

**KALAM BELIEFS OF JAMI IN THE POEMS “HAFT AVRANG”
(SEVEN WANDERERS)**

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Abstract. *This article discusses the problems of Jami's kalam beliefs based on the poems "Haft avrang" (Seven wanderers). Mavloni Jami like other Persian poets-thinkers in his works, including the poems "Haft avrang" (Seven wanderers) talked about the Kalam beliefs of the mutazilites and ashharites (a kind of poetry about faith in God). In addition, he wrote a separate book called "Tahkik al-mazahib" ("Refining philosophical systems", 1481), in which he comments on the divine substance on the essence of its attributes from the point of view of the sufis, mutakallims and philosophers. Jami himself was a supporter of the asharis and was convinced that a person is deprived of freedom of choice and his deeds are predetermined by God. Jami comments on the important problems of the kalam, such as freedom of choice and necessity, the justice of God, the vision of God in paradise, the creation of the Koran from the point of view of the asharis and at some points criticizes the mutazilites.*

Keywords: *kalam, asharia, mutazilia, freedom of choice, necessity, predestination, deeds, justice*

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**КАЛАМСКИЕ ВЕРОВАНИЯ ДЖАМИ В ПОЭМАХ «ХАФТ АВРАНГ» (СЕМЬ
СТРАННИКОВ)**

Аннотация. *В данной статье рассматриваются проблемы каламские убеждения Джамии на основе поэм "Хафт авранг" (Семь скитальцев). Мавлоно Джамии, как и других персидских поэтов-мыслителей в своих произведениях, в том числе в поэмах "Хафт авранг" (Семь скитальцев) рассуждал о каламских убеждений муътазилитов и ашаритов. Кроме того, он написал отдельная книга по имени "Тахкик ал-мазахиб" ("Уточнение философских систем", 1481 г.), в котором комментирует божественную субстанцию на сущность ее атрибутов с точки зрения суфиев, мутакаллимов и философов. Сам Джамии был сторонником ашаритов и был убеждён, что человек лишен свобода выбора и его деяния предопределено Богом. Джамии комментирует важные проблемы калама, как свобода выбора и необходимости, справедливости Бога, лицезрению Бога в раю, сотворенность Корана с точки зрения ашаритов и в некоторых моментах критикует муътазилитов.*

Ключевые слова: *калам, ашария, муътазилия, свобода выбора, необходимость, предопределенность, деяния, справедливость.*

Mavloni Abdurrahmoni Jami is recognized among his contemporaries as an outstanding poet, scientist and sage and this is not unreasonable. With full knowledge and courage in the field of Shari'a (a kind of poetry about faith in God) and wisdom sciences Jami has left a valuable legacy, which reflects the intellectual approaches of the time. He was a follower of the Ash'arite (a kind of poetry about faith in God) sect and his theological beliefs are rooted in the teachings of this sect. Aware of the

controversies of the past and the time of his time, Mavlono Jomi in the Masnavi "Haft avrang" (Seven wanderers) pays attention to the explanation of important issues of Islamic theology, especially the Sunnis and the community, and strengthens his views by narrating stories and parables.

It should be noted that Mavlono Jomi, along with the expression of theological views in the works of art, especially the Masnavis "Haft avrang" (Seven wanderers), wrote a separate treatise entitled "Durrat-ul-Fohira", part of which consists of theological debates. It follows from the preface that Mavlono Jomi in his time was one of the marjas of the science of kalam. The treatise was written at the request of the Ottoman Sultan Muhammad II. Tash Kubrozoda writes about the reason and purpose of writing Durrat-ul-Fahira: "Muhiddin Fanori narrated that his father Ali Fanori, who lived during the time of Sultan Muhammad Khan Qazi Askar, said: There is a judgment between those who argue in the true sciences, that is, the mutakallimins, the urafa, and the philosophers. I said, "No one deserves better than Jomi for such an important thing." Sultan Muhammad sent a message to Jami with some presents and asked him to take on this important task. Jomi wrote a treatise on the six issues of conflict between the mentioned groups and sent it to Sultan Muhammad, explaining in a note that he would complete it if it was accepted, and that he would take his time if it was not accepted. do not spend money on improving it. However, this treatise reached Istanbul only after the death of Sultan Muhammad "[7, p. 24-25].

It is clear from this inscription that Durrat-ul-Fahirah originally covered six issues – existence, the unity of Bori, Bori's science, Bori's will, Bori's power, Bori's word and later the issues of divine attributes, the power of possibility and kasrat of unity has been added.

