Literary History of Persia, Vol. 2, p. 222; Boyle J.A.; The Cambridge history of Iran, p. 583; Morrison George, Baldick Julian, Shafi Kadkani, History of Persian Literature, Netherlands, 1981, p. 50, Meya Akther, Hayati Nizami, p.8.
- 72- Qazwini, Mukdmi-e-Chahar Maqala, Tehran, 1382,p. 21.
- 73- Samarqandi Dawlatshah, Tazkhiratul-Shora, MSS, Fol, 26/a' Haji Lutf - Ali Beg, Alash-Kada Adhar, p. 242; Nawai Mir Ali Shir, Majalisul-Nafaies tr. Qazwani Shah Muhammad p. 353; Raza-quli Khan, Majmaul Fusaha, p. 250.
- 75- Boyle J.A., Cambridge History of Iran, p. 584.
- 75- Dr. Zaheeru-ud-Din Ahmad, Irani Adab, p. 100.



- 38- Kulyati - Khamsa, Nizami Ganjavi, p. 426.
- 39- Bosworth C.E., Donzel E. Van, Heinrichs W.P., and Elecomate G. The Cncyclopaedia of Islam, Vol. 3, p. 78.
- 40- Safa, Tarikh-I Adabiyat dar Iran, Vol. 2, p. 803; Kulyati - Khamsa, Perface, Browne E.G., A Literary History of Persia Vol.2, p. 408; Bosworth C.E., Donzel E.Van, Heinricjs W.P., and Elecomate G., The Encyclopaedia of Islam, Vol. 3, 79; Dr. Zaheer-ud-Din ahmad, Irani Adab, p. 94.
- 41- Safa, Tarikh-i-Adabiyat dar Iran, Vol. 2, p. 803; Shafaq Razazada, Tarik-I Adabiyati Persia, p. 290; Kulyati-Khamsa, Nizami Ganjavi, preface; Browne E.G., A Literary History of Iran, Vol. 2 p. 408; Mian Akther, Hayati-Nizami, p. 17.
- 42- Bosworth C.E., Donzel E. Van, Heinrichs W.P., and Elecomate G., the Encyclopaedia of Islam, Vol. 3, p. 79.
- 43- Ibid.
- 44- Browne E.G., A Literary History of Persia, Vol. 2, p. 408; Clark captain H. Welbeofre, tr. Sikandar Nami-Bari, preface; Bosworth C.E., Donzel E.Van, Heinrichs w.p., and Elecomate G., The Encyclopaedia of Islam, Vol. 3, p. 79.
- 45- Kulyati - Khamsa, Nizami Ganjavi, p. 612.
- 46- Ibid, p. 834
- 47- Kulyati - Khamsa, Nizami Ganjavi, p. 600.
- 48- $\text{پر دآتم} = \text{پر دآتم}$
- 49- Kulyati - Khamsa, Nizami Ganjavi, p. 871.
- 50- Kulyati - Khamsa, Nizami Ganjavi, p. 6 Safa, Tarikh-i- Adabiyat dar Iran Vol.2, p. 804; Shafaq Raza - Zada, Tarik-I Adabiyat-I Iran, p. 291; Dr. Zaheer-ud-Din Ahmad, Irani Adab, p. 96; Emam Dr. Manzar, Chakidah "Tarikh Adabeyati-Iran", p. 378; Meya Akther, Hayati Nazami, p. 18; Browne E.G. A: Literary History of Persia, p. 411; Boyle J.A. The Cambridge History of Iran, p. 582; Bosworth C.E., Danzel E.Van, Heinrichs W.P. and Elecomate G., The Encyclopedia of Islam p. 79.
- 51- Bosworth, C.E., Danzel E.Van, Heinrichs W.P. and Elecomate G., The Encyclopedia of Islam, p. 79.
- 52- Clark Captain H. Welbefore, tr, Sikandar Nam-e bari, preface.
- 53- Kulyati Khamsa, Nizami Ganjavi, Perface, Safa, Tarikh-I Adabiyat dar Iran Vol. 2, p. 804; Shafaq Raza -zada, Tarik-I Adabiyati Iran; p. 291.
- 54- Browne E.G. A Literary History of Persia, p. 411.
- 55- Dr. Zaheeru-Din ahmad, Irani Adab, p. 95, Mian Akther, Hayati, Nazami, p. 18, Browne E.G. A Literary History of Persia, p. 411.
- 56- Browne E.G., A Literary History of Persia p. 411. In India the

