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Presence of Herat history in Rawzat ul-Jannat in the descriptions of Herat city

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Abstract

Rawzat ul-Jannat is described in the description and introduction of Herat province and its surroundings. This local history, which is related to the end of the ninth century AH, has in many cases been strongly influenced by the Herat Historiography, the work of Seifi Heravi, so that the author has used the same Seifi phrases and sentences, even the order of titles from the historiography and He has recorded it without any mention of Seifi Heravi and his book. The author's findings indicate that: The presence of the Herat history is clearly seen in the work of Zamchi Asfzari, and Zamchi, influenced by the Herat history with all his ability in historiography, has written the history using the contents of the Herat history.

Keywords: Herat Historiography, Rawzat ul-Jannat in the descriptions of Herat city, Linguistic Commonwealth, Influence and being influenced

Introduction

Problem statement

Rawzat ul-Janat in the descriptions of Herat city by Zamchi Asfzari Heravi is written following the Herat Historiography by Seifi Heravi. Asfzari has been strongly influenced by Seifi Heravi, both in the field of historiography and in terms of language. He also uses words and combinations of historiography to show that he was a strict follower of Seifi Heravi and could never deviate from his method of historiography.

Importance and necessity of the subject

The history of Herat and Roza ul-Jannat are two important works. The Herat Historiography is the only work that deals in detail with Herat and the history of the Kretan dynasty, speaks of how science and culture in this land have spoken, and, alas, has been forgotten. Similarly, Rawzat ul-Jannat in the descriptions of Herat is an outstanding history of the Persian language that speaks well of Herat and the surrounding areas, making us indebted to it. Herat, it is far from fair to forget this ancient and historical land and this birthplace of mystics and scholars, and not paying attention to its ancient history adds to the lack of love for this corner of Greater Khorasan, and we will one day be grateful of this ancient region. Because dealing with these two works, which tell the story of the pleasures and dissatisfactions of this part of Khorasan, is a matter of great importance.

Research Objectives

The main objective
Investigating the presence of history in Rawzat ul-Jannat

Sub-objectives

Demonstrate a common language between the history of Herat and Rawzat ul-Jannat.
Examine the similarities between the two works.

Research hypothesis

Considering the importance of Rawzat ul-Jannat, it can be considered as a work that has been influenced by the history book.

Research questions

The main question
Has Roza ul-Jannat been influenced by the history of Herat?

Sub-questions

Do historians have a common language?

How similar are these Histories?

Research Methodology

This research is based on library studies and is based on research-comparison. First researcher studied both works, then paid attention to the points or common features of it.

Review of works or research background

Not paying attention to the history of Herat and *Rawzat ul-Jannat* is a sign of the disinterest of historians and Stylists towards Herat. If some historians have dealt with these works, it has been only to the extent that they have been introduced, and stylists such as Sirus Shamisa and Malek al-Sho'ra Bahar have not mentioned these two works, even when Bahar from He mentions the works of the late seventh century and the oysters of the eighth century, does not mention the history of Herat: "At the end of the seventh century and the beginning of the eighth century, some pure historians such as Khajeh Rashid al-Din, Hamdollah Mashtofi, Qazi Beizawi Abu Suleiman Davood Pankati and. "(Bahar; 1381: 177) ^[1]. In this we saw that he did not mention Seifi Heravi, which is an important and irreparable issue.

A look at the history of Herat and *Rawzat ul-Jannat* in the description of Herat city.

Herat, a corner of Khorasan land, which is mentioned in the Avesta as "Heroyu" (Kohzad; 1386: 47) ^[7]. From ancient times to the present day, its name is associated with history. In the seventh century, when the art of historiography rose, historians rose from this region and recorded its history with all the ups and downs of books, including two notable History.

History of Herat and *Rawzat ul-Jannat* in the descriptions of Herat city, which have been compiled by the method of technical prose adorned with verses and hadiths (Shamisa; 1378: 45) ^[5]. The Herat Historiography is a work by Saif ibn Muhammad ibn Ya'qub Heravi. As it is obvious from its name, it discusses the history of Herat and the surrounding areas. This chronicle, which is one of the literary and historical works in the eighth century, includes "138" chapters about the foundation of Herat city. He wrote this book around the years 718 to 721.

Rawzat al-Janat in the descriptions of Herat city, the result of the efforts of Moinuddin Zamchi from the people of Asfzar, a city from the Sistan region in the direction of Herat (Dehkhoda; 1334: Asfzar) ^[2]. He is one of the best historians of Persian language and literature.

Less has been said about this powerful writer, who in the beginning of his life was called Nami, as it is stated in *Majlis al-Nafayis*: "Mullah Nami from Sabzevar province, and he is famous for his composition and calligraphy" (Nawai; 1354:97).

This History contains "26" chapters, each of which has a section, which is called Chaman, Mullana started it in 897 and finished it in 899. (Zamchi Asfzari 1380: preface) ^[3].

These two books have many similarities in terms of historiography and mention of events. Their language has similarities such as the use of Arabic words, verses and hadiths and poems related to the subject. Asfzari's adherence to the chronicle is so obvious that from the beginning to the death of Malik Ghias-ud-Din it seems to be quoted from the chronicle in most cases. From the order of

topics and titles to general and partial events, the construction of Herat city and the prophetic hadiths describing this city to its development by the Kretan family and its destruction by the Moghols.