Mavlono Jomi discusses each of the unresolved issues from the point of view of mutakallims, urafa and judgment, and it follows from the tone of his discussion that he is a believer in the ideas of ashira and uraf. Jomi's thoughts and debates in this work show that he is fully immersed in the science of theology and Islamic philosophy, mysticism and gnosis, and this work is of great importance in the study of his theological and philosophical beliefs [2, p. 243-244]. The debates related to the proof of wajib-ul-wujud, divine unity, divine attributes, divine knowledge, divine will, divine word, in addition to this work, in the first book of Silsilat-uz-Zahab, especially in the last part of it beliefs ". In this verse, these issues are based on the Hanafi school of thought and the mashrab of the Ash'ari word.

For example, in the matter of the quality of the word of God in the Qur'an, there is a difference of opinion between the poets and the Mu'tazilites. The Mu'tazilites denied its existence (the Qur'an-MN) and believed that the Qur'an was created. However, the Ash'arites believed that the Qur'an was not a creature, but an event [8, p. 285; 323]. Mawlono Jomi, who is a poet himself, in his poem "Itikodnoma" says about the events of the Holy Qur'an:

God's book is the word of God.

It is different from the word of a servant.

Do not be deaf to the truth.

Loyazolesh donu lam yazali.

Letters and sounds that re-emerge

There will be two as it lobbies.

Be it in front of the petty mind

Mar uses the ancient word chu libos [4, p. 241].

(Чун китоби Худо каломи Худост,

Аз сифоти каломи банда чудост.

Макун аз Ҳақ карон чу маътазилӣ,

Лоязолеш дону лам язалӣ.
Ҳарфу савте, ки нав ба нав ҳодис
Мешавад, нест чун ду он лобис.
Бошад он пеши ақли хурдашинос
Мар каломи қадимро чу либос [4, с. 241].)

According to some sources related to Jomi's sources, especially the writings of his students, Mavlono Jomi did not remain silent in the discussion and peaceful settlement of theological issues and provided satisfactory answers to these debates. In particular, according to Abdul Wasee Nizami, there was a dispute between Mawlana Fathullah Tabrezi and Mawlana Nematullah Qazi of Samarkand over the belief in the Mu'tazilites, who denied the revelation of God and Mawlana Nematullah disbelieved the Mu'tazilites for denying the revelation of God and Mawlana Fethullah rejected the consensus of the scholars on the fatwa of disbelief of the Mu'tazilites on the basis of this belief. However, Mavlono Jomi took a middle way in this regard and said: "Mu'tazilah group is the absolute benefactor of the ruyat, but the Sunnis, who are in the process of proving it, can be imagined if they accept the appearance of the ru'i in one of the mazars. ...And those who were accustomed to it studied the word in detail, and lit up the preface of the speech in this way, which is a way of guidance and a way of misguidance. It is through the error of various religions that, along with the religion of Muhammad, there is a wide range of manifestations, and the lomahala becomes mufzi to the coldness of the head, and through guidance, which consists of the book and the sunnah, there is no definition or diagnosis that is certainly unique to anyone. its arena is about to expand. Everyone, from the masters of intellect and intellect, to the extent of his power and talent, has found something in it and has made it known in the past. And it was possible that some of them would also be blessed with happiness and some of them would be blessed with happiness. As in the Savannah of the Mu'tazilites and the Mu'ashars of poetry. And it is often the case that there is no contradiction between them in the truth, and everyone does not care about the perception of another goal and speaks according to his beliefs "[1, p. 99]. In other words, here Mavlono Jomi did not accept the disbelief of the Mu'tazilites and expressed the difference between the beliefs of the poets and the Mu'tazilites. However, in the end, he emphasized his belief in the vision of God and relied on the hadith of the Prophet and the words of Imam Muhammad Ghazzali [1, p. 99].

The text of the "Faith" also emphasizes the vision of God in Paradise: The degrees of Paradise are eight,

That proved to be the case...
His grace was separate from the number,
Preferably including the blessing of meeting.
He who sees God sees.
As the night of the fourteenth of January [4, p. 246].
(Дараҷоти биҳишт бошад ҳашт,

Ки ба қавли суқот собит гашт...
Неъматӣ Ё бувад чудо зи шумор,
Бартар аз чумла неъматӣ дидор.
Ки бубинад Худойро ба басар,
Чун шаби чордах маҳи анвар [4, с. 246].)

