

# The Poets Condition of the Timurid Period in *Majales-al Nafis*

Fatemeh Rostami<sup>1</sup>

<sup>1</sup> University of Sistan and Baluchestan, Iran

Correspondence: Fatemeh Rostami, Assistant Professor of History at the University of Sistan and Baluchestan, Iran. E-mail: Fatemehrostami@lihu.ac.ir

Received: July 1, 2016

Accepted: August 2, 2016

Online Published: October 14, 2016

doi:10.5539/ass.v12n11p29

URL: <http://dx.doi.org/10.5539/ass.v12n11p29>

## Abstract

Timurid era is the era of Persian culture and literature efflorescence. Amirs Timuri's attention to culture has provided base literature for breeding scholar. In Timurid period, a large number of poetry and literature people were commuting in the court of Timur. Eyewitness of two important literary biographies is as a biography of the poet Samarkandi and more importantly Amir Alishir Navāi's *Tazkara Majale-Al Nafis*. The importance of the second work is that the author had both Divan and Persian literature expertise. Checking presented poets from Navāi in *Majales Al Nafis* is the most important objectives of the present study. The main question is that, which group had higher share in the categories of poets in *Majales Al Nafis*, and what was the reason? The results show that, poets whom Navāi had referred to in his work, have not been outside the three groups, poets agreed with the government, or the opposition and exile, and the third group were also in average. The reason for this division is that, firstly, the desire of Timurid was to ordinary and popular poets, and secondly, selection and anthology of poets in *Majales-Al Nafis* book has a meaning from the author. This study is intended to explain the poets of the era in Navāi's work with statistical and comparative method.

**Keywords:** Timurid, literature, Navāi, *Majales-Al Nafis*, poets

## 1. Introduction

Timurid period is the symbol of politics and culture combination. This fact can be seen in Timur's action in bringing the people of culture in the Samarkand the capital of Timurid. Shahrukh and his children after him have pursued the culture excellence more aggressively. The most important branches of culture were literature and Persian language. The main exponents of culture, including Amirs and Bureaucrats have done many efforts in composing poems and writing Persian prose. During King Hussein Bāyqarā, Herat became the focus of many numbers of poets both in the field of Turkish and Tajik literature. Amir Alishir Navai, the most important cultural and literary personalities of this period, has introduces a large number of famous poets of Timurid period in his *Majales Al Nafis*.

Poets named, in *Majales Al Nafis* of Navai are divided indifferent groups. Amir Ali Shir Navāi's attention to poets and its definition was not the same. The main question is that, in the categories of poets in *Majles Al Nafis*, which group had more share and what was the reason? Rival hypothesis is designed, in this regard that among the three different groups of disagrees, agree and average poets, the share of the third group was higher than the other two groups. It seems that, this huge volume was to demonstrate the fact that, from the perspective of Navāi, no poet has been able to have an equal competition against him.

About Amir Ali Shir Navai, works of Barthord, Sabtelny, Zaki Toghan and Farahani Monfared, provided the most information to the author. Positive feature of these writings is their look at the issue of politics and culture in the structure of the Timurid Empire. However, so far, no researcher has paid attention to typology of Timurid poets, from the perspective of *Majales Al Nafis* book. The present article is to study the share of each of the three groups of poets in Timurid period, in the field of culture and literature with Statistical-analysis method toward the mentioned poets.

## 2. Biography of Amir Ali Shir Navai

Amir Ali Shir Navāi was one of the famous figures, and close companions of the King Hussein Bāyqarā. His fathers were the attendant of Mirzā Amir Sheykh Bahādur Ibn Oyghur. His father, Kachaneg was part of attendants and Amir of Mirzā Babur. Navāi also, in childhood was in the service of Muzaffar Khan. Amir's mother was nanny of Sultan Mirza Hussein Bāyqarā and was responsible for breast-feeding and nurturing Sultan

(Khāndmir, 2001, Vol. 4, p. 137).

