

Religious Viewpoints of Munis Khorezmi

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Abstract: *This article highlights the religious-Sufism views of the enlightened thinker Munis Khorezmi in the socio-philosophical aspect. The article reveals a pantheistic worldview in the Sufi aspect. Also, researcher has done a comprehensive analysis of the poet's thoughts. Moreover, examples from the poets lyrics are also given and discussed.*

Keywords: Allah, ishk (love), religious-mystical views, Sufism, pantheism

1. Introduction

The rich cultural heritage, socio-moral, philosophical and educational views of Munis Khorezmi, who lived in Khorezm in the last quarter of the eighteenth and first half of the 19th century, played an important role in the socio-spiritual life of the society at that period of the country. The poet's religious and sufistic ideas are particularly noteworthy. Unfortunately, such views of Munis are not deeply studied, and the public is less familiar with this. From this point of view, one of the important tasks is to study Munis's views on religion and mysticism, his critical attitude to religious leaders are of main importance tasks nowadays.

2. Literature Survey

Some Uzbek scholars have been working on this topic in part. Specifically, Ph.D. N. Jumaev (Gazaliyat of Munis - Tashkent. Publishing House of Literature and Art, 1991, p. 160) studied how Munis' religious beliefs were expressed in gazals. Moreover, Ph.D. S. Hasanov (Socio-political and philosophical views of Munis. - Tashkent, Uzbekistan, 1979. p. 22) and Ph.D. M. Akhmedova (Development of scientific and educational and socio-moral ideas in Khorezm in the 19th century. - Tashkent. Science and Technology. 2016. p. 266) mentioned the scientist's attitude to religion and mysticism in their research. The distinctive feature of our research on this topic is that Munis' religious beliefs are related to his social beliefs, his belief in Islamic religious beliefs and ideas, and his skillful portrayal of his ideas in theological art, and his philosophical analysis of theology. The writer's attitude to religious beliefs and mysticism has also been socially covered. In addition, the article analyzes socio-philosophical thinking of the philosopher of his day by the fact that Munis accused religion of perverting the true Islamic doctrine and Shariah. According to the researcher M. Ahmedova, one of the main tasks of the poet is the attitude to religious beliefs, critical attitude to them, the essence of religious-irony and anticlerical ideas. [1]

Although Munis' writings primarily focus on socio-political, spiritual, moral, humanistic and love-related issues, their religious and mystical views are also admirable.

Munis, like other educated poets, has learned the basics of religion, Islamic philosophy, and deeply learned the religious ideas of the Qur'an and hadiths, religious beliefs and ethics in the Khiva madrasahs. It did not affect his

outlook, his religious beliefs were mixed with his socio-political, spiritual and moral ideas. It can be seen that Munis tried to explain religious ideas in social life, and used his religious beliefs and ideas to illuminate and promote his social and moral views. For example, the poet uses the verses of Paradise and Hell to refer to social issues, and he likens it to a good and prosperous life, a just society, a peaceful country ruled by a just and compassionate king. It is even associated with paradise as a perfect human being, the prosperity of the people, the happiness and prosperity of the citizens.

Even, he said that hell is like a lover living in a separation from the beloved:

Bu chamanda guli xush rangi buy,
Ko`pdir ammo guli rukhsoring bas.
Harnakim sensiz erur do`zakhdar,
Jannatim gulshani diydoring bas. [2]

(Meaning: there are lots of beautiful flowers in this garden, but your flower face is enough for me. The world is hell without you, my paradise is your appearance).

Indeed, the specificity of Munis' work is also sometimes expressed allegorically, symbolically. It is appropriate to quote the scientist S. Dolimov: "As you know, the progressive people of the time tried to disguise their advanced ideas with the theme of love or sufism, as a result of the unjustified Khiva's khans and princes, the execution of innocent people, and the dishonorable punishment of human dignity". [3]

3. Methods and Approaches

We used logic, comparative analysis, synthetic, generalization, objective approaches and universal methods, using Munis' historical manuscript sources and ghazals. The article mainly reflects philosopher's manuscripts and poems reflecting Islamic beliefs, comparative analysis of the works of N. Jumaev, S. Hasanov and M. Ahmedova, who conducted research on the socio-philosophical and educational views of the poet. Its relation to theology and Islam has been comprehensively covered. In addition, some of the writings about Munis in the former Soviet Union prove that his criticism of Islam and beliefs and his anti-religious views are influenced by political ideology and not by religion. This topic calls for more in-depth research in this area, including more in-depth studies on what Munis espoused the doctrines and principles of mysticism, and what mainstream or sectarian Islam is. This will give an opportunity to more

widely publicize the ideas and opinions of the thinkers of the past in the Central Asian region.

