

Reviewing philosophical and mystical ideas of Kamal-al-din Khujandi

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Abstract:

Kamal-al-din Khujandi is one of the shining stars of Persian and Tajik poetry who radiates to hearts of poetry and beauty lovers by lights of pleasing lyrics (Ghazals). Divan (collection of poetries) of this distinguished poet and this tuneful nightingale who narrated mysticism and love of God was always a lovely book to read for Farsi speakers. Poetry for him was a means to express mystical, legal, ethical and humanism great ideas. He is a messenger of love, friendship, peace, distinctive path (tariqa) and law (shari'a), belief and illumination of the soul (eshraq). He is one of the most distinguished figures in the mystic world whose mystical thoughts changed Persian poetry.

Key words: Kamal-al-din Khujandi, philosophy, mysticism, love

Introduction

Kamal Khujandi was been one of the most eloquent speakers in Persian literature. Rhythmic and pleasant words in such poet and mystic of the 8th-century A.H (fourteenth A.D) works have

fascinated scholars and literary for over a long time. He was a great artist and a steadfast seeker and didn't know anyone in himself range except Saadi and Hafez and introduced them, great people. The evolution of Kamal's philosophical poetry has been influenced by Naqshbandiyeh's thoughts, means thoughts according which law (shari'a) is superior to the distinctive path (tariqa). And this idea continues in his works to some extent that he takes a step in "velayat"(authority) path. It is noteworthy that Kamal lived during very turbulent period and issued his mystical ideas in every situation, and Persian language development in aboard the country owes to both great Persian poets, Khajeh Hafez-e- Shirazi and Kamal Khujandi and like them. The Contemporaneity of both poets had attracted a lot of attention among the great mystics of that period. He has used poetry as a means to express feeling and thoughts and for guiding and training people. This following statement of him is also guiding as he used the prophet quotes among it.

"This ceremonious concerns (hypocrisy) in my poems
Is as releasing for a moment and going to worldly pleasures"

In general, we can say that he didn't exceed his age style in lyricism and followed predecessors and contemporaries style and expressed outstanding views in forms of lyrics ghazal), ode, Rhyming Couplets (Masnavi) and pieces by "spiritual stations"(Maqaam) force that were his stimulus. Poet fought with spacious superstitions and suffered from deception and duplicity of pseudo-ascetic, and criticized this group humorously.

Reviewing Kamal Khujandi life:

His name and title are Kamal-al-din mas'ud 'known by sheikh Kamal and his pen name, Kamal and was one of Sufism scholars and 8th-century A.H (fourteenth A.D) mystic. He was

born in khujand which was one of the famous cities of mavara'o-nahr next to the "Syhun" river and was pleasing city and known by its abundant fruits.

In none of the references, date of his birth has not mentioned. Apparently he has long life and reached old ages, as stated:

"I lived long life while looking for your greatness
Since I consumed the great things
You told me put love aside when you get older
When love comes, it does not matter whether you are young or old"

In one case, he considered himself 100 years old.

"When I saw your face Qibla(direction to mecca)
I set back my 100 years prayer for your eyebrows hint".

According to these hint, we can attributed him to 803 AH (date of death), as an old man who had a long life that even if he was not hundred years old, he was over 80 years. So it is more likely Kamal has been born in the first quarter of 8th AH in Khujand. In his early youth, mid-eighth century A.H(fourteenth A.D), he left Khujand to Mecca for pilgrimage.

"This news was spread everywhere that Kamal is going to Hajj
How blessed journey is this as you are traveling with him "

Thought and art of Kamal Khujandi:

Disposition of this honorable man is great. Kamal is a pious man who reached the stage of perfection on Tariqa (distinctive path) and has drowned in a sea of Vahdah(unity) and passed the individual self into universal being (fana).

"I died with your pain and got eternal life
I became mortal and got survival
If the pious prayer have found you on prayer
I, a drunken man, found you everywhere"

Again mentioned:

"The sea shouts and says aloud
Everyone sink in me become a part of me"

Most of his poems contain subtle elegant imagination and subtle mystical meanings that understanding them require to reflect on the real meaning of letters and words.

"If you got access to Kamal's Divan (collection of poems)
Copy his poems whatever you want
Follow his Weird thoughts and his words and statement
If you want to be same as him
Pass from his every word smoothly as cream
Submerge in each letter like bake hole"

Jami on Nafahaat-ol Ons states his rhyming in guile is because apparently he is not defeated by the spirit and not dropped behind from observing obedience.