Another reason for intimacy between Sultan and Navāi was sharing school and lessons together. During Baber Mirzā time, these two went to the same school (Babur, AH 1929, p. 108). After the death of Mirzā Babar, King Hussein Bāyqarā went to Marv, Navāi stayed in Samarkand and studied. With the power of the Sultan Abu Sa'id, Navai went to Herat, where he stayed, but as he expected, they did not deal with him (Khāndmir, 2003, Vol. 4, p. 137). From this expression, it can be concluded that, Navāi stayed in Herat to get position. (Treatise of Ardeshir Amir states, 1998: 42 quoted Zaki Toghan)

When Sultan Hussein Bāyqarā seized the power, Navāi came to Herat. Political appointments of the Sultan and Navai should be examined during both periods; the first period, Sultan's confidence in Navāi and the second phase: the era of Sultan pessimistic to the authority of Navāi. At the beginning of the reign, Sultan and Amir Timuri were friends. Hussein Bāyqarā had trusted him completely, and sought Amir Alishir consultation in every field. Navāi was Sultan's vice-king in the absence of Sultan. For example, when Sultan left Herat to quell Yadegar Mirzā, in order to stop the oppression of Khwāja Nzam-Aldin Bakhtiar Simnani to the people and resolving the dispute, Ali Shir became the successor of Sultan (Khāndmir, Vol. 4, p. 145).

By increasing the validity of Navāi, Sultan Hussein proposed the sublime position of "Mohrdari divan hoamayoni" to Navāi, a position along with Parvanchi (133-134 1988, subtelny). However, Navai was rejected and appealed to Amir Nezām-Al din Sheikh Ahmad Soheili Mehrdar will be in the position of princes (Khāndmir, Vol. 4, p. 145). In order Mirzā Hussein satisfies Amir Alishir, he gave him the highest position. The purpose of this position was the position of the Emirate of great Court, but Navāi again refused, and preferred to be the companion of Sultan. He told the king that by accepting the post of great Emirate Court, the position will be in lower position of him and they will seal at the top of his signature. Noteworthy point is that Sultan Hussein Mirzā accepted his condition and ordered except Amir Muzafar Barlas, no other Amir stamp on Amir Ali Shir Moghadam (ibid: 159).

With increasing the authority of Navāi in the government, areas of disagreement between King Hussein and Amir Ali Shir had begun. Sultan appointed Navāi to rule Estar Abad to remove him from the center of power. After a year of staying in Estar Abad, Amir Ali Shir apparently in order to see the Emperor, returned to Herat. He asked Sultan to replace another Amir for the Emirate of Astarabad region. However, Mirzā Hussein Bāyqarā rejected this demand and returned Navāi to Astarabad. (Ibid: 184)

Annoyance between the Sultan and Navāi gets to its peak with exposing the attempt of Navāi to the king. To dominate Navāi, Mirzā Hussein Bayqara found a spy for him to report his work. The spy was Mirzā Heydar. (Vasefi, 1972, Vol. 1, p. 414) He was introduced as an interface between Navai and Sultan. One day, Mirza Heydar was drunk and told Mirzā Hussein Bāyqarā that Amir Ali Shir had received news stating that the royal attendants should poison him in Astrabad with hemlock. As soon as divulging his plans, Sultan has sent a legate to Astrabad and noted Navāi that "no such intention came into the mind of Sultan and what he heard was not real" (Khandmir, 2003, Vol. 4, p. 184) Navāi surprised to hear this news. Apparently, this incident prompted the king to appease the Emir and returned him back to Herat (ibid.). To what extent the news was true is unclear, however Sultan's fear of Navāi's authority is undeniable. Abdul Rahim Ghazi, with an unreasonable look, has stated the reason of King Hussein Bāyqarā's oppositions with Navāi in becoming the treasury empty due to cultural policies of Emir in order to public welfare and building cultural places, (Ghazi, 2008, p. 59) whereas these oppositions were more due to limiting the power of Amir Navāi.

However, the behavior of Navāi with King Hussein Bāyqarā was associated with caution and significant respect. In the last years of Navāi's life and at the time, he resigned from politics, and turning to the field of literature and poetry, Navāi presented his famous work Khamse to Timurid sultan (Vasefi, 1972, Vol. 1, p. 412). After returning Sultan Mirzā from the war with Bediuzzaman Mirzā, Navāi along with other attendants, welcomed to visit him, but due to his weakness, he could barely able to ride a horse. Navāi died in 906 AH (Khāndmir, 1999, p. 64).

