

# Studying of Religious Common Themes in Seven Bodies of Nezamy and Eight Heavens of Amir Khusrau Dehlavi

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## Abstract

Seven bodies of Nezamy is rich trove from symbols, attitudes and different themes that with studying of them, in addition to understanding of global character of Nezamy and his deep thoughts, can went to the beliefs and religious infrastructures of poet. Amir Khusrau Dehlavi as the largest imitator of Nezamy had a particular attitude towards all aspects of seven bodies singing eight heaven. Both poets in singing of common concepts, have placed poetry as a means to express their high ideas. This idea expresses social situation of the age of every poet and on the other hand, it expresses the governing religious, doctrinal, moral principles on that time. In the present article it has been tried that most religious themes are extracted that they are most imitated and adapted themes in terms of terms, combinatory and the rhymes in the two system; they amount the frequency of them is been determined in each system. Also, the most obvious evidences of example are mentioned that it indicates imitation and similar writing. It is obvious in this study that innovative aspects and innovations of Dehlavī in eight heaven are also taken into consideration.

**Keywords:** religious themes, seven bodies, Nezamy, eight heavens, Amir Khusrau Dehlavi

## 1. Introduction

Poetry and literature as an art is considered as the most important cultural tool every nation for promotion of thoughts and believes and believers, mystics and poets, placed it as the best and most efficient means to express their wishes and ideas. In this regard religious concepts, especially concepts taken from the Holy Quran in different stages of individual and social life of Muslims had directly and indirectly and secretly and openly impact, and using these concepts, idea themes of poets and writers is illustrated. This area is in Persian literature is manifestation of ideas that they remained in the many valuable works. Sometimes, mention of name and remembrance of Allah, praise the prophet, at the level of one or more bits which is linked with main content of effect in all works of elders of Persian literature from the earliest periods of Khorasani style. But in later periods, it have is deep and ideological and technical area. That it causes more attractions in the works of speaking Persian poets and it gave sublime depth and originality to his works. Religious and belief contents has special and noteworthy status in seven bodies of Nezamy and eight heavens of Dehlavī. Although, the most important issue in comparing of these two Ghanaian work is imitation and adaptation of Dehlavī in composing seven fabulous in which he had expressed with style of Nezamy in Seven days a week with seven colors and refers to the seven planets and from language of the seven princess of the seven cities for Bah ram and sometimes, following seven bodies of Nezamy in his eight heavens. Because it is the most important common subjects that it has attracted reader's attention in these two systems. Religious, social, moral and educative, lyrical, scientific and literary themes, are including commons that in addition similarity, there are in some legends. It is clear that the aim Dehlavī as well as Nezamy wasn't conjugation attention storyboard art and mythology and they placed story and legend as a means to express their goals and ideas and worthwhile teachings. This is why the eight heaven as seven body of Nezamy is set of various topics that it has closely relationship with living space and age of Dehlavī and all facade mirror that it covers his sublime ideas. However, it is clear that paying each of these common themes isn't in the scope of an article, and each requires a second chance. Therefore, in the present query, merely expressing religious commonalities and genesis factors of that in the two systems is adequate. Nezamy is from the mighty poets that his glorifications at the beginning of five treasures are pre-eminent of

glorifications of their time. This great poet, in the manner of his time has addressed mention of name and remembrance of Allah and then he has spoken about praise of the prophet and event. Moreover, he according to the trends of intellectual, social, moral has benefited from religious concepts and Islamic sciences in creation of his poems. Existence of glorifications at the start of his poems, especially in the seven bodies and religious themes that are evident everywhere in this work, first revealed the depth of the religious beliefs of a perfect Muslim. Muslim that haven't prevent from expressing his deep beliefs and religious thoughts even in the singing lyrical poems and he has made lyrical poems as factor for expressing his beliefs and the second, it reflects the changing and convulsive and social environment of poet era. Among the most important factors that cause social changes and consequently of it, changing of the attitudes of poets and writers, especially military-in matters of religion and belief, can be summarized as follows.

- Promoting of teaching and learning in religious schools, including a military school and thus familiar with science and Islamic studies and Arabic language.

“Establishing military centers and multiple schools under the view of time government time and with a focus of religious politics, caused more pressure of scholars, scientists, philosophers and poets that their art was not in the realm of religion. So that some of them as Nasser Khosrow and Khayyam led to rebellion and reaction.” (Ahmadnejad, 1369, p. 4).