As he says himself:

"This ceremonious concerns (hypocrisy) in my poems
Is as releasing for a moment and going to worldly pleasures"

Also, Jami mentioned in Baharestan, you cannot image somebody more proficient in providing subtle words and meanings. But exaggerating in that causes to exceed his poetry from accuracy border and stays empty from love flavor.

Kamal didn't ignore researching about linguists' works and often his lyrics followed previous poets and great ones like Ferdosi, Anvari, Nezami Ganjavi and specially Saadi and Hafez e shirazi. To complete this discuss, an example is mentioned below:

Ferdosi: "Do not bother grain caring ant
As he lives also and loves his sweet life"

Kamal: Kamal, do not bother even an ant with your words
As he lives also and loves his sweet life"

(Divan e khujandi: 1958)

At poets' biology is mentioned that Hafez without noticing him believed Kamal, and Kamal sent a ghazal with following introduction:

"Look at nobody other than me, my sweetheart said me

"sure" I replied

"and then look at me snoopy"

"sure" I replied"

Hafez liked that poem and stated " disposition of this honorable poet is excellent". Therefore, this friendly relation of the second verse of the following Ghazal entered in most of the versions of Hafez's Divan.

"Nobody has your beauty even moon

Nobody has your glory even kings

Sympathize for others since king

Doesn't possess property if he doesn't have army"

And first one who addressed this issue was Forsat-e Shirazi who referred to it in "Asaar-e Ajam" and "Daryay-e Kabir" and stated "I saw this poetry in Kamal Khujandi's Divan that was very old and torn book and its date referred to 771 Ah"

"Sympathize for others since king

Doesn't possess property if he doesn't have army "

According to Kamal's divan in which date mentioned and this Divan compiled 20 years before Hafez's death, while Hafez's Divan compiled after 791 Ah and Forsat quotes should be preferred and other contemporary agree with it.

(khujandi's divan 9: 1958)

Spiritual wisdom of Kamal:

Sheikh Kamal Khujandi is so much professional in the elegance of words and accuracy of meaning that you can image nobody more professional. In the history of the Persian and tajik people, there are works of literature that has designed

theoretical and practical issues in the form of innovative thinking and has investigated them and in this way, he obtained spiritual glorious position that they deserve uniquely. One of them is proficient lyric poet, Kamal Khujandi. His poetries are high rated in term of innovation and theoretical thinking and accordance on his reasonable theories and the mystical view we can assume certainly him a thoughtful literary figure. This point of view constitutes his ideology on mystical wisdom that stating poet thinking precisely through basic Sufism terminology proves this fact. But it doesn't design as a definitive system with scientific stability. The mysticism and wisdom in Kamal's ideology are complementary and systematic. But these supplements are not reflected in his poetry equally. He repeatedly emphasized that he is a Sufis, mystic and cunning (rend) man.

"I am Šūfi and believe on goodness
Who is as me good believer one
If affection is a custom among people
We are complainant and
Our custom is abandoning the bad customs"

In mystic wisdom, major issues and Sufism principles include unity(vahdat), multiplicity, love expression, interior knowledge (marifah), prayer chanting (zikr) of meeting, Sufi master(pir), sheikh, and other thing are reflected.

Kamal was not a virtuous Sufi and religious man, but he was active and advocate of life.

"Kamal puts seclusion and piety aside
When he found pub is better than both of them"
(Sultan Zadeh)

According to mystical poetry analysis, it is clear that he was a preceptor and believed on unity of being (vahdat-al vojod) theory that is based on ontology of being according which everything that exists is one and this pure existence is nothing but existence of god. From this perspective, emerged

multiplicity is the essence of god through the manifestation of the picturesque world. The existence may be spiritual, physical, mind form, identified and unique and multiplied, but as regard its essence is unique, natural objectivity is dominant among them, not difference. Kamal like others thoughtful literary writers include Abol- majd Sanaa'I, Farid-al-din At'taar, Jalal-al-din Rumi used mystery of sun as a poetic irony expression of Sufism order include essence, unity, multiplicity, spiritual and physical word that is as irony of god and is very interesting and is correspondent to logical mystical wisdom.

"We didn't exist without you

As no particle creates without sun

'How you a little particle gain such reputation' I told particle

"Love of sun made me so famous" he replied

Another issue in mystical wisdom is going back to origin means to recognize the divinity. Actually, Kamal adapted mystical meanings to love lyrics (ghazals) with special proficiency.

"They believe something that others say it doesn't exist

The say: it doesn't exist what other suppose exist"

According to famous orientalist Y.M.Felshisky point of view, Sufism poetry has two dimensions that hide secular orientation of mystical meaning into itself. The unaware reader perceives worldly aspects include creed, emotion, hangover, quality in Sufism poetry, but the knowledgeable reader can observe divine secrets in it.