Navāi has done fundamental measures in his political and cultural life in various areas of government, that so long after him, they remained in the memory of everyone. In social field, his attention to peasant prosperity turned him as an effective and famous figure. Culturally, because of his domination in both Persian and Turkish languages, they have been given Zolsanin nickname to him. Numbers of his works are three hundred seventy.

### 3. The Typology of Poets on *Majales Al Nafis*

The most important work of Navai is *Majales Al Nafis* book. This work is Chagatai Turkish literary biographies, later was translated by two people. Fakhri Herati translated the first translation of the book, with the name of *Latayef Nameh* to Persian in the year 992 AH, sixty-four years after the publication of this work by Amir Alishir.

Herati named this translation to the first Safavid Shah Ismail and his son Sam Mirzā (Hekmat, 1944: Preface: CO). Someone else did the Second translation of *Majales Al Nafis* book at the same time and in the court of the Ottoman named Sultan Ottoman Selim. The author of the second translation was Hakim Mubarak Shah Qazvini (ibid L). Fakhri Harati, the first translator, in the translation of the *Latayef Nameh* book, he has used Meeting (Majles) in his division and has put the Poets in nine meetings, while Qazvini has used the word heaven, to divide the chapter, and has divided the book into nine heavens. Differences can be seen in translation of poets' Biographies.

The author in the statistical and analytical data debate has used the translation of Fakhri Harati, entitled *Latayef Nameh*. Poets of Timurid period are placed in nine Majles and the number lists the biography of each one. Identifying and introducing the poets in *Majales Al Nafis* book needs typology and grouping the poets. For this purpose, at first, the biography of each of the poets in nine meetings, translation of Harati, were analyzed. After studying three groups of all poets, who have similar features, they were divided in three types of cases.

**1-Agreeing group:** The purpose of this category is set of the poets that Navāi looked positively in introducing them, and somehow the honor and esteem of this group have been appeared to others. These people are introduced in the form of scattered in four first meetings and sixth meeting, and came separately in the fifth, seventh, eighth and ninth meetings. For example, in the last three meetings, Navāi has referred to kings, princes, ministers, and Sadat that certainly every one of them was from the agreeing group.

**2-Opposition group:** the meaning of the opposition group is a team that Navāi looked at them positively in their introduction, and showed them his attitude with words. This group includes incompatible individuals with the government and the deported. For example, Qāsim Anwar is the objective example of this group that Shāhrukh banished him from Khorasan. These people were among the different groups of Sufi, poet, minister and extra.

**3-Average Group:** The third and most important of these groups are the average Group. The name of this group of poets is because of the fact that they have not been important in political process. On the other hand, they did not leave poems and famous Court behind and to somehow they were street poets. Navāi has recalled terms sound similar to opposition groups during the introduction of these poets. Words such as “Abdal Vash”, “sabok aghl”, “be kheffat zadan”, and these phrases suggest the introduction of this group of poets. As mentioned before, among the nine meetings of Navāi, three last meetings dedicated to the sultans, princes, ministers and government authorities with influence. Of course, this type of classification indicates the type of Navāi's ideas about the classification of poets in Timurid period. In the present study, focusing is on meetings that were not paid attention with a governmental look but completely different poets were presented. In this definition, four meetings with the sixth meeting are five meetings that sampling and statistics has been done in the heart of them.

Table 1. Number of *Majles Al Nafis* poets in five meetings

Meetings	Average Poets	Opposition poets	Agreeing Poets	Total
First Meeting	21	4	17	42
Second Meeting	46	14	31	91
Third Meeting	126	1	11	137
Fourth Meeting	33	1	18	52
Fifth Meeting	21	1	5	25
Total	273	21	82	349

As seen in the table, the number of each poet in the three groups of agreeing, opposition and average are in the desired row. In sum total, among 349 poets in five meetings, 273 poets were average, 21 were opposition and 82 poets were agreed. Therefore, the average poets' share was higher than the other two groups, those who were mostly on average or lower level of poetry and literature. Status of this group is more visible than other two groups in the diagram below.