“A military school was established which by effort of Eunuch Nizam al-Mulk Tusi, Seljuk scientist minister, founded in the fifth century Iran, in which many of the Islamic sciences such as hadith, jurisprudence and principles of interpretation were taught.” (Shamisa, 1376, p. 96)

-Dominance of government and religious policies and the development of scholars power and jurists and consequently the lack of attention to historical figures.

-The Increasing growth and expansion of religious sciences, rather than intellectual knowledge, that provided sphere of influence of the Arabic language of Islamic thoughts.

-Propagation of spread verbal religion of Ash'ari, the loss of freedom of opinion and so on.

But it must be said about Amir Khusrau Dehlavi that Attention to the religion and theology and mysticism issues in his works can be result of direct and indirect teaching of elders pm and his family upbringing field. Staying on of under of education and training of father that he knew himself as sincerely of elders of the era, including, Nizamuddin olya Dehlavi, created devotion and interests fields of childhood in Amir Khusrau character. In his early childhood with his father and brother, Nusrat al-Din Mahmud, went to the kissing hand of Nizamuddin olya. Beliefs that took place in childhood in the character of this famous poet, made him successful somewhat in this way, came from Sufi elders. In addition to the profound impact of education and family Amir Khusrau, the effect of society situation of his era, also isn't effective in applying these themes in his poems. In these periods, Sofia for the propagation of Islam and religious themes from the Quran and distribution of Persian language in India, has done the basic proceedings. He meanwhile, Propaganda of religious issues and Islamic culture, addressed compilation and essay of books in Persian language with religious and ideological issues, founded famous and numerous mystic dynasties and many monasteries in India.

“At this time there were two hundred monasteries in India, where many Sufis were educated in that Sheikh Nizamuddin Dehlavi same Amir Khusrau Dehlavi was one of them.” (Naqvi, 1343, pp. 56-55).

Speech summary is that in addition, different and effective social factors in view of both poets, there are common and effective factors that they causes reflecting religious and belief ideas in two mentioned works can be due to three major factors:

The first, belief of the every two poets to Islam religion was due to the religious environment of family and religious education. Secondary education in religious schools and thus familiar with Islamic sciences and educations, especially Arabic language. Third, severe interest of people of this period to Islamic and religious values that itself was as an important factor in the creation of religion and belief works In order to attract view and satisfaction of the people and finally the prevalence of mysticism and Sufism and increasing spread of monasteries, placed, Iranian literature, especially Persian poetry, obviously in the course of religious beliefs, to the extent that this contents, sometimes were considered as means to express political and social purposes and problems of poet age. All the mentioned factors led to that Persian poetry came out of the court limited environments and cheap worldly subjects gives its seat to knowledge and religious and ideological subjects and thereby it causes creation and various and proper contents that each was a result of the poet's emotions and feelings of people of poet era. As a special feature that traveled through time evolution as a fundamental and large characteristic emerges Iraqi style. However, Amir Khusrau Dehlavi also as the largest military of Nezamy

and with purpose of emulating of the Khams of Nezamy including the seven bodies, has direct interpretations of the themes raised in seven bodies in addition to Innovation and initiative in poem of the eight heaven and Inspiration of the main themes of the story. He for maintain and ordering observance of the system matters material in the same ordering of seven bodies, first paid to the praise of God, then praise of prophet and eventually the event of Prophet's ascension. He somewhat, composition of similar glorifications of seven bodies glorification, has determined his belief themes such as Nezamy in across beats of that poem. In regarding of belief matters of Nezamy, we can say that he is follower of religion Ash 'rites. So some principles of the four pillars of this school in his poems are observed. Issues such as whether God exists, God is old and eternal, God isn't limit to special direction or a particular place, God is just and alive, and most importantly, seeing of God isn't impossible the head eye to describe God can get through his poems. In addition to the common themes of religion and belief in the two poem, existence of similarities in the context of words and combinations, existence of allusions, phonetics and how to use the rhymes like these subscriptions have doubled and he confirmed affirms imitation, adaptation, and demand eight Dehlavī Heaven from seven bodies of Nezamy.