- He was paid five thousand dinars of gold and a camel laden with rich stuffs. (Clark captain H. Wilbeforce tr. Sikandar Name-e-bari, Preface; Bosworth C.E. Donzel E. Van, Heinrichs w.p. and Elecombe G., The Encyclopaedia of Islam Vol. III, p. 77; Mian Akther, Hayati Nizami, p. 11).
- 24- Kulyat-i-Khamsa, Nizami Ganjavi, p. 29-30; Razia Akbar, Nizami Ganjavi, p. 74; Emam Dr. Manzar, chakidah "Tarikh Adbeyati Iran, p. 375.
- 25- Safa, Tarikh-i Adabiyat dar Iran, Vol. 2, p 802; Shafaq Razazada, Tarik-i Adabiyat-i Iran, p. 279; J.A. Boyle. The Cambridge history of Iran, Vol. 5, p. 580; Bosworth C.E., Donzel E.Van, Heinrichs W.P., and Elecomate G., The Encyclopaedia of Islam, Vol. 3, p. 78; Dr. Zaheer-u-Din Ahmad, Irani Adab, p. 94; Razia Akbar, Nizami Ganjavi, p. 86.
- 26- Kulyati - Khamsa, Nizami Ganjavi, p. 413.
- 27- Mian Akther, Hayati Nizami, p. 12; Dr. Zaheer-u-Din Ahmad, Irani Adab, p. 94; Razia Akbar, Nizami Ganjavi p. 86.
- 28- Safa, Tarikh-I Adabiyat dar Iran, Vol. 2, Bosworth C.E., Donzel E. Van, Heinrichs W.P., and Elecomate G., The Encyclopaedia of Islam, Vol. 3, p. 78.
- 29- Kulyati-Khamsa, Nizami Ganjavi, p. 413.
- 30- Safa, Tarikh-I Adabiyat dar Iran, Vol.2, p. 802 ; Browne E.G. A Literary History of Persia, Vol. 2p. 405; Bosworth C.E., Donzel E.Van, Heinrich W.P., and Elecombe G., The Encyclopaedia of Islam Vol. 3, p. 78; Clark Captain H. Wilbefore, tr. Sikandar Nama-e bari, preface.
- 31- Kulyati - Khamsa, Nizami Ganjavi, p. 143.
- 32- Ibid, p. 120.
- 33- C.E. Bosworth, E. Van Donzel, W.P. Heinrichs and G. Elecombe, The encyclopaedia of Islam, Vol. 3, p. 77.
- 34- Safa, Tarikh-I Adbiyat dar Iran Vol. 2, p. 802 ; Mian Akther, Hayat Nizami, p. 14; Dr. Zaheer-ud-Din Ahmad, Irani Adab, p.95; Razia Akbar, Nizami Ganjavi, p. 114; Bosworth C.E. Donzel E. Ban, Heinrichs W.P., and Elecomate G. The Encyclopaedia of Islam Vol. 3, p.78.
- 35- Kulyati - Khamsa, Nizami Ganjavi ; p. 445.
- 36- Ibid, p. 440.
- 37- Kulyati-Khamsa, Nizami Ganjavi, p. 445.