According to the Qur'an, Sunnah and the Hanafi school of thought, "while in Paradise, the believers see God with their eyes without comparison and without knowing how, while there is no

distance between God and His people." they deny the sight of the Almighty on the Day of Resurrection. They misinterpret the verses and hadiths about the sight of the Almighty [9, p. 191-193].

One of the fundamental issues in the science of the Islamic word is oppression, which has caused a great deal of controversy among schools of thought and sects and various Muslim movements. From the beginning of the emergence of Islam, this issue has been discussed by the great scholars and scholars of the first and later periods of the Islamic era, and on this basis, various processes have emerged, the supporters and opponents of which continue to debate to this day. "Theological disputes, as used in the Tawheed, date back to the first half of the first century AH. Among the arguments of the word, apparently the oldest is the argument of oppression. The issue of oppression is, firstly, a human issue and, secondly, a divine or natural issue "[5, p. 11]. To date, this disagreement has not been resolved, and it is unlikely that it will be possible to bring people together on this issue. This issue has arisen, above all, among scientists of different levels in order to understand the mystery of man's actions and deeds with the Creator.

It is known from the history of the emergence of sects and sects and trends of the holy religion of Islam that with the intensification of the debate on oppression and choice among the followers of the four sects of Ahl as-Sunnah and Jamaat emerged two well-known sects. These two sects or movements are the Mu'tazilites and the Ash'arites, who have led a large number of scholars, eruditionists and writers, so that the thinkers have been divided into two major groups, the Jabaris and the Qadaris.

The leaders (Wasil ibn Ata – d. 131 AH and Amr ibn Ubayd – 144 AH) and the followers of the Mu'tazilites relied more on reason, They consider the life of this world to be autonomous and free, and in the Hereafter they will be rewarded and punished.

The Ash'arites (founded by Abu al-Hasan al-Ash'ari, 260-324 AH), in contrast to the Mu'tazilites, considered man to be a free man, and believed that God was the creator of man's voluntary actions, and that man was the master of these actions. other phenomena were also powerful. Abu al-Hasan al-Ash'ari, who founded the theory of the profession, considered the profession to be an invention of the power of God and man, and believed that the action of the will follows this invention. Servants are governed only by divine power, and their power has no effect on their actions, but God's habit is to create power and will in the servant, and when there is no obstacle in the way, to create the weak act of the servant with that power and will. So, in fact, the servant is a creature of God, the originator and the creator and the abode of God. And the fact that the servant acquires his verb means that his verb is inferior to his power and will, without any influence or interference in the creation of the verb. The only role that the servant has is to be the place of the verb "[6, p. 88].

Shaykh Muhiddin ibn al-'Arabi says in the first journal of Al-Futuhah al-Makkiyah: In this case, belonging is called a profession" [6, p. 88].

According to the beliefs of the poets, Mavlono Jomi considers a person to be free of will and the voluntary actions that arise from him are voluntary in his opinion, but he is also forced to do so of his own free will. That is, every action that originates from a human being, by the will of God, instills in the human heart a good understanding of its good deeds and creates a reason for the action. Therefore, anything that happens without God's will and destiny is nothing but harm. Although Jomi does not consider it necessary, but emphasizes that human will is not in his hands and is subject to divine judgment in all voluntary and non-voluntary deeds:

Whatever the good or the bad,
What I said is optional.

It was optional in everything,
That was the verb andar it autonomous.
What is the meaning of the verb will?
The one who looked at the verb chu verb.
Ezad andar's heart was full of grace
There is a sense of charity [4, p. 98].
(Набарад феълро чї хайру чї шар,

Он чї гуфтам зи ихтёр бадар.
Он бувад ихтёр дар ҳар кор,
Ки бувад фоъил андар он мухтор.
Маънии ихтиёри фоъил чист?
Он ки фоъил чу феълро нигарист.
Эзад андар дилаш ба фазлу рашод
Дарки хайрияти вучуд ниҳод [4, с. 98].)