4. Results and Discussions

It is noteworthy that Munis' creativity was influenced by the religious ideas that prevailed in his spiritual life and that he lived in an era dominated by Islamic religion and ideology. For this reason, the philosophical, social, spiritual, moral and humanistic views are closely intertwined with religious ideas.

Although at first glance some of the poet's works seem to have been criticized by some Islamic religious customs and values, it does not in fact deny the Islamic religious doctrines, principles and morals, but rather believes in religion, and in some of its writings it is given theology. True, some scholars may argue that under the influence of the politics and communist ideology of the former Soviet Union, Munis condemned certain Islamic beliefs, ideas and ethics. Well, S. Hasanov, a research scientist, writes: "Religious doctrines are the basis of etiquette and traces of Islamic religion, linking human behavior with destiny and divine power." [4] Such approaches to the work of thinkers are the result of the ideological limitations of the Soviet system. Of course, Munis is not an atheist, so he is not against Islam.

Munis also made allegorical comments about fasting, one of Islam's most important principles - in some ghazals.

The poet states in his poem "Ruza" (Fasting) that fasting-not eating food from morning till evening, not drinking water, weakens the human body:

Ruza bisyor meni tang etmish,
Badanim sust, oyog'im lang etmish.
Yangi oy shavqi tanim zor aylab,
Qomatim iyd g'ami chang etmish. [5]

(Meaning: Fasting made me feel much tired, my body became weak and my legs hurt. My body waited for the new moon to come, my figure bent from the khayit sorrows and it became a dust.)

In this ghazal, the poet seems to criticize fasting, but in fact, he has tried to illuminate the shortcomings of the times, the oppression of the ruling classes against the people, and the poor, who have nothing to eat.

Munis argues that the poor people fasting in spite of difficult conditions are proof that they are not against fasting.

Munis' sufism views were also influenced by the religious and irreligious ghazals and rubais of poets such as Saadi, Hafiz Sherozi, Firdavsi, Jami, Navoi, Mashrab, Sufi Allayar, Bedil. After all, the poet connected their ghazals with his mukhammas poems:

Voliyi mulki tariqat gar Nizomiydur manga,
Manzili ma'niga Khizri roh Jmiydur manga,
...Qilsa hosed dakhli bejo so'z aro yo'qtur g'amim,
Kim bu ma'nida Navoiy ruhi homiydur manga. [6]
(Contents: For me, Nizami is the ruler of the property of Tarikat, the governor of place of meaning is Hizri Jami, I

have no problem from the jealous people, because Navoi's spirit always accompanies me).

Munis' mystical views are marked by their rich social and moral ideals. His views were influenced by the work of the authors Fariddin Attor and Saadi Sherozi. The poet was inspired by their poetry and incorporated into their unity-body theory, the idea of the oneness of Allah and its reflection in the universe.

The religious philosophical and sufism views of the thinker play a special role in his orifical ghazals. In classical poetry, researchers have called the ghazals of the love of Allah and divine love as orifical ghazals. [7]

In fact, the thinker not only glorified his love for the beloved, but also wrote numerous ghazals of divine love, which at first sight seemed to love human beings. Even some of his major works, including those of the first devon and the perfect devon, began with romantic ghazals expressing his unending love for Allah:

Bodaekim, keldi ishq ahli qadah oshom anga,
Yorab, et ko'nglum safolin nash'aparvar jon anga. [8]
(Meaning: Soki (a person who serves drinks), give a goblet to the people of love, creator Alloh, make my heart enjoy!)

The "love" in this poem refers to the creator Allah and not the person, the "goblet" is a symbol of love for Allah. So Munis sings love, divine love, and love for Allah in the first place.

One of the important features of the his worldview is the perception of the world from the point of view of Islam and sufism. He laid the foundations of Islamic religion and ideology in the interpretation of the universe, existence, and reality. The poet acknowledged the oneness of Allah and the fact that all things were created by Allah, and had an orthodox Islam position on paradise. According to the thinker, the Earth, the sky, the universe, all nature, wildlife, minerals, living and inanimate beings, including man, were created by Allah. Thus, the poet knew Allah as the only creator of everything.