In this sense, worldly and mystical love and how to use them in Kamal's lyrics are so complicated that it is difficult to separate them.

"My heart likes sorrow from my beloved one

I like misery from her more than life"

We should acknowledge that descriptions of the actual terrestrial lover are more manifest in Kamal Ghazal. This feature has increased real life and humanitarian theme of

Kamal's poetry. Kamal agrees with correct Sufi wisdom and emphasizes that divine cognition is possible only through love, not intellect.

"You can't pace love path
With reason light, wise man
If you want travel to visit Lily,
Ask question from Majnoon"

A contemporaneous poet with Kamal, Hafez-e Shirazi, commented in this regard.

"In our unconscious there is nothing
But memory of my beloved one
Give both worlds to enemy, since
My beloved one is enough for me"

Kamal, messenger of love and friendship:

"it is better that honorable men
Start talking with praise of god
It is his wisdom that butterfly
Gives his wisdom instead religion
To be guiding light in obscure seraglio
His power forces talking parrot to stunt with his speech"

In Taimurid period, the second half of the eighth-century A.H (fourteenth A.D), prominent people rose in art and science, especially mystical poetry not only in Iran but also all world.

Relationships of Hafez-e Shirazi and Kamal Khujandi:

Shams-al-din Mohammad Hafez, on southern feudal states of Mongol Illkhan and after then Taimur had so much stunning shine that it must be said that radiance of his art stunning light overages even until today prevents displaying extra radiant in poetry and mysticism of eighth century A.H (fourteenth A.D)to expert sight. One of these shining light is great poet, Sufi, mystic, sheikh Kamal-al-din Mohammad

Khujandi who was ignored from visions because of stunning radiance of Hafez, distinguished poet, this tuneful nightingale of mysticism and love garden of divine whose subtle lyrics (ghazaliyat) was popular among people and considered one of the most notable books over the centuries. Even in his own time, such an artist like Hafez read Kamal's lyrics and if necessary and sarcastically responded to his lyrics.

There is a very beautiful lyric of Hafez as follows:

"A star shined and became moon of our session
And became friend and companion for our wild heart
My sweetheart who was illiterate and has not written anything
Teaches hundred lecturers by gesture"

There is a lyric in response to Kamal Khujandi as follows:

"That night your face was as a light in our meeting
My heart desired to burn close you like a butterfly
Your both eyes took away my heart and religion
Wealthy man who was accompanied by drunks became a pauper"

Poetry whether from Hafez point of view or Kamal Khujandi is a means to express sublime mystical, legal, ethical, humanity thoughts. He became one of the most prominent persons at mystic, poetry, Persian literature, asceticism, isolation and piety in the world and about him we should ask question by himself:

"That newfound flower bloomed from which garden?
Which due to its odor, all world is odorant"

And then we should answer by his quote:

"Everybody say: 'Kamal pays his head instead love'
Head is negligible, he devote the head and life"

Music and imagery in poetries of Kamal Khujandi:

The poetry is based on three elements: frame, image, and innovation. The fundamental difference between poetry and prose is music. Music of poem can be set in form of

syntactic quality, meter, rhythm, monorhyme, several type of imagery include retrain (antimetabole), return, image, doublet, leonine rhyme, paronomasia, multiplexing, monorhyme poem, balance, obligation, polyptoton.

Mohammad Reza Shafi'i Kad kani said: 'poetry has two kinds of music'

-1 Outer music means prosody meter.

-2 Inner music that is inclusive of coordination and combination of words and special resonance for each letter along with other letters.

It can be said poetry is a kind of music. Styles of some poets are very interesting in term of music. For example, Rumi styles are known by internal prosodic coordination and audio and phonetic similarity (Mirza Yunes 341, 1996)

Sheikh Kamal Khujandi is one of the poets whose poem's music is very attractive and enchanting. The poet also himself expresses this expression.

"As this lyric is throughout subtle and fresh things
It deserves that songster sing with its songs"

Music of Kamal poems is complex and colorful. Abd-al Raman Jami referred to style, rhyme monorhymes of Kamal Khujandi's poetry in Baharestan. The meter is constituted by the combination of movement and immobilization and its proportionality in term of the number and value that is the most important factor of poetry and is a kind of music in its turn.

Kamal's poetry system makes pleasant tune by phonetic proportionality over a verse or half verse.