- Bosworth C.E., Danzel E. Van, Heinrichs W.P. and Elecombe G. The encyclopedia of Islam vol. III, Netherlands, 1983, p. 76.
- 8- Ganja is a famous city of Azarbijjan situated on the bank of river Ganja Chaie, branch of a river Kur 180 K.m. away from southeast of Tafrish {Dhkhuda Ali Akbar, Lughat Nama, Tehran 1340 A.H. Vol. 65, p. 451 to 452.
 - 9- Shibli Numani Shirul-Ajam p. 193; Bosworth C.E. Donzel E.Van, Heinrichs W.P., and Elecomate G. The Encyclopaedia of Islam, Vol. III, p. 76; boyle J.A., The Cambridge History of iran, Vol. 5, p 578; Browne E.G. Literary History of Persia, p. 401; Mian Akther, Hayati Nizami, p. 2
 - 10- Browne E.G., Literary History of Persia, Vol. p. 401; Boyle J.A., The Cambridge History of Iran, Vol. 5, p. 578.
 - 11- Samarqandi Dawlatshah, Tazkiratul-Shora, MSS, Fol 25/b , 26/a;
 - 12- It is said that Afaq was a slave girl tributed to Nizami by the Fakhrud-Din Bahram Shah of Aarzenjan. Afaq was very beautiful and Nizami loved her very much. (Boyle J.A. The Cambridge History of Iran, London, 1997, p. 578.
 - 13- Samarqandi Dawlatshah, Tazhkiratul-shora, Mss, Fol. 25/b , 26/a;
 - 14- Nizami Ganjavi, Sikandar Nama, Nowal Kishore Delhi, p. 21.
 - 15- Clark Captain H. Wilbefore, Tr. Sikandar Nama-e-bari, New Delhi, 1995, p. 70.
 - 16- Boyle J.A., The Combridge history of Iran, Vol. 5, p. 578.
 - 17- Boyle J.A., The Combridge history of Iran, Vol. 5, p. 579.
 - 18- Browne E.G., A Literary History of Persia, p.p. 402-403.
 - 19- Clark Captain H. Wilbeforece (tr.), Sikandar Name-e-Bari, Perface; Bosworth C.E. Donzel E. Van, Heinrichs W.P., and Elecombe G., The Encyclopaedia of Islam, Vol. III, p. 77; Mian Akther Hayati Nizami, p. 10.
 - 20- Clark captain H. wilbefore, tr., Sikandar Nama-e-bari, preface.
 - 21- Kulyati-Khamsa, Nizami Ganjavi, Amir Kabir, Iran, 1344 AH. P. 29. Safa, Tarikh-i- A debiyat dar Iran, Vol. 2, Tehran, 1351.
 - 22- Mian Akther, Hayati Nizami, p.10; Rezia Akbar, Nizami Ganjavi, Maktabah Saba, Hyderabad, p. 73-74. Majority of the scholars are of the view that Makhzamal-Asrar has been written in 570 AH.
 - 23- Kalyat-i-Khamsa, Nizami Ganjvi, p. 27-28; Shafaq Raza Zada, Tarikh-i Adabiyat-i-Iran p. 289; Emam Dr. Manzar, Chakidah "Tarikh Adebeyati Iran, p. 375.
- Nizami was richly rewarded by Bahram-Shah for this mathanwi.

Tehran 1340 A.H., p. 653 ; Tarbiyat, Mohammad Ali Danishmandanie Azarbiyjan, Tehran, 1314 A.H., p. 375; Syed Nafisi, Diwan-i-Qasayid wa Ghazaliyati Nizami Ganjavi merv 1362 A.H. p. 2. Shibli Numani, Shirul Ajam, Lahore 1941 A.D. p. 193; Browne E.G. , A Literary History of Persian, Vol. 2, New Delhi, 1997 A.D. p. 401, Boyle J.A. The Cambridge History of Iran Vol. 5 London 1997, p. 578; Emam Dr Manzar, Chakidah "Tarikh Adbeyati Iran". 2000A.D. p. 79.

- 2- Designation of father or son (Steingass Persian - English Dictionary, New Delhi 1996 p. 1086.)
- 3- Qazwini Shah Mohammad (Tr.) Majalisu'l-Nafaies, p. 353, Haji Lutf Ali Beg, Atash Kada Adher p. 244; Tarbiyat Mohammad Ali, Danishmandani Azarbiyjan, p. 375; Browne E.G., A Literary History of Persia, Vol. 2, p. 275; Boyle J.A., The Combridge History of Iran, Vol. 5, p. 578; Emam Dr. Manzar, "Chakidah Tarikh Adveyati Iran", p. 79.
- 4- Sunbahali Mir Hussain Doost, Tazkir-i-Hussani, Lucknow, 1875, p. 343.
- 5- Haji Lutf Ali Beg, Atash-Kada Adhar p. 224; Hidayat Rida Kuli Khan, Majma'u'l-Fusaha, p. 653; Tarbiyat Mohammad Ali, Danishmandanie Azarbiyjan, p. 375; sunbahali Mir Hussain Doost, Tazkir-i-Hussani, p. 343, Shibli Numani, Shirul-Ajam p.193.
- 6- Haji Lutf-Ali Beg, Atash-Kada Adher, p. 244; Hidayat Rida Kuli Khan Majma'u'l -Fusaha, p. 653; Tarbiyat Mohammad Ali, Danishmandanie, Azarbiyjan, p. 375; Shibli Nuemani, Shirul-Ajam, p. 193.

However Syed Nafisi is of the opinion that he was son of Yousuf bin Zaki bin Muayyad (Diwan-i-Qasayid wa Ghazaliyat, p.2 Shafaq Raza-zada, Tarikh-i-Adbiyati Iran, New Delhi 2005, p.275.

- 7- Shibli Numani, Shi-ru-l Ajam, p. 193; Browne E.G., A Literary History of Persia, p. 400; Talattof Kamran, Clinton J.W. The poetry of Nizami Ganjavi, Chennai, 2000 p.@; Mian Akther, Hayati Nizami, Lucknow, p. 2; Shafaq Raza-Zada, Tarikh-Adbiyati Iran, p. 275.

