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ANALYSIS OF A FEW SPECIAL SIDES OF KHAGANI SHIRVANI'S IRFANIAN ODES

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ABSTRACT

The donation of religious and secular scholars from Central Asia to the development of science and spirituality is known and popular. The representatives of the literature created by our ancestors remain a mystery and secrets, and it is hard to say that their role and significance are still well-known enough in the global social and spiritual development. The Irfan literature and the ideas put forward in this literature can be evidence to our opinion. In this article, the emergence of irfan literature, its entrance into the palace literature, and the factors that motivated it, and the specific difficulties of the irfan odes, are illustrated in the example of Khagani Shirvani.

KEYWORDS: *The Koran, hadith, Abu Hamid Ghazzali, Khagani Shirvani, irfan*

INTRODUCTION

The development of the culture of the Muslim region began a new phase of spiritual perfection since the beginning of the XII century. It is well known that the X-XI centuries was a time when logical thinking and science came to the forefront, and the principle of reasoning was dominant. The great scholar of the new era Abu Hamid Ghazzali (1058-1111), who can be recognized as the founder of the new stage, was one of the representatives of this principle at the time. But when the great minister, science and education patron Nizamulmulk was martyred at the hands of Ismaili terrorists (1092), he began to seriously study Ghazzali's mysticism in the early 12th century, created a 40-volume work that has 4 parts called "Ihyayi ulum ad-din", which combines mystical ideas with mystic Islamic principles in a state of political disintegration, In his preface to the Persian edition of "Alchemy Happiness", this scholar specifically focused on the issue of the soul and advocated the principle of "purifying the soul" instead of "lean on intelligence", a

leading principle of the last century¹. The advancement of this principle signified the beginning of a new phase in the regional spiritual dimension - the Sufism principles or the irfan².

MATERIALS AND METHODS

Irfan is a peculiar commentary of the reality of the world, related to the essence of mysticism³. The study of the poets' work in this sphere, in particular the Khagani's irfan poems showed that the knowledge of the language and traditional literature was insufficient to properly understand the works on the subject. It is true that at the time there were dictionaries that were used to interpret mystic symbols by various scholars of mysticism. We have analyzed some of the piece of the irfan odes of the Persian-lingual Azerbaijani poet Khagani Shirvani are analyzed in this research work.

The History of the Prophet Muhammad (peace be upon him):

با قطار خوک در بیت المقدس پا منه

با سپاه پیل بر درگاه بیت الله میا

Translation:

Do not step on the Kaba as the pigs

Do not enter the Baytullah with an elephant army.

This couplet refers to popular events in Islamic history. In the first verse, the Hakani recalls the attempts of the Crusaders to conquer the Baitullah (presently Jerusalem), and in the second, it mentions Abraha's departure to Mecca. The second story is about the birth of our Prophet Muhammad (peace be upon him). Abraha was king of Yemen. He has built a church that amazed the whole world. Although the church he built had amazed everyone in the world, but it was a simple matter for Arabians. There was no better place than the Baitullah, built by Prophet Ibrahim and his son Israel. When Abraha approached Mecca with the elephants and a large army in an attempt to destroy this sanctuary, the grandfather of Muhammad (peace be upon him) Abdulmutallib came to and demanded on him to return his camels which taken by force. It is known that Abdulmutallib was a servant of the Sacred House. So when Abraha asked him, "Why are you asking for only your camels, why don't you care about the Baitullah", Abdulmutallib replied, "I own my own camels and Baitullah has its owner and he can protect it." Indeed, when the army approached Baitullah, the birds of Abobil appeared in the sky and crushed the entire army with small stones. Immediately, the giant elephants were dropped off into the earth from these stones. Historically, this year was called the "Elephant Year" and the Prophet Muhammad (peace be upon him) was born in that year.

گرچه جان از روزن چشم از شما بی روزی است

از دریچه گوش می بیند شعاعات شما

Translation:

Even though the soul cannot see you through the eyeball

The light of your face will always be expressed in your words.

This line of verse is dedicated to our Prophet Muhammad (peace be upon him) Even though the poet has never seen the our Prophet, his love for hearing about the person, the hadith and the verses is demonstrated by beautiful illustrations.

Maintenance presented in the works of famous poets and scholars:

جوشن صورت برون کن در صف مردان درآ
دل طلب کن دار ملک دل توان شد پادشا

Translation:

Loosen the armor and join the braves

Be the cheerleader, he is the king of the palace of personal estate.

In the above couplet, the word "picture" is not real meaning, but the meaning of "materiality" in general. In other words, the poet tells the reader: join the braves of those who give themselves up to the will of Allah, not to be indulged in the pleasures of the world. In the second line, this appeal continues. The poet put forward the idea, "Be willing, for the soul is the ruler of the human body⁴". In fact, this idea is reflected in the latest work by Abu Hamid Muhammad Ghazzali⁵ (1058-1111) in the preface to the "Alchemy of Happiness", which has been repeated once more by poets of Khagani, Nizami, Navoi, and others. In Navoi's point of view, soul is a place of God⁶ while Nizami describes it as a treasure of the secrets of Allah⁷. It is important for us that Khagani mentioned this idea before other poets. Khagani says that, be the cheerleader, purify your soul since Allah is in the heart. Actually, beliefs, symbols of faith, intellect, knowledge, thinking – all is serve to the soul. This Sufism is a concept that is also in line with poetic apprehension⁷.