Hey world had seen self of you, none were has not been before you (Seven bodies 1.1)

Being was always from you, was and destroyed, existence of you (Eight heavens / 3)

At the beginning of beginning of all things, at finally, finally everything (Seven bodies 1.2)

You were and there wasn't these everything, also you be and someone doesn't be (Eight heavens / 18)

Hey creator of high sky, brightening stars, splicer of society (Seven bodies 1.3)

Decker of star of high sky, both earth builder and also Linker-go-round (Eight heavens / 18)

Creator of treasures of forgiveness, innovator and creator of being (Seven bodies 1.4)

Hey opener of treasures of forgiveness, linking role of existence workshop (Eight heavens / 1)

Existence of all properly to you, comeback of all is to you and you (Seven bodies 12.1)

You record from soil the clean face, you can open him from soil (Eight heavens 27 / 1)

Soil can make someone, someone also, can make soil (Eight heavens 28)

Hey world from any maker, award Nova and musician (Seven bodies 9.1)

Hey to a hundred thanks of maker work, servant from musician forgiveness (Eight heavens 39)

You don't birth and that others birthed, you are God and others are wind (Seven bodies 14.1)

Between monotheism is dragon alive, that Gods meet with other than God (Eight heavens 14)

In between business knowledge, I of a was pie of the thought (Eight heavens 15)

You give to morning glowing in the night, you give day chicken and chicken food (Seven bodies 17)

You send the night and glow the night, you have merry day and food, too (Eight heavens 32)

Spread Logos from you, also, it hasn't look at you due to awe (Seven bodies 28.1)

Where is wisdom that it mixed thousands of colors, then it escaped of your perfection to pie (Eight heavens 11)

As wisdom be followed in thy your way, when does illusion follow around of this work (Seven bodies 28.1)

You don't inter thinking of worlds, you don't jam in illusion of mans (Eight heavens 5)

There that you know that there is talk from God, brag of knowledge is reason of ignorance (Eight heavens/ 7)

Everyone is the role of ward of your curtain, all are any, done is your done (Seven bodies 34.1)

Everything of doable in the world maybe, as you do that, you must (Eight heavens /21)

Work of all is structured from you, hey all and creator of all (Seven bodies 5.1)

Creation is feed your figure, everything is except you, creature is you (Eight heavens /4).

Although covered secret is much, it isn't covered on you secret of someone (Seven bodies 51.1)

Everything that someone doesn't know it, you know all knower and cease (Eight heavens /12)

Everyone is the role of ward of your curtain, all are any, done is your done (Seven bodies 34.1)

Everything can be done from Kingdom, you did and do and will do (Eight heavens /20).

Hey to you alive, everywhere is john, and your oven is for everyone a bread (Seven bodies 42.1)

If animal has life john, you give to john life (Eight heavens /25).

You give and you bring from heart of stone, ruby fire and ruby of color (Seven bodies 32.1)

You quad gem in shell, so you bring and you venerable (Eight heavens /31).

Hey military of shelter breeder of you, you don't run from the door of someone him from the you door (Seven bodies 56.1)

So, open his way for me, that I don't pay with other from you (Eight heavens /45).

As, I came old in the front of you, help me from everything is scary (Seven bodies 47.1)

Help me in everywhere from self-fear, do fear my work on self- door (Eight heavens /45).

Until it was a working width, though dervish was crowned (Seven bodies 58.1)

As you put covert of all in the desert, do not embarrass me at all (Eight heavens /50).

Praise the Prophet:

Line point of the first compass, the end seal of work creation (Seven bodies 1.2)

The best point of prophets to count, sky is circle and he is compass. (Eight heavens /69).

Garden firstling of seven ancient wheels, drat al crown of wisdom and crown of talk (Seven bodies 2.2)

And beats:

Emmy and am hat is a source, for carpet is light and for light is carpet (Seven bodies 5.2)

In self – nature from origin minute, his pure nature is coun leaven (Eight heavens /70).

Hurray made him creator, rancor was option and he was selector (Seven bodies 32.2)

Elite of everything was, everything was, what was it government from this larger (Eight heavens /72).

In all existence his gift was purpose, he was Mohammad and his prophecy was Mahmud (Seven bodies 7.2)

K and N is A his hit figure, protected tablet under of his cream (Eight heavens /68).

The name of it, is heaven from observation way, I was next name Ahmad (Seven bodies 71.5)

His description, Jesus of one book, said next name Ahmad (Eight heavens /77).