However some writer's is of the opinion that Nizami was born between in the year of 535 A.H. to 540 A.H. / 1140 A.D. to 1146 (Boyle J.A. The Cambridge History of Iran, Vol. 5, p. 578,

languages. Indeed there is no comparison of Nizami with other Persian Poets, as New York University Professor Peter Chelkowski stated "Nizami is Unequaled".

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1. Boyle J.A. (Ed.), Persian History and Heritage, Henry Melland Limited, London 1978
2. Boyle J.A. (Ed.), The Cambridge History of Iran, Vol. 5, Cambridge university press, Britain, 1997.
3. Browne E.G, A Literary History of Persian, Munshiram Manoharlal, Pvt., New Delhi, 1997
4. Browne E.G. A Literary History of Persian, Munshiram Manoharlal, Pvt., New Delhi, 1997.
5. Clark Captain H. Wilbefore (Tr.), Sikandar Nama-e bari, Saeed International (Regd.), Delhi, 1989.
6. Dr. Manzar Emam, "Chakidah" Tarikh Adbeyati Iran", Dr. Manzar Emam, Delhi, 2000.
7. Dr. Zaheer-ul-Din Ahmad, Iranian Adab, Markazi Tahqikali Farsi Iran wa Pakistan, Pakistan, 1994.
8. Haji Lutf Ali Beg, Atash Kada Adher, Bombay 1299 A.H.
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10. Nizami Ganjavi, Sikandar Nama, Nowal Kashor, Delhi
11. Qazwini Shah Muhammad (Tr.), Majalisu'l Nafaies, Tehran, 1363 A.H.
12. Safa Dr. Zabi-Ullah, Tarikh-i-Adabiyat dar Iran, Vol. I,II, Intisharati Ibn Sina, Tehran, 1351 A.H
13. Samarqandi Daulatshah, Tazkiratul-Shora, MSS, Acc. No. 210, Research and Publications Department, Jammu & Kashmir Government, Allama Iqbal Library, University of Kashmir, Srinagar.
14. Shibli Numani, Shirul-Ajam, Vol.I Lords Publishing, Srinagar, 1424 AH.
15. Syed Nafesi (ed.), Diwan Qasiyid wa Gazlyati Nizami Ganjavi, Intisharati Fazoze, Culcutta, 1346 AH.
16. Clark Captain H. Wilbefore (Tr.), Sikandar Nama-e bari, Saeed International (Regd.), Delhi, 1989.
- 1- Qazwini Shah Muhammad (Tr.), Majalisu'l - Nafaies Tehran 1363 A.H. p. 353; Haji, Lutf-Ali Beg, Atash-Kada Adher Bombay 1299 A.H., p. 244, Hidayat Rida Kuli Khan, Majma-ul-Fusaha

and a handful of Qasayid (Idyles) is entirely lost.⁽⁷⁴⁾ According to Dr. Zaheerud-Din Ahmad the book, Gandjina-yi Ganjavi, of Wahid Dastigirdi have three parts. In which the first part is of Qasayids and Ghazals, which is the collection of different Biographical accounts, the second part contains the doubtless verses and third is of those verses which may be of the same name i.e. Nizami.⁽⁷⁵⁾

The Ghazals of Nizami bears all that good qualities which a ghazal should have like, praising of beloved, sorrow of separation, unfaithfulness, unpleasantness etc. to address his beloved that her heart may melt towards sympathy. The topic or subject of his ghazals is belatedness of Lordship, to reach this; it needs qualities which he has mentioned. He had discussed the topic of Sufism through his ghazals and he is also believer of gipsy's life or calendar's life.

Nizamis's Qasida's are out of praising to any king or ruler and a nobleman because he was not associated to any court. However, the theme or subject of the Qasyids of Nizami is the counsel and admonition, statesmanship or government, Praise for Allah (God) and his prophet Mohammad (SAW). He endorsed to have great effort for hard work.

Conclusion:

Nizami was born in Ganja a town in Azarbiyjan in 535 A.H. (1141 AD). He was a man of learning and a great Persian poet. He had left a collection of five poetical works called Khamsa, or Panj Ganj. The Panj Ganj is identified by: (i) Makhzanul-l-Arrar, (ii) Shiran Khusrau, (iii) Layla Majnun, (iv) Haft Paykar and (v) Sikander Nama. These works reflect the tremendous change as well as intellectual development that marked the period of his life span, which also coincide with the golden age of Azerbaijan. With his work Nizami created not just a literary model that will be repeated for centuries, but also a model of thinking, nationhood, spirituality and statehood. His works show that in terms of cultural orientation, cultural background, legacy, myth, folklore and language, Nizami Ganjavi is part of Iranian civilization and a prominent of Persian cultural history. Nizami was a genius who was away from national boundaries and understood his belonging to humanity and love. In fact, his works are on the based of love stories rather than war-like adventures. Nizami was a man of exceptional intellectual range, from astronomy to botany to methodology. He was also proficient in many