"You killed me again through your affection
Hundred life sacrifice for your affection
I am still alive if you still want me"

In here repeating Z,A,T,D,M and also N have made melodic music. Kamal using rhyme creates a new song using it various features. Kamal who had Sufism ideas and doing Whirling

Prayer Ceremony (Sema) in his monastery, selected most compatible song to accent and music for ecstasy in his poetry, Sema is movements and status that appear in selfless and ultimately delight and absorb thoughts to other world and divine and Sufi doesn't observe anything but lord in while.

"in Sema which people sing Kamal's lyric

Sufi desired sweetmeat all for the sweetness of poem"

(Mirza Yunes)

Philosophical and mystical ideas of Kamal:

Rhythmic and pleasing speech of this poet, mystic of the eighth century (fourteenth A.D), Kamal Khujandi has fascinated science and literature by himself for a long time. Kamal's lyric despite long imagery, excellent speech proportionality, deep meaning, that is full of colorful ideas is different to others' poetry. His poetry is apparently simple and close to reader and auditor perception but when we address to them by mystical and philosophic meticulous view, rich original meanings hides under its delicate words, as more it exposes. From a philosophical perspective, it is also very interesting, rich and valuable. When we are talking about philosophical and mystical view of Kamal, first of all, the poet thoughts about god and universe, proportionality of the world and body, theoretical and practical knowledge and its medium role of sense, reason and love in understanding the reality of things, spiritual world, leaning the truth, social affairs, ethics, aesthetic and beauty are observed. Hafez and Kamal lived in the fourteenth century. Both poets were great teacher and stated philosophical and mystical theme meticulously. The thoughts of both great poets and mystics were somewhat similar in term of meaning and their appearance. The philosophical ideas of Kamal were based on religion and mysticism. Kamal admits the cause of the creation of the universe and human according to Qur'an and as a believer person and as a Muslim believes that god has created the universe from nothing. This verse refers to the same theme:

"No one ever saw the creature
Except by order of who created them from nothing"

According to the hierarchy of being, human have a special role and dignity in the world. The human is known by "last created, first thoughtful", has been created by god from two opposite element, soul, and body. Spirit, soul or astral soul of life belong to divine and body belongs to temporal world. Kamal stated this concept in following verse well:

"As spirit cannot escape from body and body cannot escape from spirit
So do not leave me alone, you, my inevitable portion"

There is subtle mystical thought at above. The first lover has been similitude to body and beloved to the spirit. Meanwhile, the inevitability of the unification represents two opposite poles that require each other. That means body for his being needs to soul and soul require the body to exist.

Secondly, according to Kamal, the actual existence of the universe is the same absolute nature of the universe and the existence of the material world is nothing equal to naught. Kamal considers the human something apart from the nature equal to naught and he thinks the divine spiritual world that is hidden from humans is real being.

"Our toil is all dignity, our grief is all mirth
Our existence is all naught, our naught is existence"

Kamal seeks for a sign of god from all the phenomena of the material world to find a sign of his beloved one (God) in every hair of lover, hence he considers himself as a manifestation of divine. Kamal was not committed to usual asceticism, he loved the truth and followed the unity theory and admit to his mystical way frankly. (Alem, f, 1996)

Conclusion:

Reflecting on Divan-e Kamal Khujandi, we conclude that mysticism is one of the best facetiae human talents that always serves as a capital by artists, poets, knowledgeable and expert. Kamal was one of the most prominent poets of the Persian language that honestly bring up subtle hints and genuine mystical experiences through finding path find the truth of matters and things and universe in his poetry. He was a master in guiding disciples and in literature and had many followers. Kamal's poetry known by subtle words and meanings and accuracy in sense making. According to Jami, Kamal exaggeration inaccuracy of meaning and his poetry theme is empty from the flavor of love. Poetry from the point of view like all mystics is a means to express feeling and thoughts as well as guidance on training. The contemporaneity of Kamal with a wonderful poet like Hafez-e Shiraze cause his speech could not represent itself as it deserves. Kamal Khujandi was one of the proficient poets among Farsi speaking countries in using imagery. Kamal has reminisced in his poetry from former and contemporary poets. Contemporary poet of Kamal, Hafez-e Shirazi, the greatest sonneteer of Persian literature was his leader and both poets reflect affection and devotion and believe to each other. In the mystical wisdom of Kamal have been reflected subtle points of mysticism, unity, diversity, expression, love, wisdom, citation (recitation), to reach the friend, old advisor, sheikh and etc. Kamal has adjusted mystical meaning with romantic lyrics by special proficiency. Kamal has written about the beauty and natural elegance of a sense of human emotion as well as spiritual issue pleasantly. As we can observe from biography and poems of Kamal he did not ask for help from an advisor.

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