The aristocratic ghazals of the thinker reveal his religious-irony and pantheistic ideas, mysticism, and his adherence to the sufism. In his ghazals, the poet expresses his admiration for the pattern and ideas of Nakshbandiya and describes it as the most direct way for the people of divine love:

Soliki rohi ko'rmas fano safar ranjikim,
Naqshbandiy maqsaddur avval kom ano. [9]

Of course, in the pantheistic worldview of Munis, the influence of the Nakshbandia was great, in his pantheistic ideas he leant on this doctrine. The most important aspect of the poet's work in this direction is that he tried to instill patriotism and humanism into his pantheistic views. For example, just as Allah created the whole universe, he asserted that Allah is the creator of man and describes man as the crown and dearest of all creation:

Khalifa aylab odamni jahon mulki uza qo'ydung,
Boshiga tojkarannovu berding mansabi izzat... [10]

(Meaning: You have made the person the Khilafah of the worldly kingdom, crowned him, gave him rank).

As for patriotism, Munis condemns retaliation, haughtiness and alienation as an expression of sufistic love for Allah, which is common in mysticism, and encourages people to be in their homeland, to love their country, to work honestly and to understand Allah in their home space.

Solik esang, vatan ichida qil safar mudom.

Behuda kezma shahr beshahr, tarki sayr tut. [11]

(Meaning: If you are a genius, travel around your motherland, do not travel pointless from town to town).

From these ghazals, it is possible to conclude that the ideas of divine love, patriotism and humanism were central themes not only in his socio-moral and spiritual works, but also in his creations reflecting his religious and eloquent views.

In addition to examining and covering Munis' religious and eloquent views, we consider it appropriate to mention one of the ruling classes of the time, some of the religious people and their dirty work.

In the ghazals of the thinker, he ruthlessly criticized the corrupt practices of the religious people of the day, their carelessness, the deceitfulness of the common people by their lies, the enrichment of the false sheikhs and the dervish. It should be noted that in the nineteenth century the role of the religious in public administration was great. For example, the Sheikh-ul-Islam and the Judges have acted as judicial authorities. Imams and mullahs propagated religious ideas among the people and taught in mosques and schools. They also spread religious principles among the people. [12]

Munis condemned the actions of Sheikh and other religious leaders, which were contrary to their status, and criticized the fact that they did not adhere to Islamic ideas, Shariah and Sufism, but on the contrary, theft, deception, mischief, corruption. For example, the poet's ghazal named "Abas" reveals the true image of the sheikh, whose dirty, cunning and all-encompassing works to gain wealth are criticized:

Tahsili siymu zar uchun ablahlar ollida,

Tangri otini virdi zabon qilmagil abas.

Aql ahli makringa qachon o'lg'ay firefta,

Yolg'on karomatingni bayon qilmag'il abas.

Ahli irodating bori hayvonga yo'qturur,

Ul elga sarfi osh ila non qilmag'il abas. [13]

(Meaning: Do not sell your soul in front of wealthy fools, do not depict your false ideas, when people believe your decent. You do not have generosity for animals, will you give food for people?)

Munis describes the ignorant as hypocrites and free-losers. The poet essentially says that their appearance differs from their inner world:

Botinda riyodir, etsa zohid,

Zohirda agarchi porsolig'. [14]

(Meaning: He pretends to be a good-looking person who avoids from badness, but he is a hypocrite inside).

Munis openly criticized the religious teachings of the majority of theologians, and openly criticized the fact that

their real activities were to gain wealth at that time. He even compares them to cheats, who "do not hesitate to sell barley as wheat":

Ey ko'ngul, aldanma zohid donaiashkichakim,

Mushtariga jav sotar, zohirda gandum ko'rguzub. [15]

(Meaning: o my soul, do not be deceived asceticists-grainsellers, they sell barley as wheat to the customers).

5. Conclusion

From the above views of Munis, it is possible to conclude that the poet expressed his religious-sufistic views in harmony with his socio-moral, philosophical and educational ideas. The poet was able to express his love for God in his ghazals, and figuratively portray divine love for his creator.

According to Munis, they can express their sadness over the impact of such a spiritually corrupt person on their social and spiritual life and destiny. He blames the ruling class of those times who violated the pure Islamic principles. While criticizing the hypocritical sheikhs, the poet is not against religion at all, but against the sheikhs who violate Shari'a principles because they do not know the essence of religion.

In general, Munis' religious and eloquent views play a significant role in the development of social and philosophical thinking in Central Asia and play an important role in the spiritual life of the society.

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