نبارد هوا تاگونی ببار زمین ناورد تاگونی بیار
 جهان را بدین خوبی آراستی برون زانکه یارگیری خواستی
 ز گرمی و سردی و از خشک و تر سرشتی باندازه در یکدگر
 چنان بر کشیدی و بستی نگار که به زان نیارد خرد در شمار
 خرد هر کجا گنجی آرد پدید ز نام خدا سازد آزر اکلید
 خدای خرد بخش بجزد نواز همان ناخرد مندرا چاره ساز

And the second part begins with following verses:

رهائی ده بستگان سخن توانا کن ناتوان کن (69)
 نهان و آشکارا درون و برون خرد را بدرگاه اور همون
 برآونده سقف این بارگاه نگارنده نقش این کارگاه
 ز دانش عشق عقل رانا گزیر بزرگی و دانائیش دلپذیر

The number of imitators of Nizami's Khamsa was exceptionally great both in Iran, Turkey, Central Asia and India. The writers mirrored its form and its subject-matter, similar and sometimes identical themes, often reproducing them in similar groups of five. The first and foremost imitator was Amir Khusrau, who in turn influenced others after him. The other main poets were, Khawjo Kirmani, Mulana Abdul Rahman Jami, Faizi, Hatifi and Nawahi.

It is said that Nizami before composing his Khamsa or Panjgong wrote a Mathnawi namely "Vis wa Ramin" and dedicated it to Sultan Mohammad bin Mohammad Mulkshah.⁽⁷⁰⁾ According to some modern writers and biographers "Vis wa Ramin is a poetical collection of Fakhr ud-Din Asad Gurgani.⁽⁷¹⁾ Qazwini writes that:

(و با جماع مورخین و ارباب تذکره نظم و لیس و رامین از فخر الدین اسد گرگانی است نه از

نظامی عروضی و نه از نظامی گنجوی) (72)

Nizami's diwan (poetical work) is said to have amounted to almost 20,000 couplets.⁽⁷³⁾ A part from a number of ghazals (odes)

and Alexander's marriage to Dara's daughter, his pilgrimage to Mecca. Which he made through Armenia starting from the East on the way of Tiflis and Barda, occupying the legendary fortress of Darband, finds the fortress of Sakir, the unreal memorial of Kay Khusraw, lays across the Rayy, Khurasam and Central Asia to reach India thence to China. He returned to Barda the homeland of Nizami, rescued the Queen Nushaba captured by the Russians. The Sharafnama concludes with the account of Alexander's unsuccessful search for the water of immortal life {آب حیات}

The second part, i.e. the Iqbal-Nama discussed on Greeks and Indian philosophers. The main portion concludes with the discourses, in which the seven Greek Wiseman e.g. Aristotle, Appolomius, plato, Socrates, thales, Porphyrius and Hermes' elaborate their ideas about the creation of the Universe. The second part concludes with the mention of Alexander's death and the death of the seven Greek wise men. Both the parts of the Sikandar Nama begins with the act of addressing in prayer, and then with praise to God followed by a chapter in praise and deep respect to Prophet Mohammad (SAW).

The first part begins with the following verses:

خدایا جهان پادشائی تراست	همہ نیستند آنچہ ہستی توئی
پناہ بلندی و پستی توئی	توئی آفرینندہ ہر چہ ہست
ہمہ آفریدہ است بالا و پست	زدانش قلم راندہ بر لوح خاک
توئی برترین دانش آموز پاک	خردداد بر تو گوائی نخست
چو شد بخت بر خدائی درست	چراغ ہدایت تو بر کردہ
خردرا تو روشن بصر کردہ	زمین را گذر گاہ اور ساختہ
توئی کا آسمان را بر افراختہ	گہر ہائی روشن تراز آفتاب
توئی کافریدی زیدک قطرہ آب	بجوہر فروشان تو دادی کلید
تو آوردی از لطف جو ہر پدید	تو بر روی جو ہر کشی رنگ را (68)
جواہر تو بخشی دل سنگ را	

mentions in his Mathnawi like this:

سر سرفراز ان و گردن کشان
چو محمود بافر و فرہنگ و شرم
به طغرای دولت ز محمودیان
ملک عز دین قاہر شہ نشان (62)

At the end of the Mathnawi, Nizami had praise for him, he says:

چونام شہش فال مسعود باد
دُری بود ناسفتہ من سفتمش
وزین داستان شاہ محمود باد (63)
بفرخ ترین طالعی گفتمش

Nizam I also praises the Izzu-ud-Din, who was probably the son of Jahan pahlavan Nusrut-ud-Din Masud:

ملک عز دین آنکہ چرخ بلند
کشائندہ راز ہفت اختران
بدو داد اورنگ خود راکند (64)
ولایت خداوند ہشتم قرآن

وزیری بند بیریش از نظام
چوشہ چون ملکشہ بود دنگیر
باکشی الکفاتی برآوردہ نام
نظام دوم شاید اورا وزیر

In another two verses Nizami praises Nizam-ud-Din the minister of the king.