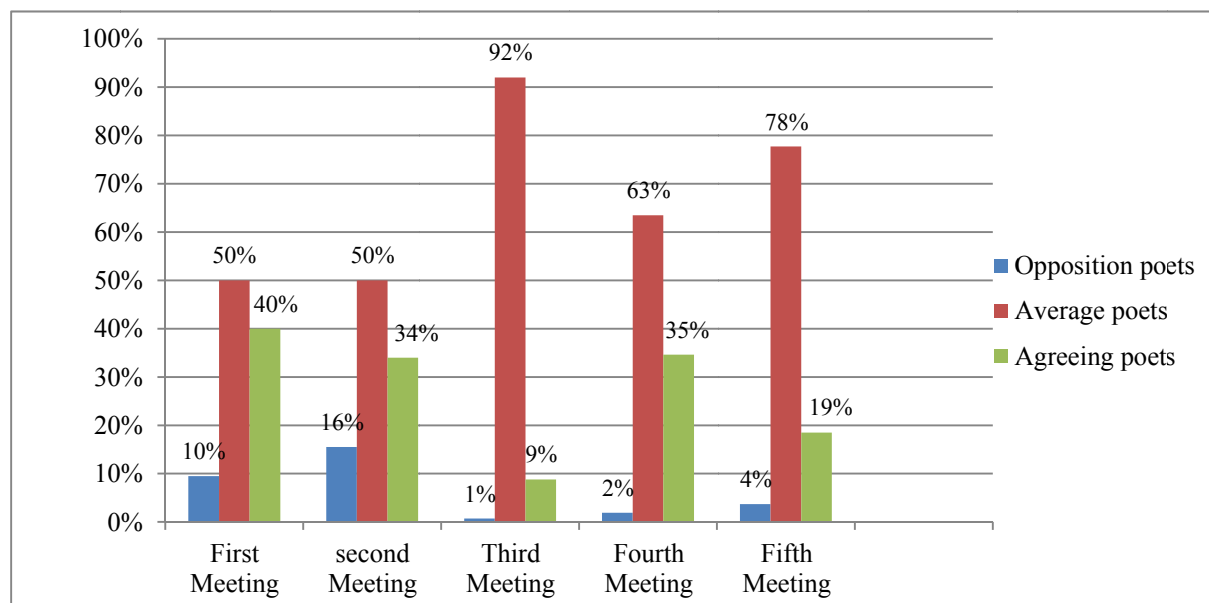
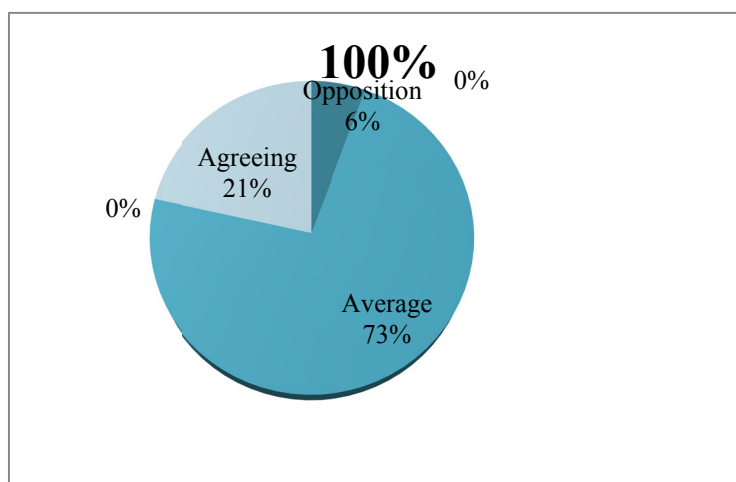


Figure 1. The status of poet

As can be seen, the average group with red has accounted for the largest share in all five meetings. After this group, the agreeing Group, and then, the opposition group are placed. Figure 2 shows the percentage of each of the three groups of poets. The presence percentage of each of the three groups of poets can be seen at the top of each column. For example, in the first meeting, average Group was 50%, agreeing group was 40% and opposition group was 9.50%, respectively. In other meetings, the average group's share was higher than the other groups.

Figure 2. General chart of three poets in *Majles Al Nafis* meetings on the percentage

In Figure 2, the share of each three-group poets in total of five meetings is displayed as a percentage. Among 349 poets from the five meetings, the average group's share was 73%. After that, the agreeing group was evaluated 21% and the opposition group was evaluated 6% with a total of five meetings. With these numbers, the average group already has the highest share of their own.