Review of some parts of the text from both works

As great writers and historians such as Abd al-Razzaq ibn Ishaq, Kashfi, Hafiz Abru, Mir Khawand and Khavan Mir have been influenced by each other and in general, the source of all this is Jahangsha and *Tarikh Wassaf* (Safa; 1386: 194) ^[6]. Asfzari has not been able to be a cluster of the harvest of the past and be deprived of the subject and content of other books. The reason for Asfzari following Seifi, while being interested in and studying the historiography, we can mention the certainty that exists in the method of historiography, which is the use of History before him and being obligatory. This follow-up is more in terms of the method of historiography and recording events. Having dealt with the essence of the matter, researcher will prove the claim by giving examples from both works:

Historiography

Most of his people and servants were scattered around the world, and about five thousand deserters from Kandahar went to Kabul and lived there for a while, and because they faced problems there instead of comfort, and the weather in that place was not compatible, They went to Ghor provinces and from Ghor due to lack of food and place, they traveled to another place called Obbeh.

(Seifi Heravi; 1382: 65).

Rawzat al-Janat

Most of the servants and followers and most of the obedient tribes of his country were scattered around the world, "Nearly 5,000 families these problems and misfortunes,... If you do not disobey me I will save myself and you from these problems, Those people accepted the terms of service and said: " We are powerful and possess a great might, But it is up to you to command. So consider from the deserts of Kandahar fled to the outskirts of Kabul because they were not satisfied with those places, they came to Ghor province, And then they made a homeland to the place that is now, Obbeh district" (Zamchi Asfzari; 2001: 57).

Historiography

And they descended to the place called the Kawashan of the Alawiyan in a valley, and lived there for a few years, for which they had dominion. They were forcibly taken as a tribute. His name is Shamira bint Jaman Afridon, one of the sons of Kiomars. One day he held a meeting and said how long will you endure what orders you will give" (Sivi Haraway; 1382: 67).

Rawzat al-Janat

And on the plain of the valley, which is now known as the Malan River, they settled in the place that called Alawiyan Kwashans, and they were in that place for a few years, and the people who had conquered them, even though they came and what was around them, Bahi, Behin, Samin, and Samen used to collect tribute. His name was Shamira daughter of Jaman Afridon, one of the sons of Kiomars; And these were the people who knew and condemned him. Constantly consider his kindness and care and enjoy the benefits of his affection and care. One day, an assembly was formed with the people and he told his people how long we would endure

hardships, If you obey me and do not disobey my order, In a short time, I will bring you prosperity and comfort and support your right, All the people, old and young, all with one heart and one tongue, said: "We are powerful and possess a great might, But it is up to you to command. So consider what orders you will give" (Zemchi Esfazari; 1380: 44)^[3].

Historiography

Because they wanted to lay the foundation of the city, they asked the astronomers, who know the secrets of the heavens and inspect the works of the Alawiyan, and the astrologers of the constellation of the zodiac, so that at that time Assad would be in the middle of the sky with Saturn, as God Almighty He was detached from the infamous and waxy connection and separation, and to lay the foundation of the city according to strong and secure views. The astrologers stood in the hands of the astrologers and the calendars in the watchful eye, and all the people took the bricks and waited until they said that when the time came, they would throw the bricks from all four sides at once. A child stole some of her bread while she was baking and did not notice and she cried out in madness to throw it, Razkan thought that were astronomers. Sixteen thousand men threw bricks at once and." (Seifi, Heravi; 2003: 72).

Rawzat al-Janat

The astronomers who held the calendars and were present and watching, and the people were also holding the bricks in their hands, waiting for the astronomers to say that it was time for them to lay the bricks of the city. At this time, a woman was baking bread when suddenly a child stole her bread and ran away, and she shouted to throw it, The architects thought that the astronomers had said this and suddenly threw down sixteen thousand bricks. (Zamchi Asfzari; 2001: 64).

Also, when mentioning the reasons for the construction of Herat city, both authors use the same type of sentence and the same words and phrases.

Historiography

Secondly, it is narrated that the city of Herat and Qandar was originally a water passage and the future and passing fortress, and there were countless ups and downs around it and the pastures of Gorgan and Goran. and the caravans, as they came out of the valley of the two brothers, settled in Nakhchiristan, and in the areas of the city of Herat, the sanctuary of pests, was nowhere to be found, except the town of Obe, and there they formed a tribe of nomads and settled there for a while. Heravi; 1382: 76)

Rawzat al-Janat

It is narrated that the position of the city of Herat and Kunduz was at first a water pass and the future and the passing... and the caravans, as they came out of the valley of the two brothers, settled in Nakhchiristan, and in the areas of the city of Herat, the sanctuary of pests, was nowhere to be found, except the town of Obe. They passed away and lived there and. (Zamchi Asfzari; 1380: 51)^[3].

In addition, Seifi Heravi in the ninth mention of "In the destruction of the city of Herat, the second time" has the title that Asfzari in the third Chaman of the twelfth chapter entitled "In the destruction of Herat, the second plot" removed parts of the history without any manipulation and

reference to the pages Rawzat ul-Jannat has left, which does not fit the text here.

Result

The influence of Rawzat ul-Jannat on the history of Herat is quite obvious; although this influence sometimes leads to imitation; Because in some cases the two texts are no different from each other; Both in terms of the use of words and the type of sentences. Even mentioning Quranic verses.

- The language of historians has commonalities, which prose at that time required, such as the use of Arabic words, in some cases Turkish.
- These two Histories have similarities in terms of mentioning events and their order, which even the titles do not differ between the two.

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