

The Marriage in Nizami Ganjavi's Khamse

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Abstract

The family is the first and most important institution in culture history and civilization and it is the first school in which the human is trained and gets familiar with principles of social life and communication with others. Therefore, the empowerment of this center ensures the moderation and promotion of community.

The divine religions, especially Islam, support strongly from family and consider its maintenance and improvement as necessary functions. Unfortunately, the foundation of family is collapsing in industrialized countries. If the authorities do not take necessary measures to prevent this event, a huge part of human values will be subject to collapse. The loosening of family foundation and increased violence, anxiety, insecurity, and social crisis are rooted in lack of attention to family role and importance. Islam suggests the marriage as the best solution.

Keywords: Marriage, Nezami

Introduction

According to Carlson, the marriage is a process of interaction between two people, a man and a woman, who has fulfilled the legal conditions and hold the marriage ceremony (sarookhani, 1991: 22).

Claude Levi-Strauss believes that the marriage is a dramatic clash between culture and nature or between social norms and sexual attraction.

The definitions of this kind emphasize on four important features: physical contact, sexual opposition, sustainability, and social contract. According to these definitions, the opposite genders sexual lasting relationships are essential for realization of marriage. Therefore, the relationship between two same sex individuals and non-sustainable sexual relationship is not marriage. Moreover, marriage is subject to conclusion of a social contract which legitimates the sexual relationship. This means that the approval of society is also required for realization of marriage (ibid.).

The continuation of human race, sex, and economic development of society are secondary goals of marriage. The primary goal of marriage is relaxation. In other words, sometimes one man and one woman marry, have several children, meet each other's sexual needs, and promote the economy of family and society, but they are not calm and relax and do not love each other. They tolerate each other for years to maintain their family, but they live without peace and relaxation. This indicates that they have not achieved the goal of creation: tranquility.

The concept of marriage according to Quran:

The marriage is a contract under which ethical and legal commitments will be determined for men and women and violation of them will have retribution and punishment.

In every religion, marriage is done with special regulations. Islam respects the customs of other nations: (لكل قوم نكاح). Qur'an interprets the marriage in two senses:

- 1) Sexual intercourse (Baqarah / 230; Nisa / 6)
- 2) Marriage contract (Nour / 32).

The need of soul to tranquility is more important than sexual needs. The good spouse makes closer the way to tranquility and prosperity.

«و من آياته أن خلق لكم من أنفسكم أزوجاً لتسكنوا إليها...»

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them.

«...و جعل منها زوجها ليسكن إليها...»

And of the same (kind) did He make his mate, that he might incline to her.

The marriage and having a family is one of the important structures of society. In this basic social unit, the cornerstone of education and training is established. Marriage leads to tranquility and development.

According to the Quran, the marriage means of production and survival of generation in human and animals:

«... جعل لكم من أنفسكم أزواجاً و من الأنعام أزواجاً يذروكم فيه...»

He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you.

Although (يذروكم فيه) reflects the proliferation of human race, there is no difference between humans, animals, and plants in this respect. He also says:

«... و بث منهما رجالاً كثيراً و نساء...»

Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women.

Righteous children:

One of the human instinctive demands is the natural need to parenting. This need is met by marriage and having children. The production and proliferation is possible through illegitimate ways, but noble generation are generated in the shadow of marriage. In some verses, Quran considers the child as allurements of the life of this world:

المال و البنون زينة الحياة الدنيا

Wealth and sons are allurements of the life of this world.

Having children as a result of marriage has various interpretations in Quran. The verse 223 of Baqra states:

نساوكم حرث لكم فأتوا حرثكم أنى شئتم...»

Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls.

The verse 187 of Baqra states:

«... وابتغوا ما كتب الله لكم...»

So now be in contact with them and seek what Allah has ordained for you.

The sexual instinct exist in any men and women and marriage, is a permitted means to meet this God-given instinct need:

«و الذين هم لفروجهم حفظون □ الا على ازواجهم او ما ملكت ايماهم فانهم غير ملومين»

And those who guard their chastity, except with their wives and the (captives) whom their right hands possess, - for (then) they are not to be blamed.

One of the effects of marriage for men and women is creation of virtues and avoidance of sin. If the sexual instinct needs in men and women will be sutured, the lusty sins will disappear.

In another hadith, it is stated that the worst people are the ones who are single.

Verse 187 of Al-Baqarah:

«هن لباس لكم و انتم لباس لهن»

They are an apparel for you and you are an apparel for them.

The poverty is one of the excuses to avoid from marriage. Quran gives hope to human:

«و انكحوا الایمی منكم و الصلحین من عبادكم و امانكم ان يكونوا فقراء يغنهم الله من فضله...»

Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace.

Some say that the content of this verse is God's promise to rich those who create a family. Some hadiths also confirm this.

The marriage in Nizami Ganavi's Khamse:

The marriage has different types in Nizami Ganavi's Khamse such as political, forced, conditional, testamentary, polygamy, and romantic. They are explained in the following:

1: Political marriage:

In this marriage, the girl does not have choice right. She marries unconsciously. This marriage has several reasons: sometimes to gain political power and military power and sometimes to unit internal forces to take more power (Masoomi Dehaghi, 2003: 283).