Five times, clean law wife, four his pillows nine provinces soil (Seven bodies 6.2)

Five his charter from what darkness, unto nine roofs of rescue ladder (Eight heavens /86).

His eye, our love is crow, sometimes, shrine is out of this garden (Seven bodies 22.2)

Top of our nightingales peak his crow, the bubbling of chicken dam rah in his garden (Eight heavens /89).

Select his four friend with The principal and interest, four walls of Treasure House law (Seven bodies 24.2)

His four friend to four certain sides, four pillar of four profile of religion (Eight heavens /96).

If apple cut fear, nail of lights divide two half (Seven bodies 31.2)

His light is several hundred from sky, cleaver of the moon, linking of sky (Eight heavens /64).

Ascension

Nezamy communicated nearly with colors. His colors have irrefragable and pervasive and world wide link with world elements, that they are connected with full nature of the existence and recognition such as nature science psychology, cosmology, etc. Some colors are close links with the four elements, and they are considered as agent. Red and orange are fire sign, yellow and white are wind sign, green is water sign, black and brown is soil symbol. He has made objective and emphatic, self meanings and your ideas with beautiful colors. Although the application of colors has the more depth and importance in his seven fabulous. But at the beginning of the poem with considering Prophet's ascension and crosses the orbit of the seven planets, he uses of different colors artistic and he establishes Background of ascension of Bah ram from seven land domes to seven sky domes. In eight of Paradise Dehlavī, although the philosophical preparation and careful and purposeful use of color effect cannot be seen; but in the process of traveling of constellation homes, he has acted exactly according to Ptolemy's theory, and style of Nezamy, he singed again the seven beats of index of ascension from ascension seven bodies.

He cuts from constellation homes, highway to constellation city (seven bodies / 42.3)

Moon in his gimp line, it gave verdure from self images (seven bodies 3/43)

On mercury from silver work, hand, he closed color from Rsamy stoves (seven bodies / 44.3)  
 Vesper from moonlit blaze, he draw burgher mercurial (seven bodies 45.3)  
 His way dust to depredations sphere, he put golden crown on sun head (seven bodies 46.3)  
 Green covering like king of sham, covering red put on bah ram (seven bodies 47.3)  
 Jupiter from among head to toe, he gets trouble and sandals say (seven bodies 44.3)  
 Saturn crown when he kissed from his step, his flag get around a beer (seven bodies 47.3)  
 First, that moment that he hit Esri drum, he pitch a tent in court, of Agassi (Eight Paradise / 120)  
 He went from there, he gave flag to moon, he cured to his bored (Eight Paradise / 121)  
 So in front of who with name of mercury, he took Sham and Yamani poetry (eight garden / 122)  
 As from there motile rode to front, Venus was on the dance, self ranks (Eight Paradise / 123)  
 Bright and clear sunshine at his way, before that he inputs to the soil (Eight Paradise / 124)  
 Because the fifth sphere stalk, Trqva hit Chu Chavoshi of Bah ram (eight Heaven / 125)  
 The sixth was the his basis, the Jupiter get from turban his way (Eight Paradise / 126)  
 Saturn from being terrible of his creed, get rolling Chu Hindu in his front (Eight Paradise / 127)  
 Other similar beats:

His honor from humble base, Gabriel has went with shiny at hand (seven bodies 2.3)  
 Gabriel brought him from doorway, road able that he hit road for illusion (Eight Paradise / 118)  
 The his Arc frame at that among, he went from world toward undermost (seven bodies 60.3)  
 It unfolded from back his world, hear at doorway of the his Arc frame (Eight Paradise / 134)  
 Also, his friend fell from depredations, also his shiny fell again from movement (seven bodies 51.3)  
 As science advanced that prolific, road able stayed from insolvency at seat (Eight Paradise / 130)  
 With tolerating of one hundred thousand greeting, that came down from Circuit top (seven bodies 74.3)  
 Anything were brought by he, they were awarded friends, he endowed them for sinners working (seven bodies 75.3)  
 With thousands of wish cash, he came again to government Bedchamber (Eight Paradise / 143)  
 He gave interest from the chivalry way, roaders from that Souvenir (Eight Paradise / 144)

#### Religious Matters

The spirit value: the most important beliefs about the military can be seen in the sector, is associated to follow of the four pillars of Ash 'rites school, which in many cases is common with Dehlavī beliefs.