#### Exponents of the Agreeing Group:

By evaluating nine meetings of *Majales Al Nafis*, it can be said that the final meetings meaning the seventh, eighth and ninth meetings are the agreeing group commentators. In these categories, the names of kings and

Amirs including Shahrūkh, Ulugh Beg, Bāysunğur to Timurid Amirzadgan can be seen. In the next row, princes named Amir Ali Shir Navāi can be seen in the Ninth meeting. In this division, the translator Fakhri Herati's role has not been ineffective. Subset of people of Sufism agreeing group with the government and Sufi poets as Jami can be seen. Amir Ardeshir Hassan is among the most important agreeing group. Navāi had respected him a lot so that he has mentioned him as a father in *Majales Al Nafis* and wrote: "Among Turk and Tājik, I have never seen a person more complete than him" (Navāi, translation Fakhri heravi: 54). He also showed strongly his interest and dependency in Turk Amir by writing a Turkish treatise called Amir Ardeshir states. According to Fakhri heravi (Ibid).

Narratives, the first translator of *Majales Al Nafis*, Amir Ardeshir Kalani has obtained appearance knowledge when he was young although, Sultans were at the presence of his upbringing, he avoided. But Soltan-e Sāhebgharan with the end thanks interference in the affairs of the kingdom and educated the translation is concluded that said Amir Ardeshir, in early Timurid empire has considered the most famous figures. In addition, he translated the remarks and repeated them in an exclusive biography entitled *Tazkara-Al Salātin and Javaher –Al ajāyeb* (Heravi, 1968, pp. 90-91). In 862 AD Once Sultan Hussein Bāyqarā has chosen Navāi to the position of the Emirate, Amir Hasan Ardeshir was also supported Amir Ali Shir Navāi (Khandmir, 2003, Vol. 4, p. 160). He was with him in most campaign and accompanied Navāi in going to the Astrabad province (892 AH) (ibid: 179). Suddenly he withdrew from government positions. He went to serve Maulana Muhammad Tabadekani and in order to obtain spiritual purposes, sat there for forty days.

#### **Exponents of the opposition Group:**

Among the poets of *Majales Al Nafis* book in five meetings, 21 poets were considered including opposition or exile. However, the contribution of the opposition in Navāi's book was less than the other two groups, but it is not the reason for the fact that only these 21 poets were opposition poets and others were including agreeing poets, perhaps many poets of the opposition, may not be introduced at all. Among the poets of the opposition, Anwar Qāsim name is more famous. In Heravi translation, it is reminded of him as "During his youth, he became a disciple of Sheikh Safi Ardabil, completed the rites of Sofia manner, and since there came to Khurāsān with the Highness Sheikh command, and in a short time, many people saw the attendance of His Holiness, as the king of the time, Shahrūkh Sultan concerned of all public rush and sent him to Balkh and Samarkand" (heravi, 1944: 6). Dolatshah Samarkandi in his biography brought the detailed biography of Qāsim Anwar. He wrote in his biography that Khorasan scholars protested him and went to Shah Rukh. "Shah Rukh gave the order to dismiss him, but Qasim Anwar denied it and told him I am not a sinner, and in the meantime, Bāysunğur said, he will satisfy him with kindness. Qāsim Anwar accepted and went to Samarkand stayed there for a while and scholars and Sadat were his companions. He became the leader and went to Khorjard. His death in Kharjard was in the year of the fifth and Slasain and Smanmayh" (Samarkand, 2003, pp. 346-348).

#### **Exponents of the average group:**

In this section, we must re-emphasize that among the average group, there are many poets that although they were considered common and average people from the perspective of Navāi, but in practice, they were a serious contender for the government and Amir Alishir Navāi. Of course, it is the fact that, negative attitude of Navāi and his Turkish friends caused a cultural conflict and confrontation of Persian supportive with the first group. Timurid period sources have announced the negotiation of Turkish rulers and Persian ministers. The most important and tougher people whose their works were in contrast to the writings of Navāi are three people. The most famous of them is Maulana Kamal-Al din Mohammad Banāi Heravi. He was born in the mid-ninth century in the city of Herat and was raised in artistic and literature space of that territory. He was familiar with calligraphy art, but his reputation was in poetry and literature that in the ring name poets of the day, unpretentious, in most techniques won the match (Mirzā, 2005, p. 167). Despite all his reputation, Amir Ali Shir Navāi has called him in *Majales Al Nafis* as Avaset Alnas and despite confessing his beautiful pen, wrote "Because of his pride, he was not accepted in the hearts of the people and adopted by poverty... And he could not stay in Harry because of people's invective, he went to Iraq and his news came the same again form the region, because he is young. There is a hope, his confidence is reached shattered" (Navāi, 1984, p. 60).

