

A review and understanding of the life of Khajovi Kermani, his works and poems

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Abstract

Khajovi Kermani is one of the famous poets of Iran in the 8th century, who imitated Nizami by composing narrative and lyrical verses. Kamal al-Din Abu al-Ata Mahmud bin Ali bin Mahmud, known as Khajui Kermani and surnamed Khaju, is one of the poets of the first half of the 8th century. Khajo's tomb is in Tang Allah Akbar, Shiraz. He is one of the poets of the Mughal era and has poems in praise of the Sultans of Fars region in his repertoire. Khajo, the famous poet of the 8th century, is one of the eunuchs of Kerman, and his surname, "Khajo" is derived from this. Khajui Kermani, who is also known as Nakhleband of poets, was born in Kerman in the late 7th century. His birth date has been recorded between 669-689 AH. In his youth, apart from acquiring the usual knowledge, he also traveled and visited the regions of Isfahan, Azerbaijan, Syria, Ray, Iraq and Egypt. He also had nicknames such as the creator of meanings and Malik al-Fazla. He died in the middle of the 8th century of Hijri in the city of Shiraz and was buried in Tang Allah Akbar of this city near Roknabad. Since his youth, he has had a serious acquaintance with painting, palm weaving and music. His relationship with the elders of Kazerun should be studied with the relationship of the Inju family with them. His Sufi poetry lacks the essence of Sufism and does not pass the level of familiarity with Sufi teachings. Humai and Homayun, in addition to having connections with Khosrow and Shirin Nizami and Weiss and Ramin Fakhreddin Asad Gorgani, also have commonalities with Warkeh and Golshah Ayyoghi. Khajo is one of the first speakers who made a kind of Takhmis by guaranteeing other people's poetry. He is one of the most famous followers of Nizami, and his last poem, Goharnameh, shows that he was also familiar with the works of Amir Khosrow Dehlavi. Khajovi Kermani's poem is a mystical poem. Mystical themes are expressed

explicitly in his sonnets, but in these poems, which were influential on later poets like Hafez, the fight against asceticism, hypocrisy, and the discredit of the world and mafias are among the things to be mentioned. In his poetry, he wrote ghazals in Sana'i style, and in Masnavi, he tried to write epics in imitation of Ferdowsi. Khajo is considered to be related to the Morshidiya dynasty. He is considered to be an expert in medicine and mathematics. Humor and social criticism of religious conditions in those days are common in Khajovi's poems. He was talented in odes, masnavis, and ghazals, so that Hafez's tendency towards Khajo's style of speech and the similarity of his style of speech with him are famous. Khajo is one of the great Sufis of the 8th century and a person of Sufism and mysticism (existential unity). Khajovi Kermani has left many works, mostly poems, whose themes and contents are generally different. Diwan; It includes ghazal, qasida, masmat, composition band, trite band, quartet, piece and mustzad, which is divided into two parts of Sanyaat al-Kamal and Badai al-Jamal. Divan of his poems has been published. five masnavis; in different weights with these names: Homai and Homayun, Gol and Nowruz, Rozda-al-Anwar, Kamalnameh and Goharnameh. These five masnavis together form Khajo's Khamsa. Years later, the anonymous and eloquent narrator of Hoday and Homayun Khajo's poetry created the Samnameh poem by changing and changing and removing names and adding legends. The prose works of Khajawi Kermani are four-fold treatises, with beautiful and artificial prose, and decorated with Quranic verses much more than his poetry.

Keywords: Persian poetry, Khajovi Kermani, Homai and Homayun, Warkeh and Golshah, guarantee in Persian poetry, Amir Khosro Dehlavi.

Introduction

Kamal al-Din Abu al-Ata Mahmud bin Ali bin Mahmud, known as "Khajawi Kermani" is one of the great poets of the first half of the 8th century. Khajovi Kermani, who is also known as Nakhleband of poets. He was born in Kerman in the late 7th century. His birth date has been recorded between 669-689 Hijri. In his youth, apart from acquiring the usual knowledge, Khajovi Kermani also traveled and visited the regions of Isfahan, Azerbaijan, Sham, Ray, Iraq and Egypt, and after returning from these long trips, he settled in Shiraz. He also had nicknames such as the creator of meanings and Malik al-Fazla. He died in the middle of the 8th century of Hijri in the city of Shiraz and was buried in Tang Allah Akbar of this city near Roknabad.