John is ink at yogurt body, someone doesn't know that where is his seat (seven bodies 24.1)  
 John that someone do not know its value, you give ant and housefly free (Eight Paradise / 1/26)  
 Seven bodies / 37 / (105-108) Eight Paradises / 25

No need for us asunder ... and in need of God:

Proud me at self door, no need me from people (Seven bodies 43.1)  
 When a young age for you, I did not go to the someone door from your door (Seven bodies 45.1)  
 You sent all to my door, I don't want, you give (Seven bodies 46.1)  
 No need me from the door of all, except from needless doorway and only (Eight Paradise / 44)  
 Open the way for me from self, I don't pay with other from you (Eight Paradise / 45)  
 Seven bodies / 1 / (53-56) eight Heaven / 374

Belief in the unseen lettered of God:

Although there are much hidden secrets, someone secret isn't hidden on you (Seven bodies 51. 1)  
 Intention that it isn't hidden from you, meet that you know (Seven bodies 52. 1)  
 Everything that someone doesn't that in the world, all know that you know and only (eight Heaven 12)

Referring to this tale that the Prophet had not shadow:

And that someone that shadow get white face from it, what speech furthermore sun (Seven bodies 12. 1)

His light for sun is source, eyebrow shadow and cloud shadow less (eight Heaven / 60)

Clean devotion for his bow, his shadow didn't release soil (eight Heaven / 61)

His value base is link sky, shadow of his light is high sun (eight Heaven / 62)

Believing in the leadership of four caliphs:

Five times, women of clean law, Char bash nine soil Leadership (seven bodies 2/62)

Select his four friend with The principal and interest, four walls of Treasure House law (Seven bodies 24.2)

His four friend to four certain sides, four pillar of four profile of religion (Eight heavens /96).

The elders that are his companions, were the light of his certainty ray (eight Heaven / 97)

First it the first work Caliph, second, second Ashman at laurel (eight Heaven / 98)

Second, that from his base Glory, demon escaped from his shadow (eight Heaven / 99)

Third, clean torn comprehensive, seasoned table linen of Arsalanak (eight Heaven / 100)

Fourth, palace revelation for corridor, in science and key of Khyber, too (eight Heaven / 101)

Amy belief of the Prophet (PBUH):

Source for Amy and am hat, light for carpet, shadow for throne (seven bodies 5.2)

This is the belief that "seeing of God is impossible."

When veil revealed thousands of lights, seen reached in without veil light (seven bodies 61.3)

He get higher from self-existence, his seeing is possible to God (seven bodies 62.3)

He saw self Idol properly, he washed the eye from everything that he has seen (seven bodies 63.3)

He found in self more grant, he saw undoubtedly inimitable god (Eight heaven / 140)

Seven bodies / 3 / (68 69) Eight heaven / 135. the faith and Belief in one God:

He said that God gave crown me, this God gave happy me (seven bodies 18.9)

Thanks to Hadley on God is my Juan, blessed on God responsive (seven bodies 19.9)

I do not turn away from God gift, I thank gif why I don't (seven bodies 20.9)

Picking up of crown from palate of two lions, I know from God nine of swords (seven bodies 21.19)

I do not trust anyone, I've put my trust in God and only (seven bodies 31.19)

I do not like nobody obedience, except obedience to him (seven bodies 32.19)

See that as we have a corner house, we have such faith treasure (Eight heaven /148)

What is rue of sapper with slap in the face, God is enough for us, God is enough and one (Eight Paradise / 149)

Dragon is alive among monotheism, he eats gods other than God (Eight heaven /149)

Seven bodies / 19 / (22-24) seven bodies / 25 / (95-99)

Islam is the only way to salvation:

Hey Nezamy Multi-fashioned world, on the heights for several without value (seven bodies/74.3)

Try to find king eternal, and to find Din Mohammad from that (seven bodies/75.3)

If belief escorted wisdom, redemption with light of east scholar (seven bodies/76.3)

Anchor settlement of his law from all ways, he beginning of the drop cord of ... (Eight Paradise / 86)

Belief in the Resurrection:

Existence of all properly to you, comeback of all is to you and you (Seven bodies 12.1)

You record from soil the foot face, you can open him from soil (Eight heavens 27)

Soil can make someone, you know that someone also, can make soil (Eight heavens 28)