According to the literary biographies, literary disputes of Banāi with Amir Ali Shir Navāi and his tongue bite did not satisfy Mir and hurt him (Mirzā, 2005, Vol. 1, p. 165). During King Hussein Mirzā, he was offended from Amir Alisher and went to Azerbaijan and spent some time with the King of Jacob, and returned to Khorasan, and re-irritability of Mawlana has caused him to go to Samarkand and joined Sultan Ali Mirzā bin Sultan Ahmad Mirzā bin Sultan Abu Saeid (Isfahani, 2000, pp. 311-312).

However, part of this conflict was personal and, according to historians, it was because of the irritable mood of

Amir Ali Shir, but, in reality, a struggle between these two should be known as Turkish and Tajik permanent conflict. Banāi, as well as Navāi had dominated in both the Persian and Turkish. He has translated *Ajāyeb Almakhloughat and Gharāeb-Almasnooāt* book of Mohammed bin Mahmoud al-Tusi (sixth century AD) into Turkish Chagatai (Pajouh, 1974, p. 422), but in literature, he chose Persian poetry to Turkish poetry. Banāi's negotiation with representatives of the Emirate-based discourse in the field of literary works represented expressing vision, toward the components of the relative originality and excellence of Turkish people.

Finally, the disputes were Banaāi's losses and Banāi was forced to leave the country. He went from Herat to the court of Sultan Yaghub Agh Ghoyunlu. After attending at the court of King Agh Ghoyunlu, he wrote the educational Masnavi of Bahrām and Behrouz in his *Bagh Eram* and dedicated to him. After the death of King Yaghub, he returned to Herat by Navāi's demand and begging but this friendship and reconciliation did not last long and fighting soon resumed. The cause of controversy was found in Navāi's readiness to answer. Apparently, Navāi asked Banāi after returning to speak of delicacies and subtleties of Jacob Beyg. Mowlana Banāi said in response that "no gentleness and goodness of Yaghub Beyg was not the same when he composed Turkish poetry" (Vasefi, 1961, Vol. 1, p. 469).

Again with the resumption of the dispute, Banāi left Herat, and went to Transoxiana by Sultan Ali son of the Sultan Ahmad Mirzā. He wrote *Majma-al ghrayb* elegiac poem in his court (ibid: 453), a work that appears to have set of poems in Heravi dialect, but in its depth, desire and passion of Banāi to the revival of Persian literature, is reflected. After mastering Shaibanid on Transoxiana, Banāi joined Mohammad Sheybani friends (855 AD -916 AD) and got Malek-Al shoara nickname from him. At the same time, his famous book *Shybyan Nameh* that described Uzbeks wars in the Transoxania, dedicated to Mohammad Sheybani. According to evidence in the year 911 AH, he was met with Babar. Babur was looking for a book called Rashidi collection. His desire to find this letter was to the extent that he offered five thousand dinar and dirham to its finder. A version of it was for Banāi that he gave it to Babur after hearing his offer. Babur also kept his word and gave him a good reward (Anaam-ul-Haq, 1971, p. 39). In the shadow of Barber's support, Banāi's work increased, but this comfort did not last long. In the year 918 AD, when Amir Najm Sani prime minister of Shah Ismail targeted Transoxania under the Safavid army invasions, the poet's life has also led to the fall (Banāi, Introduction, 1972: three). This author with numerous works had except above work of poetry in two notebooks, one named Banāi and the other with brief and "*Resale Dar Mosighi*" and "*Fotohat Khani*" in his cultural result. Among many work of Banāyi, his *Bagh Eram* poetry is the story of two brothers named Bahram and Behrouz. Behrouz is a seccessor son and proud symbol of the Iranian establishment and Bahram was introduced as a representative of evil Turkish princes.