Khajo had a son named Mujiraldin Abu Ali Saeed, who is mentioned in the poem Kamalnameh written in 744.

Apart from the elders of the past (Sheikh Abu Ishaq Kazrouni AD 426 and Saifuddin Bakharzi AD 658), he has praised many great and famous people of his era, including Aminuddin Belyani and Sheikh Alaa al-Doula Semnani, and one of the kings Sultan Abu Said Bahadur (AD 736), Arpagaon (AD 726), Sheikh Hassan Ilkani (AD 757), Jalaluddin Shah Masoud Inju (AD 736), Khwaja Tajuddin Ahmad bin Ali Iraqi, the minister of Amir Mubarizuddin, Khwaja Bahauddin Mahmoud Yazdi and Khwaja Shamsuddin Muhammad Sain are the most famous among them. Sheikh Al-Islam Amin al-Din Belyani and Sheikh Ala al-Dawlah Semnani have great devotion, and apparently he stayed for some time in the Khanqah of Sheikh Ala al-Dawlah and devoted himself to the collection of his diwan, and because he belonged to the Murshidiya sect and was one of the followers of Sheikh Amin al-Din Belyani, he loved this mystical poet whose mention was missed. .

Among Khajo's contemporaries, Hafez is the most famous. Khwajo, who was ahead of Khwaja in age and experience as a poet, while he was a resident of Shiraz, like a friend who has the position of a leader, shed light on Hafez's thoughts, and that is why we see many verses in the court of Khwaja of Shiraz, which are imitated or In response to Khwajo's ghazals, he composed or sometimes adapted the meaning and words from him (refer to the introduction to Diwan Khwajo written by Mr. Ahmad Sohaili Khansari, pp. 47-54).

The style of Khajovi Kermani

According to the way of the writers of the time, Khajo benefited from most of the knowledge of his age, and he was in some areas like astronomy and Behelet Zifan. The highness of his speech in odes, ghazals and other types of poetry shows his power in speaking. However, he also paid attention to the imitation of the previous masters, as he followed Sana'i, Khaqani, and Zaheer in his odes, and in his Masnavis, he followed the style of Nizami and Masnavi speakers of the 7th century, and in his sonnets, he followed Saadi, and for this reason, he is among those poets whose sonnets in The evolution of the ghazal is between Saadi and Hafez, that is, it has mystical themes, advice and command along with romantic themes.

He has used a lot of difficult rhymes and lines in his ghazal, and despite all this, his speech is smooth and pleasant in them, and this smoothness and pleasantness has caused some speech critics to call him a follower of Saadi's ghazals and even their thief. Some of Khaju's odes are about asceticism and sermons, some are about monotheism and naat, some are about religious elders, and some of them contain

critical and useful content. In a military manner, he also introduced the order of Saqinameh.

The works of Khajovi Kermani

Divan of Poems: It includes odes and sonnets, quatrains and tarjiatas, and it is divided into two parts: Sanyad Al-Kamaal and Bada'i Al-Jamal. Mubarezuddin

- Six masnavis: following Nizami, Ferdowsi and Sana'i masnavis.

- Samnameh: in imitation of Ferdowsi's Shahnameh, and its subject is love adventures and the description of the battles of Sam Nariman.

- Flower and Nowruz: based on Khosrow and Shirin Nizami, it is about the love of an Iranian prince named Nowruz with Gol, the daughter of Padah Rome. Finally, this love is connected and it is the result of the union of Nowruz and Ga Qabad, who sits on the throne instead of his father.

- Al-Anwar Rowda: It is written like a military secret repository. In twenty articles, he spoke about ethics and mysticism in each article.

- Humayun and Homayun: the love story of Homayun and Homayun, the daughter of Faghfur Chin.

- Kamal Namah: It is a mystical poem in twelve chapters based on the weight of Sir al-Abad Sana'i.

- Gohar Nameh: It was written in 2022 verses about mystical and Sufi topics under the name of Amir Mubarizuddin.

Prose works

- Treatise on Al-Badiyya: Debate between Felt and Borya

- Treatise of Saba Al-Mathani: Sword and Pen Debate

- Treatise on Shams and Sahab Debate

Khajovi Kermani's poems

I will tell you a secret in a tongueless language

I look for you from you for a way to the unknown

What a hidden sight that shows in the day

Your face is like the sun, behind the heavenly veil

What kind of subtle meaning you are without a reason

What a noble verse you have spoken

I saw you because I saw that you saw a light

When will I turn away from you when you are in the
middle of life?

