



Indian Wizard

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ABSTRACT

The following article provides information on the manuscripts of Amir Khusrow Dehlavi's heritage, especially the manuscripts stored at the Institute of Oriental Studies named after Abu Rayhan Biruni under Academy of Sciences of the Republic of Uzbekistan, and their research on rubai's. The manuscript that we have reviewed shows the origin of the ghazals. However, no mention is made of where ruba'is came from. The order of giving of the ruba'is is not based on any principle in many manuscripts. It can be seen that only a few of them are in alphabetical order, either by the first letter of ruba'i, or by the last letter of the rhyme. It is worth noting that the mixed circulation of the ruba'is of the five devans in the manuscript may be attributed to the long-standing tendency of the poet's devotees to try to fit into one collection.

Keywords:

rubai, manuscript, source studies, artistic heritage.

Amir Khusraw was a philosopher-artist whose likeness is rarely found in the rubai area. The poet's work is filled with philosophical observations about Allah, the Universe, man, life, earth, love, and this heritage has become a unique monument as a result of the correct direction of the power of the word.

It should also be noted that the researchers who studied the life and work of Amir Khusrav, especially the scientists of the former Soviet Union, paid little or no attention to this aspect of the poet's worldview, so as not to “hurt” the dominant ideology. Even in the monograph by M. Bakaev, who studied the poet's work extensively and in detail, very little attention is paid to this side of the poet's life.¹

It is known that in India, among the mystical sects rooted in the socio-political, scientific, philosophical, cultural and spiritual life of the peoples of the Islamic East, there were mystical sects such as Haidariya, Suhravardiya, Nizamiya, Sabriya. However, the Chishtiya sect under the leadership of Sheikh Nizamiddin Avliy was especially popular. The ideas of the Chishtiya sect, which played an important role in the spiritual environment of that time and to which Amir Khusrav belonged, were also reflected in his rubai.

This aspect of the poet's work is evidenced by the rubaiyat compiled in manuscript No. 7624, which collected the rubaiyat of this character in a special place called “Az ar-ruboiyot fit-tavhid borii taolo”. Here is given 74 rubai, which consist only of

Бакоев М. Хаёт ва эҷодиёти Хусрави ¹
Дехлавий. –Душанбе: Дониш, 1975. –С. 96-98.

mystical and Islamic verses. Among them are the gratitude of the Creator and his strength for what is bestowed on mankind, we also meet rabbis glorifying the Messenger of Allah Nizamiddin Avliy², hymns of the ruler and rabbis who write about nature and its miracles, society and the most subtle feelings in it, created by the power of Allah.

In mysticism, calling for a profession to facilitate understanding of the most complex aspects of the doctrine, it became common to decorate his speeches with short poetic passages and forms. In this case, the rubaiyat genre is very useful due to the conciseness of its volume and the depth of its content. Among the ruby of Amir Khusrav, we find many quatrains on such a topic that interferes with Sufi sermons. They are characterized by piety, hunger, the development of the spirit of faith in goodness in people, wealth, impurity of property both for this world and for the future, and so on. In the following rubaiyat, he half-jokingly and half-truthfully expresses the fact that society is divided into two parts because of the world:

ای خلعت تو زمانه در پوشیده
 بشنو سخنی ز بنده سر پوشیده
 ما هر دو چو یک تنیم یک نیمه برهنه و دگر پوشیده
 نیکو نبود پوشیده

(Devoni komil, 623 p.)

Content:

Oh he turned his clothes into a modern idol (man)

Just listen to the man with his head covered:

We are both one body, this is not good (this body) -

If half-naked and half-dressed.

Basically, among rubies in which divine love is sung, along with such rubies, what is striking is what is written on the topics of justice, morality, exhortations, and even enjoyment of nature and its beauties. Before commenting on the mystical melodies in the rubaiyat of Amir Khusrav Dehlavi, let us dwell

on the Chishtiya sect to which he belongs and its origin.

Chishtiya teaching is a religious and mystical profession that has played a significant role in the history of the spiritual and social thinking of the peoples of India, Bangladesh, Pakistan, Afghanistan and other countries of the Southeast Asian region. Sheikh Kutbiddin Bakhtiyar Kokiy (Ushiy), a student of Muiniddin Chishtiya in the further development of the Chishtiya sect (d. 633/1236), one of his students was the famous Punjabi poet Fariduddin Masud Shakarganj (1175-1265), the services of one of his most famous students, Nizamiddin Avliya (d. 725/1324) were magnificent.