بگفتم این نامہ رادر جہان
بتارخ پانصد، نود ہفت سال
کہ تادور آخر بود جادواں
چہارم محرم بوقت زوال (65)

The first part of the Sikander Nama was completed in the year A.H. 597 / AD 1201.⁽⁶⁶⁾ And second part was completed in the year A.H. 599/A.D. 1203.

جہان بردہم روز بود از ایار
نودنہ گزشتہ ز پانصد شمار (67)

The main chapters of the first part of Mathnawi, i.e. the Sharaf Nama are the birth of Alexander, his succession the Macedonian throne, his war against the Negroes, who had invaded Egypt, the war with the Persians, ending with the defeat and death of Dara (Darius)

نخستین در پادشائی زخم دم از کار کشور گشائی زخم
 زحمت برآرایم آنکه سخ کنم تازه تاریخهای کهن
 به پیغمبری کوبه آنکه درش که خواند خدائیز پیغمبرش
 سه در ساختم هر دری کان گنج جداگانه به هر دری برده رخ (56)

This sort of explanation shows that Nizami wants to divide the story of Alexander the Great in three parts, which did.⁽⁵⁷⁾

The first part contains about 6800 couplets and the second part consists of 3680 couplets. In all the Sikander Nama is having 10, 500 couplets which is considered biggest Mathnawi of Khamasa-i-Nizami. Both the parts of the Mathnawi is written in the metre of Mutakarib.⁽⁵⁸⁾

Nizami dedicated its first part known as Sharef Nama, to Nusrat-ud-Din Abu Bakar, the son of Jahan Pahlaven Mohammad. As Nizami him self says in the beginning of the Mathnawi.⁽⁵⁹⁾

جہاں پہلوان نصرة الدین کہ ہست براعدی خود چون فلک چیرہ است (60)
 خداوند شمشیر و تخت و کلاه سے نوبت زن و بیخ نوبت پناہ

Had all praise for his mentor Nusrat-ud-Din at the end of Mathnawi, Nizami writes:

ملک نصرة الدین کہ از داد او خورد ہر کسی بادہ بریاد او (61)
 چو دیدم کہ برتخت فیروز مند بسر سبزی بخت شد سر بلند

ٹاری نمودم سزاوار اور کہ ریزم بر اورنگ شہوار او
 ہم از آب حیوان اسکندری زلالی چنین ساختن گوہری
 چو از ساختن باز پرداختم بدرگاہ او پیشکش ساختم
 سپردم تکلیف چنین گوہری ز اسکندری ہم با اسکندری

The second part of Sikandar Nama "Iqbal Nama" was dedicated to Malik-ul-Khair 'Izzu-ud-Din Masud bin Nuru-d-Din Arslan, Nizami

زهر نسخه برداشتم مایه با بر دستم از نظم پیرایه با
 زیادت ز تاریخ های نوی یهودی و نصرانی و پہلوی
 گزیدم زهر نامہ ای نغز او زهر پوست پرداختم مغز او (48)

زبان در زبان گنج پرداختم از آن جمله سر جمله ای ساختم (49)

He also displays a considerable knowledge of Greek sources. Nizami had a view point with which western readers are not generally familiar. As Alexander an invader and conqueror, had lasting great influence on the Iran, Central Asia and other neighboring countries. Nizami gives a rousing version of his life and his conquests. In Sikander Nama he writes his biography as well as Philosophical ideas. Like other works; Nizami's Sikander Nama is depicted with wonderful stories and fantastic adventures, but its main theme is Kingship.