He was on his way to Saba

In your service, let him present our story

Bring us to the door of closeness that gives way

Beggars cannot be found among the sultans

Because tulips look like grass

They should have vegetables on top of the meatballs

If we don't find the intended pharmacy

Let's die in pain and not want medicine

What kind of ointment do we make for this pain that
we are suffering from?

We know that we can find medicine from pain

Screaming that they didn't catch me and all at once

They knocked me off my feet

May the blade of evil shine on whoever it was

Except for me, who is asking for the blade of disaster

In the morning, there are no flowers or nightingales

Because of my leafless garden

I will not turn away from you unless it comes from
your thumb

Like an eyelash in my vision, I draw the blade of
disaster

Don't go out a hair from your heart

The character of the line and face in Laila and Nahara

He said where do you look confused

I said that I am a stranger from the city of familiarity

He said, "What are you doing? You have no idea."

I said, I am a beggar at your doorstep

He said, "Which chicken do you read in this position?"

I said that it is good music from Binvai garden

You said you are bound to get drunk when you arrive

I said I wanted to worship you to get rid of myself

Talkativeness of asceticism and penance

I said that I repented from asceticism and piety

How did you see us?

I said, "You are a charmer of flowers in my goat."

He said, "I will not be angry with the world."

I told you that you are in trouble, but you can't reach
me

He said, "Why do you play with the seal of love?"

I said that I am confused

He said, tell me what Khajo sees in our eyes

I said the drunken hadith was a secret, my God

Oh, that every breath of Amber will fall on Nestern

Hyacinth from the snow flower until the house is filled
with amber

Let the talent of love be one of thousands of hearts
until every drop becomes a gem

Anyone who is not wajdi, who will make Sama

A fire should burn up to smoke

Keep your eyes closed so that no friend comes into
your heart

If you do not tie a dog in the mosque, it enters the
mosque

Cut hands from two worlds and serve freely

If he is short-handed, he will be a servant in the world

The absence of light in every interior that is not sealed
in him

A fire like the snow of the house will be brighter

A believer entrusted his heart to the hand of idolatrous
love

If he believes in his disbelief, he will become a
disbeliever

I write a poem on a scroll and we fall into tears

May my poem become more poignant

As in the morning, don't be empty of love

May it be the day of kindness in the hands of Nik
Akhtar

If I lose my head, I will be loyal to you

May your mood never go out of your head

The dust of your feet until I become dust

I still don't want to leave your heart

Let the hen of my life fly from the nest

Slow descent of pollen in your house

At that time, the process of the coffin

I was confused in your heart

The ominous sign of the arrow of fate came to it

To die and achieve your satisfaction

I can see the world instead of you

Because there is no one for you

Your servitude is one hundred thousandth of freedom

He was your beggar to reign

What a wonder your prayer was warm

That is, day and night, I pray for you

Where can I serve you?

Except that I will not turn away from your insults

It is not strange if he becomes a stranger to himself

Any stranger who has become your acquaintance

If it works without you, ask for an opinion

It can be seen from your modesty

Ideas and thoughts

Khajovi Kermani's poem is a mystical poem. Mystical themes are expressed explicitly in his sonnets, but in these poems, which were influential on later poets like Hafez, the fight against asceticism, hypocrisy, and the discredit of the world and mafias are among the things to be mentioned. In his poetry, he wrote ghazals in Sana'i style, and in Masnavi, he tried to write epics in imitation of Ferdowsi. Khajo is considered to be related to the Morshidiya dynasty. He is considered to be an expert in medicine and mathematics. Humor and social criticism of religious conditions in those days are common in Khajo's poems. He was talented in qasida, masnavi, and ghazal, so that Hafez's tendency towards Khajo's style of speech and the similarity of his style of speech with him are famous. Khajo is one of the great Sufis of the 8th century and a person of Sufism and mysticism (existential unity).

Effects

Khajovi Kermani has left many works, mostly poems, whose themes and contents are generally different.