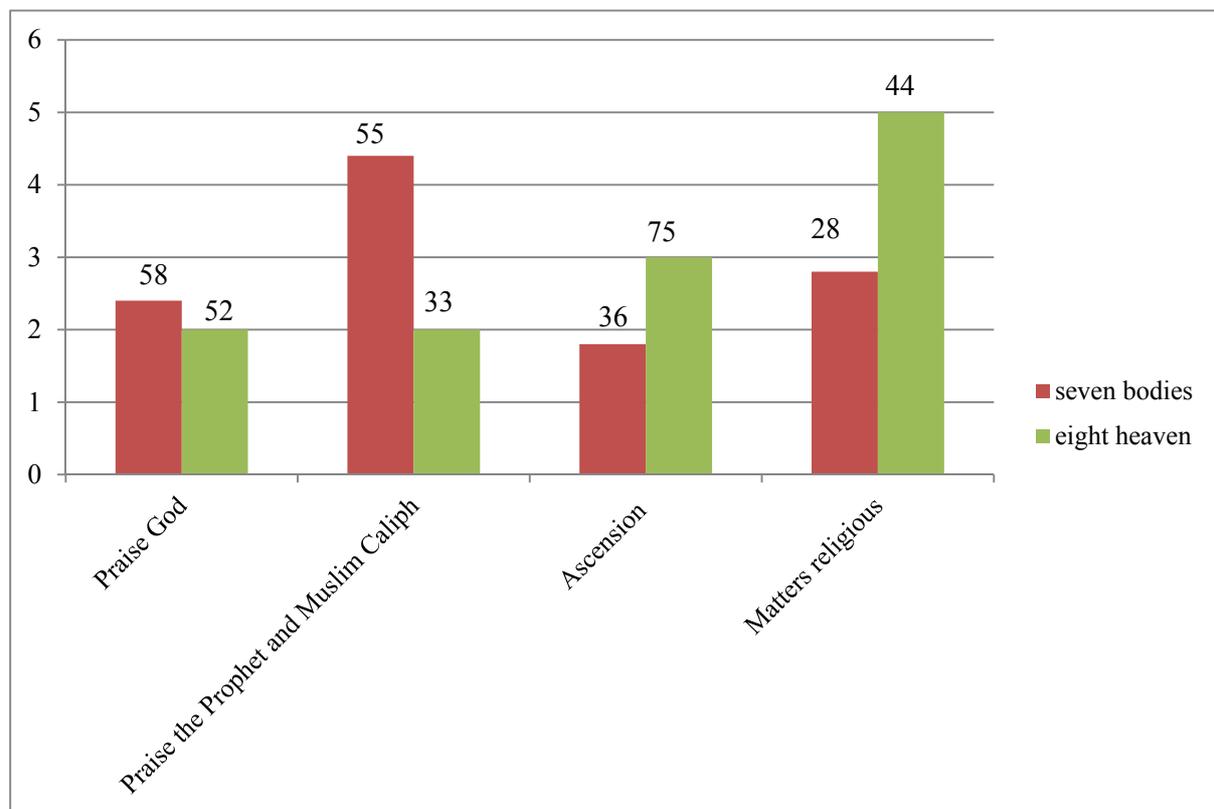


Figure 1. Chart religious themes in the seven bodies and eight heaven

## 2. Conclusions

1. Although the seven bodies and eight heaven are the two lyrical poems; but anyone such multidimensional charter included a plethora of different religious, social, ethical, scientific and mystical themes and etc. and they form a valuable rainbow form of various themes.
2. Of the important and effective factors on the creation of diverse themes in this multi-dimensional poem can be mentioned tense and particular social situation of era of both poets, common family and educational background, Sufism spread and mysticism in the era of to be.
3. Although singing glorifications at the beginning of this two poems, according to common tradition of time But Dehlavī has benefited the similarity in the context of words and combinations, allusions, phonetics and similar rhymes seven bodies in addition to the belief commons which caused numerous similarities between the two works and has affirmed Aqtfay Dehlavī in composing eight heaven from seven bodies of Nezamy.
4. The most and highest frequency at words and combinations, literature similarities and etc in the two poems are related to glorifications in the beginning of them.
5. The most important belief shared principles in the two poems can referred to faith and belief in one God, belief in the resurrection, believing that seeing of God isn't impossible with head eye, believe without a shadow of Prophet Mohammad, the soul value, and so on.

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