Mavloni Jomi in the chapter "In the statement of the answers and questions that as an autonomous slave is forced to have at his disposal, his will is directed to oppression, then what is the wisdom of his proposal to the people and districts", discussed with real examples of oppression in human actions, states that God has created a cause and a condition for every object and thing. That is, when He created the visible, the quality of each is different from the other, and this is another condition, and that is the law:

If you say you are a servant of the administrator
There is a compulsion at your disposal.
His choice was to oppress
It was a barrier to command and control.
No one says to the stone, k-from the edge of the roof
When you fall, do not bury your body.
Or raise the air from the bottom,
Place it on top of the mountain. [4, p. 100].
(Гар ту гўйї чу бандаи маъмур

Ҳаст дар ихтиёри худ маҷбур.
Ихтиёраш ба ҷабр шуд рочеъ
В-он бувад амру наҳйро монеъ.
Кас нагӯяд ба санг, к-аз лаби бом
Чун бияфтї, макун ба хок мақом.
Ё зи пастї ҳавойи боло кун,
Аз буни кӯҳ бар сараш чо кун. [4, с. 100].)

Then Jomi considers the conditions one by one, that the condition is to eat a lot of bread, the condition of austerity is danger, the condition of prohibition is the condition of obedience and disobedience of servants, obedience to God leads to love and approval, and disobedience leads to bad punishment. The command to do good and to forbid evil is to reveal the asceticism, piety, obedience and worship of Zayd and to make him famous among the people. Even reaching the highest levels and enjoying the bliss of Paradise or suffering the torments of Hell are related to God's commands and judgments. Because Zayd is not free to follow these rules and regulations and leave them:

Eating bread is a condition of the night,

Danger and hope are conditions of asceticism.
For this he commanded and forbade,
In order to be able to show resentment.
If you did not forbid Zayd,
In the service of zakat and eating wine.
Varna did not work in Zayd's hands,
There is no autonomy in its abandonment [4, p. 100].
(Хӯрдани нон ниҳод шарти шабаъ,

Хавфу уммед шарти зуҳду вараъ.
Баҳри он кард амру наҳйи убод,
То шавад зохир инқиёду инод.
Зайдро гар на наҳй будиву амр,
Дар адои закоту хӯрдани хамр.
Варна дар дасти Зайд набвад кор,
Нест дар феълу тарки он мухтор [4, с. 100].)

It should be noted that there is a difference of opinion between the poets and the Mu'tazilites on the issue of sin and its reward. Abu al-Hasan al-Ash'ari and his followers consider the sinner to be a believer, but the Mu'tazilites and their followers, on the contrary, consider them apostates [3, p. 104-105].

One of the most interesting issues of the word is divine justice, which is closely related to the issue of destiny and destiny. In the poet's opinion, sometimes the actions of the people, whether king or not, start to oppress us, but maybe it is just before the Lord. This idea of Jomi has a deep religious and theological origin. In his address, the poet tells the people that the efforts of kings, hired workers and other pillars of the state, professionals and workers are for you:

It's all hard work and hard work
There is nothing for you except what you see.
Appreciate everyone I count, know,
Pursue the rule of gratitude.
If two hundred treasures shine,
You can't pay a day's salary.
O fair one who has the world
Karda is hidden in case of oppression [4, p. 686].
(Ин ҳама коргару коргарӣ

Нест чуз баҳри ту, чун дарнигарӣ.
Қадри ҳар як, ки шумурдам, бишнос,
Пеша кун қоидаи шукру сипос.
Гар дусад ганчи гуҳар афшонӣ,
Музди якрӯза адо натвонӣ.
Эй басо адл, ки дорои чаҳон
Карда дар сурати зулм аст ниҳон [4, с. 686].)

In order to confirm his views, Mawlana Jomi in the text of "Subhat-ul-Abror" quotes "The story of the prayers of Moses (a), which will open his eyes and give him justice in case of oppression", which is very interesting:

Said one day to talk the Word,

O Lord of the worlds, Lord of wisdom,
Open the window of wisdom to my heart,
Show justice in case of oppression.
He said, "Until the light of certainty shines through."
He could not bear to see the stubbornness.
He said, "Lord, give me that light."
В-throw me away from the obvious weakness.
He said, "Sit near this spring."
Look at our power under ambush [4, p. 686].
(Гуфт рӯзе ба муноҷот Калим,

К-эй чаҳондор, Худованди ҳақим,
Бар дилам равзани ҳикмат бигушой,
Адл дар сурати зулмаи бинамой.
Гуфт: -То нури яқинат набувад,
Тоқати дидани инат набувад.
Гуфт: – Ё Раб, бидеҳ он нур маро,
В-афкан аз заъфи яқин дур маро.
Гуфт: -Наздики фалон чашма нишин,
Менигар кудрати Моро зи камин [4, с. 686].)