1-1: Khosrow marries Maryam:

It seems that this marriage aimed to unit and gain more power. When Khosrow entered the Rome, Caesar accompanied his son (Niatius) and his army with him. For this help, Khosrow married his daughter (Maryam):

حديث آن عروس و شاه فرخ كه اهل روم را چون دادپاسخ
همان لشكر كشيدن با نياطوس جناح آراستن چون پر طاوس

1-2: Alexander marries daughter of Kidd Hindi:

This marriage is performed without love. Alexander went India to conquest and surrounded the ruler of that city. Kidd said Alexander: if you do not rob, it will give you my daughter along with three other valuable things. Alexander finally marry his daughter (Ibid: 66-72 b. 1081).

This girl has not had choice in marriage and she was a means for establishment of peace.

2. Forced marriage:

This marriage is done against the wishes of girl. The girl has no choice. The parents are the decision-makers.

2-1: Leili marries Ibn Salam:

In the story of Leili and Majnun, Ibn Salam sends people to woo Leili. While Leili loved Majnun, her parents, without consulting her, promise that Leili will marry Ibn Salam after recovery of Leili (Kolliyat, 2005: 497- B 20-22).

After recovery, Leili marries Ibn Salam against her wish.

3. Conditional marriage:

This marriage accompanies with some requirements which are proposed by bride and her family. In Khamse, three conditional marriage can be seen. In two cases, the requirements are proposed by families and one case, the requirements are proposed by bride.

3-1: Kheir marriage with daughter of king:

King's daughter suffers from epilepsy. King announces that everyone who will treat his daughter will marry her and will be his groom. Kheir treated his girl and married her (Kolliyat, 770: 2005 -771 b 245-246).

3-2: Khier marriage with daughter of Minister:

The eyes of minister's daughter was blind caused by smallpox. Minister was very upset. Minister announces that everyone who will treat his daughter will marry her and will be his groom. Kheir treated his girl and married her (Kolliyat, 773: 2005 - B 306-307).

3-3: Marriage of encapsulated girl:

To get rid of suitors, the girl built a palace on top of hill and spelled the route of palace. She determined that anyone who dispel the spell, find the castle door, and answer my questions, I will marry him. Finally, a young man dispelled the spell, answered the questions, and married him (ibid: 736 B 77 -83).

4. Testamentary marriage:

This marriage is done based on the will of bride or groom parents. Only one case of this type of marriage is seen in Khamseh. The girl does not choose to marry. She is selected.

4-1: Marriage of Alexander with Roshanak:

Dara –Father of Roshanak- wills Alexander marry his daughter (Roshanak). And Alexander marries Roshanak (ibid: 175 -177 b. 1009).

5. Romantic marriage:

This marriage is based on love and romance (Masoumi Dehaghi, 2003: 288).

5-1: Marriage of Khosrow and Shirin:

The love story of these two lovers is one of the excellent examples of romantic stories. They want each other passionately. Nothing may prevent their union. The girl sits alone and without attendants and guards on horseback and gallops from Armenia to Ctesiphon to meet her beloved for a moment. At the beginning, Shirin has lusty love for Khosrow. Although Mihan Bsnoo advise her to maintain her chastity and purity, she is not bound to chastity in first meeting. But at the end, this love reaches maturity (Servat, 2002: 55).

5-2: Marriage of Kheir with Kurd girl:

The love and romance is foundation and basis of this marriage. The Kurd girl found Kheir when he was bloody. She him home and treated him. In all of the time that Kheir lived in her home, while his eyes were blind, he fell in love of girl's voice and she loved him too:

لفظ شیرین او شنیده بسی لطف دستش بدورسیده بسی
دل در وبسته بود و آن دلبنده هم در وبسته دل زهی پیوندد
(کلیات، ۱۳۸۴: ۷۶۷-۲-۱۶۱).

Finally, this pure and simple love leads to their marriage.

6. Bigamy or polygamy:

In primitive societies, when the agriculture thrived and there was enough and necessary workers, men started polygamy and take slaves. The small number of men made effective the polygamy procedure (Rawandi, 1992: 211). In Iranian patriarchal family in which the father had power and authority, the polygamy developed. Every man could marry women based on his afford (Christensen, 1999: 333).

Conclusion:

As mentioned above, there many kinds of marriages in Khamse. Unlike the previous periods in which the polygamous marriages of man depended on their ability or for use their wives in homes' works or outside it, this type of marriage in Nezami's works in for meet sexual instinct need. Also unlike previous periods, the incest was not common and more marriages were done with others. The marriage ceremonies were not the same for all people in all classes. For example at the wedding of Khosrow and Shirin, Khosrow sent thousand camels, horses, treasure chests, golds, and carpets to bring Shirin from palace to Madain. At the wedding of Alexander and Roshanak, the decoration, singing, and etc. are mentioned. But in the wedding ceremony of Kheir and Kurd girl, the ceremony was held simply.

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