It is known that the Khojagon³ series includes the great mashaik of Movarounnahr of the 12th century, the fourth caliph of Sheikh ush-shuukh Yusuf Hamadoni, the great spiritual father of the Naqshbandi sect in the 13th century, was founded by Khoja Abdulkhaliq Gijduvani. According to mystic scholars, in the XII-XIII centuries, when the teachings of Khojagan were just beginning to spread, during the time of Sheikh Yusuf Hamadoni and his fourth Caliph Khoja Abdulkhaliq Gijduvani, the Chishtiya and Khojagan sects were very close to each other. It is believed that the views of Sheikh Saadi, a great representative of the Persian-Tajik classical poetry of the 13th century, played an important role in shaping the ideas of the Khojagon sect. In this regard, Amir Khusrav was also able to agree with Saadi Sherazi's views. Amir Khusrav Dehlavi was a younger contemporary of Saadi Sherazi. Some sources report that they even saw and talked to each other in India⁴. But several studies have convincingly proven that this fact is wrong. The historian writes that the Samarkand statesman Amir Khusrav Dehlavi was very

Хайитметов А. Шарқ адабиётининг ³
 иждодий методи тарихидан. – Т.: Фан, 1970. –
 С. 172

Шомухамедов Ш. Мусаев Б. Амир ⁴
 Хусрав Дехлавий. – Т.: Фан, 1971. – С. 28.

Шомухамедов Ш., Мусаев Б. Амир ²
 Хусрав Дехлавий. – Т.: Фан, 1971. – С. 24

devoted to Sheikh Saadi and was under his influence:

Xusravi sarmast andar
sog`ari ma`ni birixt,
Shira az g`amxonai maste,
ki dar Sheroz bud.

(Drunken Khusrav joins the saga of meaning -,

Wort he got from a drunken tavern in Sheroz)⁵.

Of course, Saadi Sherazi also influenced Amir Khusraw, who was intoxicated with the oil of Sufi unity, and throughout his career, including in his rubai, he showed a glass of new meanings. It is no coincidence that Amir Khusrav Dehlavi was called the "Indian Saadi"⁶ in Iranian literature of the 20th century.

So, if we consider the work of Amir Khusrav from an ideological and thematic point of view, first of all, they are based on the work of Saadi, it is obvious that the rites and criteria of the Khojagon and Chishtiya sects are lying. The ideas of Naqshbandi Khodjagon are aimed at educating a morally pure, intellectually mature, perfect person in the people and society, educating people in the spirit of patriotism and usefulness for the people. We see the same thing in the calls of the Chishtiya sect. These ideas are reflected in the works of the famous poet of the Shakarganj sect. Amir Khusraw Dehlavi, who lived after him, also wrote many mystical poems and paid great attention to writing the same ideas. His poems celebrate the progressive universal ideas of his time, such as equality and brotherhood among people, hatred of wealth and wealth, compassion and love for the poor and widows, friendship and cooperation between Hindu and Muslim peoples, which are the main ideas of the Chishtiya doctrine. Among other things,

Шомухамедов Ш. Хинд сеҳргари / 5
Гуманизм абадийлик ялови. – Т.: Изд-во
Гафура Гуляма, 1974. – С. 165.

⁶ امير خسرو دهلوی. دیوان کامل. – تهران ۱۳۴۳ ح
۱۹۶۴ م، ص

they include the ideas of equality and brotherhood between people, as well as the ideas of friendship and cooperation between the Indian and Muslim peoples. Such ideas were very important in the Indian environment, where there was a high likelihood of conflict of beliefs. The great men of the sect and their disciples spread these ideas throughout the country.

Amir Khusrav is, first of all, a great thinker. In particular, it is clear that the thoughts of his pir-murshid Sheikh Nizamiddin Awliy were deeply rooted in his heart. He tries to spread the mystical views he has acquired from the Piri in his rubai because they suit him. The poet's rubai, which has come down to us, shows that his imagination, as in Sufi views, has always been occupied with the problems of man and the universe.

ای خیمه من که با فلک تو خود فلکی، کو همت از
مائی راست خیمه، خطاست
گر خیمه من تونی کجا ور تو فلکی خیمه من گو که
رفت فلک کجاست

Content:

Oh tent, you really are like the sky

You are like heaven, where is the courage from the tent? This is mistake.

If you are my tent, where is the sky tell me?

If you're in the sky, then my tent, tell me where?

It is also true that the poet refers to the sky as "O tent." Its likeness of the entire universe to an ordinary tent leaves no room in heaven for answers to the questions that trouble mankind in this world. Because humanity usually turns to the Universe only when faced with problems in life. He expects something from her. As a result, he sees pessimism. For this reason, the poet simply turns it into a tent. "So expecting him to be generous is a mistake." The universe is indifferent to everything that exists below it, and to everything that happens.

Amir Khusrav is a philosopher-artist in Dehlavi's world view. His rubaiyat is full of philosophical observations about Allah, the

universe, man, life, earth, love, and this heritage has become unique monuments as a result of the right direction of the power of words in it. In the worldview of Amir Khusrav, the popularization of the rubaiya was ensured as a result of the interpretation of socio-philosophical problems, mixed with the ideas of Chishtiy, widespread among the people. Both the secular rubaiyat of Amir Khusrav Dehlavi and the Sufi rubaiyat are the main ideas of this teaching, meanwhile, thematic general Islamic, universal moral ideas and advanced national, religious values, such as purity, honesty, truthfulness, compassion, divinity, secularism, perfection, the fight against oppression, justice, which are common to the views of the Khodjagon and Chishtiya sects.

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