On account of the adventures of Alexander the Great Sikander Nama is probably the first poetical work in Persian literature, Firdousi composed the story of Alexander the great which is not of high repute in Iran. Alexander the great has gained a great moment as a hero in Sikander Nama, which is divided into two parts. The first part of it is called the Sharaf Nama⁽⁵⁰⁾ or Sharaf Nama-e-Sikanderi⁽⁵¹⁾ or the Book of Honour.⁽⁵²⁾ The second part is called Iqbal Nama or Khirad Nama⁽⁵⁴⁾ known as the book of Wisdom.⁽⁵⁵⁾

In Sikander Nama introducing the subject matter of the Mathnawi is his personality and achievement. Nizami tried to show three different aspects of one character. He himself says that:

گرو پیش خوانند صاحب سریر ولایت ستان بلکه آفاق گیر
 گروهی زدپوان دستور او حکمت نوشتند منشور او
 گروهی زپاکی و دین پروری پذیرا شدندش به پیغمبری
 من از هر سه دانه که دانا فشانند درختی برومند خواهم نشانند

Nizami concludes his Mathnawi with praying to Ala-al-Din Kurp or Arap Arslan. In which he gives the date of completion of the Mathnawi in these verses. The date of completion of the Mathnawi is 593 AH/1197AD. Nizami made the beginning of the poem with following verses:

ای جهان دیده بود خویش از تو	بچ بودی بنوده پیش از تو (47)
در بدایت بدایت همه چیز	در نهایت نهایت همه چیز
ای برآرنده سپهر بلند	انجمن افروز و انجمن پیوند
سازمند از تو گشته کار همه	ای همه و آفریدگار همه

هستی و نیست مثل و مانندت	عاقلان جز چنین ندانندت
روشنی پیش اهل بینائی	نه بصورت بصورت آرائی
بحیاست زنده موجودات	زنده بلک از وجود تست حیات
ای جهان راز بچ سازنده	هم نوا بخش و هم نوازنده

5. Sikandar Nama:

The last and final Mathnawi of the Khamsa or Panjgang of Nizami is Sikandar Nama. It consists two parts. Sikander-Nama is the last and biggest Mathnawi of the Khamsa or Panjgang of Nizami. It is a memorial of the life of Nizami's last days. Nizami chose the subject of life of Alexander the Great (356-323 B.C.) a legendary figure in the east as well as the west for his Mathnawi. As for Nizami's own explanation he referred to different of the sources which he consulted as Jewish, Christian and Pahlavi:

چو میکردم این داستازا بچ	نخن راست رو بود وره بچ بچ
اثر های آن شاه آفاق گرد	ندیدم نگاریده در یک نودر
سخنها که چون گنج آگنده بود	بهر نختی در پراگنده بود

hundreds. This romantic story is popular even today. Nizami concludes the book in the name of Shirwanshah.

4. Haft Paykar:

The writers and biographers have called this Mathnawi in the name of Haft Gunband⁽⁴⁰⁾ and Bahram Nama.⁽⁴¹⁾ But it is properly known by Haft Paykar. It is the fourth and last love story of the Nizami's Khamsa or Panjgong. The central figure of the poem is a Sassanian Emperor Bahram Gur 420-438 A.D. the poem does not occupy the entire plot of the story. But half of it was being made up of the seven delightful tales of the seven princesses whom Bahram was married. It is said that it can be interpreted as the seven stations of human life, or the seven aspects of human destiny, or the seven stages of the mystic way.⁽⁴²⁾ In fact, as the title of the poem is evident, that it can be translated as the seven portraits, the seven effigies or as the seven princesses.⁽⁴³⁾

Haft Paykar is written in a metre called Khafif.⁽⁴⁴⁾ It contains near about 5600 couplets and was dedicated to the prince Ala-al-Din Kurp Arslan, ascertained from the following verses:

عمدة مملکت علماء الدین حافظ و ناصر زمان و زمین (45)
شاه کرپ ارسلان کشور گیر به زالب ارسلان بتاج و سریر
نسل اقسقری موید ازو اب وجد باکمال ابجد ازو

The Mathnawi begins with the praise of God and prophet Mohammad (SAW). Afterwards Nizami writes the cause of composing the poem and prays for his mentor Ala-al-Din Kurp Arslan:

ای فلک بر در تو حلقه بگوش هم خطا پوش و هم خطائی پوش (46)
چون مرا دولت تو یاری کرد طبع بین تاچه سحر کاری کرد
از پس پانصد و نودسه بران گفتم این نامه راچو ناموران

در حال رسید قاصد از راه
کای محرم حلقه غلامی
خواهم که بیاد عشق مجنون
چون لیلی بکرا گر توانی
تاخوانم دگویم این شکر بین
بالای هزار عشق نامه
در زیور پارسی و تازی
آورد مثال حضرت شاه
جادو سخن جهان نظامی
رانی سخنی چو در مکتون
بکری دوسه در سخن نشانی
جنابم سرکه تاج سرین
آراسته کن بنوک خامه
این تازه عروس را طرازی