According to this story, Moses approached the spring and sat in a corner, waiting for the events to take place. He saw a horseman coming from the road, came to the spring, took off his clothes, washed himself in the water of the spring, hurried out of the water, quickly put on his clothes and returned home. But a bag of gold fell from his clothes and fell on the ground. Then a child came to the spring and looked into the pocket of gold, looked left and right, saw no one, picked up the bag and ran to their house. Then Moses saw a blind man come to the spring, take a bath in it, and get ready to pray. Suddenly, the man who had forgotten the pocket of gold came to the place of the lost pocket and did not find it.

He saw a rider on the road.
When Khidr ran to the source.
The shirt sank from the body and hit the water,
He washed his body and came out quickly.
A bag of gold was left on the ground.
Fuller than the heart of the world.
Then a child came out of the way,
Look at the side of his pocket falling,
He saw no one from left or right,
Kisa jumped up and ran home.
Then he saw a blind man
The path of the spring to the rod rod.
Come and make a vow to the needy,
Shutting down one side of the ihram prayer.
Suddenly it's a pocketbook
Goodbye and wisdom...
The blind man spoke harshly to him.

He was furiously beaten and killed [4, p. 687].

(Дид, к-аз роҳ саворе бирасид,
Чун Хизир рахт ба сарчашма кашид.
Цома канд аз тану зад ғўта дар об,
Тан фуру шусти баромад башироб.
Бар замин монд аз ӯ кисаи зар,
Аз дили сифла зи дунё пуртар.
Пас аз ӯ кўдаке омад аз роҳ,
Цониби кисааш афтод нигоҳ,
Аз чапу рост касеро чу надид,
Киса бирбуду сўйи хона давид.
Баъд аз он дид, ки нобиное
Роҳи чашма ба асо паймое.
Омаду сохт вузўе ба ба ниёз,
Баст бар як тараф эҳроми намоз.
Ногах он кисафаромўшкарда
Хайрбоди хираду хуш карда...
Кўр бо вай сухане гуфт дурушт,
Зад бар ӯ қаҳркунон теғеву кушт [4, с. 687].)

When Moses saw this, he was amazed and said to the Lord, "Someone else took the bag of gold, but someone else took the knife." After all, the thief got another knife wound from the old man, which is a mistake in the eyes of the mind and the law:

When Moses saw the picture,
He said, "O throne of the Majesty."
It carried one full pocket,
В is another blow to the dagger.
He took it and put it on the wound.

This ruling is wrong in the eyes of law and wisdom [4, p. 687].

(Мўсо он сурати ҳоил чу бидид,
Гуфт, к-эй тахтгаҳат арши мачид.
Он яке кисаи пурзар бурда,
В –ин дигар зарбати ханчар хўрда.
Киса он бурда, бар ин захм чарост,
Пеши шаръу хирад ин ҳукм хатост [4, с. 687].)

Moses' response revealed that the Lord had revealed to us that our work was incomparable. The boy's father was hired by the rider's house, but he did not get paid, and he fell down and died. The blind man had recently killed the father of his killer (rider), who was eventually killed by his son.

He had a teenage father,
Wages for those workers...
He fell without pay and died.
Her salary was in the pocket she won.
The blind man before this blindness,
Shed the blood of his killer's father.
Killed today a boy for revenge,

B-got rid of the father on the day of punishment [4, p. 687].

(Дошт он кӯдаки наварас падаре,
Муздро баҳри касон коргаре...
Музд нагрифта бияфтоду бимурд,
Музди вай буд дар он киса, ки бурд.
Кӯри мақтул аз ин кӯрӣ пеш,
Рехт хуни падари қотили хеш.
Кушташ имрӯз писар баҳри касос,
В-аз падар рӯзи чазо дод халос [4, с. 687].)

The interpretation of the issues and opinions of Mavloni Jomi's theology requires serious research and study, and in this brief there is no room for more details in the theological debates of Jomi. However, Jami's theological views show that he followed the Ash'arites and chose a moderate approach in expressing his views.

From the discussed materials, we have come to the conclusion that Mavloni Abdurrahmoni Jomi is a full-fledged Muslim of Hanafi and Ash'ar-e-Mashrab religions and is loyal to his madhhab and mashrab of words. Despite disagreements with the sects and sects of the word, Mavloni Jomi refrained from bigotry and slander. His views on religious and theological issues have not lost their relevance today.

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