Diwan; It includes ghazal, qasida, masmat, composition band, trite band, quartet, piece and mustzad, which is divided into two parts of Sanyaat al-

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five masnavis; in various weights with these names:

Homai and Homayun, Gol and Nowruz, Rozda-al-Anwar, Kamalnameh and Goharnameh. These five masnavis together form Khamsa Khajo. Many years later, the anonymous and eloquent narrator of Homai and Homayun Khajo's poetry created the Samnameh poem by changing and changing names and adding legends. The prose works of Khajawi Kermani are four-fold treatises, with beautiful and artificial prose, and decorated with Quranic verses much more than his poetry. The four messages of Khajo are as follows:

Sarajie

Sun and clouds

Candle and sword

Felt and Buria

Khajo's numerous and comprehensive works are detailed and deserve attention and importance in every aspect. He who started writing poetry from a young age was engaged in creating his poetry and prose works until the end of his life. His collection of poems exceeds forty thousand verses. During his lifetime, he collected and compiled his poems under the guidance of Tajuddin Ahmad Wazir and with the help of a group of editors. Diwan Khajo, which is divided into two parts, "Sana'i-al-Kamal" and "Bada'i-al-Jamal" contains all kinds of odes, sonnets, pieces, traj'e, compositions, masnavis and quartets. Khwajo's odes are in praise and sometimes in sermons, and some of them are addressed to religious leaders.

His six masnavis, which Khajo wrote with a view to Nizami and Ferdowsi, are:

1. Samnameh, which is an epic poem and a love for the close-knit sea, is limited or omitted, and it is made in imitation of Ferdowsi's Shahnameh, and it is about the story of Sam Nariman. This verse has about 14,500 verses and it was composed by the poet named Abulfath Majdaldin Mahmoud Wazir.

2. Humayun and Humayun and it is a love story in the love story of Humayun and Humayun, the daughter of Faghfur Chin to the nearby sea, which Khajo finished in 732 Hijri in 4407 verses and named Shamsuddin Sayin and his son Umid al-Mulk Ruknuddin.

3. Gul and Nowruz, which is a poem to Bahr Hazaj Mesdas, deleted or guilty of the love of a prince named Nowruz with the name 'Gol', the daughter of the king of Rome, which was written by Khajo in 742 in 5302

verses to set an example against Khosrow and Shirin Nizami.

4. Rudd al-Anwar, which is a poem related to one of the branches of Bahr Saree (Moftal al-Muftal al-Faalan - or: Faalan), and Khaju made it in a little more than two thousand verses by the name of Khaju Shams al-Din Sain, following the military secret repository, and completed it in 743. The subject of this poem is morality and mysticism and the descriptive description of the poet himself.

5. Kamalnameh and that is a mystical poem in twelve chapters based on the weight of Siral Abad Sanai in 1849 verses, which Khajo started in memory of Sheikh Murshid Abu Ishaq Kazrouni and finished it in the name of Shah Sheikh Abu Ishaq Inju in the year 744 AH.

6. Goharnameh and it is a poem in 1022 verses by Bahr Hazaj Masads Maksoor or deleted, which was completed in 746 AH and the poet composed it in the name of Amir Mubarezzuddin Muhammad and his minister Bahauddin Mahmud, and in the memory of him and his father and ancestors.

Khajo's other works include Mafiyat al-Qulub, which is a collection of his poems, Risal al-Badiyya in prose on the incidents of the trip to Mecca, the treatise Sab' al-Muthani on the debate between the sword and the pen, and the treatise on the debate between Shams and Sahab in prose.

Moral characteristics of Khajovi Kermani

Khajovi Kermani is one of the poets who has been active in fields such as praise and ode writing in addition to ghazal writing. In fact, he intended to gain a great advantage from this method, and this desire can be clearly seen in his poems. There is little satire in Khajovi Kermani's court.

Khajui Kermani did not mention his contemporary poets in his poems, and therefore it is clear that he did not pay attention to them, and in his poems, the sense of pride is rarely visible, and also in his works, asceticism and austerity can be observed. Khajawi Kermani used to eulogize for "Sultan Abu Saeed Khan Genghizi", after he appeared in the service of a group of sheikhs, he stopped eulogizing and became a recluse.

The death of Khajovi Kermani and his mausoleum

Khajui Kermani died in Shiraz in 750 AH. The place of his tomb is in Tangullah Akbar, at the foot of Sabavi Mountain and at the beginning of the Shiraz-Isfahan road. In fact, near the Koran gate, the grave of Khajovi

Kermani is located. The water of the famous Rakanabad spring passes by the tomb of Khajo. This tomb was built with the funds of Fars Culture Department in 1315. The tomb of this poet is located in an area without a roof.

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