Nizami dedicated it to his mentor Abul-Muzzaffar Akhsitan Shirwan:

تاج مکان ابوالمظفر
سردانسه آفتاب سایه
بهرام نژاد و مشتری چهر
زینده ملک هفت کشور (37)
کنجسرو کیقباد پایه
در صدف ملک منوچهر

For this romantic Mathnawi, Nizami chose an easy metre, the short Hazaz Musaddas. The Mathnawi begins with the praise of God as below:

این نام تو بهترین سر آغاز
ای یاد تو مونس روانم
اسی کارکشای هر چه هستند
ای بیج خطی نکته ز اول
بی نام تو نامه کی کنم باز (38)
جز نام تو نیست بر زبانم
نام تو کلید هر چه بستند
بی حجت نام تو مسجل

It is followed by a chapter in praise and deep respect to prophet Mohammad (SAW). Layla and Majnun are scourged by separation, social ostracism, self-denial, and spiritual and physical suffering from the very beginning until their tragic ends. It is quite possible that, to soften the tragedy.⁽³⁹⁾

Nizami's Layla and Majnun became the guide line for the others who wanted to compose this love story; they can be listed in

Khusraw-wa-Shirin is not able to meet for a long time, despite their untiring efforts and the help of their confidant. Then, after they do meet, they are forced apart by the political marriage of Khusraw and Maryam. When Khusraw promised Shirin to Farhad as a prize for completing a feat of daring and endurance.

After the death of Maryam and the murder-suicide of Farhad, it seems that all obstacles are removed and the lovers will be united. But Nizami introduced an affair between Khusraw and a girl from Isfahan that further complicates and delays his union with Shirin. In Encyclopaedia of Islam it is mentioned that these dramatic devices, Nizami makes a powerful commentary on human behaviour.⁽³³⁾

3. Layla Wa Majnun:

It is the second love story and third Mathnawi of the Nizami's Khamsa or Panjgong. The central figure of the Mathnawi is Qays Amari (Majnun) an Arab youth who probably lived in the second half of the 1st/7th Century A.D. in the Najid desert of Arabia and Layla was from the neighboring tribe.⁽³⁴⁾

Nizami composed Layla wa Majnun in the year 584 AH/1188 A.D. in the month of Rajab of Hijra era. It took him less than four months to complete it; the Mathnawi consists on four thousand verses as he himself says:

این چار هزار بیت اکثر شد گفته به چار ماه کمتر⁽³⁵⁾
گر شغل دگر حرام بودی در چار ده شب تمام بودی
آرسته شد به بهترین حال در سلخ رجب به ثی ونی دال
تاریخ عیان که داشت باخود هشتاد و چهار بعد پانصد

Nizami composed it at the request of Abul-Muzaffar Akhsitan Shirwan Shah. As is evident from the following verses:

روزی بمبار کی وشادی بودم بنشاط کیقبادی⁽³⁶⁾

من این گنجینه را در میکشادم بنای این عمارت می نهادم

Khusraw wa Shirin was written in Hazaj musaddas maksur metre.⁽³⁰⁾ It contains 7700 couplets. The hero of the poem is Khusraw Parviz the last great Sassanid ruler who falls in love with an Arminian princess Shirin. Before Nizami, the epic poet of Iran Firdawsi had recorded about 4, 000 couplets regarding the reign of Khusraw in his Shah-nama. In this Mathnawi Nizami applauds the role of Firdawsi in this context:

حدیث عشق از ایشان طرح کردست ⁽³¹⁾	حکیمی کاین حکایت شرح کرد دست
که فرخ نیست گفتن گفته را باز	نگفتم هر چه دانا گفت ز آغاز
سخن راندم چو تیغ مرد غازی	در آن جزوی که مانداز عشقبازی

The Mathnawi begins with the following verses:

نظامی را ره تحقیق بنمای ⁽³²⁾	خداوند در توفیق بکشای
زبانی کا فرینت را سراپد	دلی ده کو یقینت را بشاید
بدا راز ناپسندم دست کوتاه	مه ناحوب را بر خاطر م راه
زبانم را شای خود در آموز	در و نم را نور خود برافروز
زبورم را بلند آوازه گردان	بداودی دلم را تازه گردان
مبارک روی گردان جهانش	عروسی را که پرودرم بجانش
زمشک افشاندنش خلیج شود جای	چنان کز خواندش فرخ شود رای

After praising the God and prophet Mohammad (SAW) Nizami mentions regarding the composing of the Book and praises three rulers of the period. After that Nizami starts the actual story. The theme of the story shortened as under:

The story has a constant fore wad drive with exposition, challenge, mystery, crisis, climax, resolution and finally, catastrophe.