که پوست پاره ای آمد هلاک دولت آن
که مغز بی گنهان را دهد به اژدرها

Translation:

Whoever gives the brain of innocents to dragons

A piece of leather is going to destroy his state.

Above the couplet made a gesture to the Zahhak story in Ferdowsi's "Shahnameh". In the Arabian country, Zahhak seized power from his father and took over the kingdom. The evil spirit, disguised as a cook, fed Zahhak with his sweet treats Zahhak wants to reward the chef and asks him "what do you want for the prize" so the cook says I don't need the award, "I can kiss you on both shoulders." When the chef kisses Zahhak's two shoulders, at once two serpents grew out of Zahhak's shoulder. Serpents attack the head of Zahhak. He feeds two young men every day to calm the poisonous snakes, fry their brains and give them to them. In the above line, Khagani refers to the same event⁸. The phrase "puste poreyi" in the first verse refers to a leather apron of one of the main heroes of the incident, the blacksmith of Kaveh, which was the flag of the Zahhak oppression⁹.

Consciousness of the history of Muslim region:

من حسین وقت و نااهلان یزید و شمر من

روزگارم جمله عشورا و شروان کربلا
ای عراق الله نیک مشعوفم به تو
وی خراسان عمرک الله سخت مشتاقم تو را

Translation:

I am Hussein of my time, the hostile peoples are Shamr and Yazid for me,

My condition is Ashuro, Shirvan is Karbala for me.

O Allah's I love you,

I miss you very much, O holy place of Allah - Khurasan.

These two couplets express the inner experiences of Khagani, the troubles that do not devour his inner self, and his despair. The poet likens his situation to the tragedy of Ashura Day and his homeland Shirvan to the Karbala desert where Imam Hussein was martyred. The events near Karbala have been kept in the Shi'ite memory as a "tragedy of Karbala" and every year in the month of Muharram, they spend their mourning days. On that day, Imam Hussein was martyred at the command of the Umayyad Caliph Yazid bin Mu'awiya. Beruni writes in his "Remaining Signs of Past Centuries" "Shiahs weep and mourn for those who suffer." During the ten days of Muharram, the Shiahes spend the days of devotion¹⁰.

Awareness of the features of Islamic worship:

پریر نوبت حج بود و مهد خواجه هنوز
از آن سوی عرفات است چشم بر فردا

Translation:

It was a day of hajj, and the throne of the master was still there

In another side of Arafat that expects the hajj to be held tomorrow.

Hajj comes once a year and takes place during the first 10 days of Dhul-Hijjah. Poetry is about the need to do everything in a timely manner.

Consciousness of worldly knowledge:

مرا طبیب دل اندرزگونه ای کرده است
کز این سواد بترس از حوادث سودا
به تلخ و ترش رضا ده خوان گیتی بر
که نیشتر خوری ار بیشتر خوری حلوا
اسیر طبع مخالف مدار جان و خرد
زبون چارزبانی مکن دو حور لقا

Translation:

A good doctor advises me,

Beware of commerce problems in this (material) life!

Be content with the bitter and sour things in this world's table

If you eat too much Halvah it will turn into poison.

Do not enslave your soul or mind to the rival desire!

Don't bend these two scraps into four languages!

The concepts of Oriental medicine are used in these lines. In the East, there are four different types of things of human nature. Khagani recommends comparing material and spiritual aspects with human nature and avoiding subjugating the latter. When the four interconnections in the human body are violated, illness occurs. "Commerce Problems" refers to health problems that occur when one of these increases. The term "four-lingual" refers to the physiological processes associated with the four elements in the physical body of a human being, and does not bind the mind and the soul, that is to say, to avoid changes in the spiritual and mental state of the physical problems.

This review analyzes the status of Muslim region literature in the 12th century, the entrance of Irfan literature into the poetry, the factors that motivated it, and analyzed the "Certain difficulties of the irfan odes" in a certain category irfan odes of the Khagani Shirani is considered that "The History of the Prophet Muhammad (peace be upon him)" than "The History of the Muslim Region," "The Knowledge of Divine Worship," "Consciousness of worldly knowledge" and "Maintenance in the works of the contemporary poets and scholars".

CONCLUSION

The conclusion is that today's specialist in literature has a profound knowledge of Persian-Arabic language and grammar, his profound understanding of the Koranic verses, his knowledge of the hadith, and also awareness of the stories of the prophets and holies, the principles of Shari'ah, pre-Islamic literary and historical works, the history of period and place of the poet's life, be aware of the customs, legends and stories, science and philosophy, ethics and social status of the people in that times. Otherwise, it will be difficult for the translator to translate and irfan literature to convey to the reader the essence of what the poet wants to say.

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