The second person and synchronous with Banāi in introducing Persian literature is Vasefi Heravi. His original name is Zin Aldin Mahmoud known as Vasefi-heravi. His birth year is unknown. Only through his lifetime that is reported seventy years and his death date in 931 AH, we can discover that his birth date was around the year 860 AH, opposed to heravi suffix, he was originally Tashkent (Habibi, 1945, quoted Mohammad Arif Baghaie: 539). His relatives were from middle class of Herat. His uncle was friend with Amir Ali Shir Navāi. He has presented in his later literary circles and he was a master and professional in bouncing puzzle that was the entertainment of public in those days, including Chagatai family court (Bladirof, Introduction, 1961 AD, vol. 1: seventeen). The first news of him was when he worked in Heart as a tutor for Amir Shah the leader of Chagatai and the teacher of Fereydun Morza son of Sultan Hussein Bāyqarā (Bladirof, 24/32: 11). Then he has entered in the rings of literary poets of that time. He has brought many events of his period later in his literary work of *Badaye-Alvaghayeh*. Exactly, at the same time, he has composed his not so much famous poetry book named Khamse Mohayere.

During the war of Shaibanid, Vasefi survived and he went from Transoxania to Herat. There, he wrote poems of Persian. Among those, who Vāsefi has shown great devotion to him in his works is Banayi Heravi. In one of literary meetings that was arranged by writers and poets of that time, the Persian poetry of Banāi was ridiculing from some Turks. Vāsefi has described this event, has shown his support, described it as "They made fun of the Dukes of work and dragged to an explanation. Then I said, that you read Mawlāna heravi's literature very bad, know it from me that I know that language better than anyone else" (ibid: 1961, pp. 54-55).

He was also a major supporter of Sultan Hussein Bayqrast court minister. Because of his support from the front Ministers, he was not considered by Amir Ali Shir. In *Majales Al Nafis* come, "he was able in writing technique, and extremely jovial. If they disgrace him and Zarfa humiliate him, he will do sweet gestures from the anxiety that if stupidity is the rank of hands from him, because it causes dilation" (Navāi, 1984, p. 99). The main feature of Vāsefi work is description and displaying literary and poetic disputes of the two groups' supporters of ministers and princes, the conflicts that one side is Amir Alishir and the other are representatives of the Group of

Ministers such as Khaja Majd-al-din Khafi, Khwaja Nezam -Almolk Khafi, Bākharzi, Heravi and finally him.

The third and supporter of Persian language and literature is Abdul Vase Bākharzi. Mayel Heravi has estimated his date of birth in the mid-first year of ninth century AH (Heravi, 1991, p. 169). Like his father, Jamal al-Din Motahar, he had skill in Tarassoli writing and worked for a while in the Nezām-Almolk Khafi and his two sons Kamal Aldin Hussein and Rashid al-Din Abdol Malek as executive secretary (ibid: 169). This affinity with Iranian brokers later was reflected in his works. He should be known as severely critical of Bāyqarā princes Sultan Hussein's era. An example of this criticism can be seen in his *Mansha-alenshā*. In this work, important provisions related to prominent Ministers of Sultan Hussein Bayqra such as Khwaja Tavus Akhtab, Khwaja Shams Aldin Muhammad, Khwaja Nezam Aldin Ahmad Khafi, Khwaja Majd Din Mohammad that cannot be found in other facilities listed in Timurid period. Through this work that we will be aware, his quick writing caused the seizure of his other books under the title of *Jame-Al badaye Sultani* by Amir Alishir (Bākharzi, 68 686: 78).

Seizure of Jame Albadaye Sultani has done by influential people such as Navāi, who has not agreed with revealing political realities. According to the emphasis of Bākharzi, these people always persecuted and put him at odds. (Ibid). In addition to *Mansha-al ensha* of Bākherzi, in his other work called *Maghamat Jami*, has reflected his attitude towards Turkish emirs in the form of negative outlook. In this work, he has recalled the Turkish poets, as people who are not so much famous, however, the Persian and Persian poets, from his perspective, are placed in the better position than Turks are.

#### 4. Conclusion

*Majales Al Nafis* is the most important and the most prominent source in order to identify the poets of the Timurid period. Navāi's Tazkare represent different poets during the ninth century that is translated by Fakhri Herati and al-Hakim Qazvini from Turkish to Persian. In this study, the first translation of *Majales Al Nafis* with the name of Fakhri's Latayef Nameh was used for data analysis. By examining five meetings out of nine of *Majales Al Nafis* book and among 349 poets, three groups of opposition, agreeing and average was typology. Of these three groups, average group share was glaring more than two groups of agreeing and opposition in Navāi's work. This group includes poets not famous in Timurid period, whom, however, have failed to match with superior literature of Navāi, but in the streets, they were known to poetry and literature. The results show that this category had a special perspective from Navāi. Therefore, average poets from Navāi, had the same function as the opposition in historical events. For example, Bākharzi, Banāi and Vāsefi Heravi were the ninth-century poets who at different intervals had suffered from friction and tension with Amir Alishir Navāi. Thus, the share of this group while they were on the sideline and the average, but in practice, they were assured of confrontational approach. However, the opposition group was considered mainly exile and in Navāi's work, they made trouble lower than average group. Agreeing group, and on top of them, Jami, was including persons who have been dominated in the literature, such as Amir Alishir Navāi and Amirs and Timurid rulers or someone like Jami that had a close relationship with Amir Alishir Navāi. In introducing these poets, Navāi referred them in greatness. This is despite the fact that about the average poets, the meaning of words has gone toward the negative and vulgar.

#### References

- (1945). Badaye Alvaqayeh or Zeyn Al-din Vasefi Tazkare (translated by M. Sedigh Tarzi). *Ariana*, 34, 34-41.
- Babur, Z. A. M. (1929 AH). *Baber Nameh as Tazook Baberi and Fotuhat Baberi* (Translated by Bayram Khan bin Saif Ali Bey from Turkish to Persian called Tajareb Almoluk, Mumbai).
- Bakharzi, Kamaluddin, & Mnsha'alansha. *Linear version of Parliament Library, registration number 68 686*.
- Boldirof, A. A. N. (1945). Vasefi Herati poet and Badaye Alvaqayeh (translated by Mir Gholam Hamed). *Ariana*, 8, 431-435.
- Demir, K., & Bnhmam al-Din al, G. (2003). *Habib Alsafiria Akhbar afradalbshr*. Tehran: Khayyam.
- Esfahani, Q., & Joseph, M. V. (2000). *Khold Barin (history of Timurid and Turkmen)* (edited by Mir Hashem Mohades). Tehran, Documentary Heritage.
- Ghazi, A. R. (2008). Nizam al-Mulk Thani, Amir Alishir. *The historian*, 36&37, autumn and winter.
- Habibi, A. H. (1945). Two linear sources in describing Vasefi. *Ariana*, 34, 1-13.
- Heravi, B. (1972). *Bagharm, Attempted by Mostafavi, BiJa*.
- Heravy, F., & Ahmad, S. M. bin. (1968). *Roze Alsalatin and Javaher Alajayeb (with Fakhri Heravi Court)*.

Corrected and annotated by Sayed Hosam al-Rashidi, Hyderabad.

Heravy, V., & Mahmoud, Z. A. (1961 AD). *Badaye Alvaghaye on Samarqand, Herat, Tashkent, Bukhara, and Badakhshan*, by Alexander Baldirof. Moscow: East literary publications.

Kosar, I.-ul-H. (1971). Banayi Heravi. *Helal Journal*, 114, 37-40.

Mile Heravi, N. (1991). The works position of Bakharzi in knowing Khorasan. *Meshkat*, 31, 168-182.

Mirza, S. (2005). *Sami gift, Rukn al-Din Homayun Farokh correction*. Tehran: Mythology.

Navāi, A. A. (1984). *Majles Al Nafis*. Correction Ali Asghar Hemat, Tehran.

Pazhuh, D., & Taghi, M. (1974). Music Letters. *Journal of Culture and Arts*, 145, 69-81.

Samarkandi, D. shah A. A. B. S. G. (2006). *Tazkara Alshoara, Fatemeh Alaghe correction*. Tehran: Human science and cultural studies research institute

Subelny, M. E. (1988). Centralizing Reform and Its Opponents in the Late Timurid. *Iranian Studies*, 21(1/2), 123-151. Soviet and North American Studies on Central Asia. <http://dx.doi.org/10.1080/00210868808701712>

Tughan, Z. (1998). Amir Ali Shir Navai: The greatest literature personality of Turk. *Persian Letter*; 3, 39-57.

### Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).