INTELLECTUAL CONTRIBUTION OF AMIR KHSUSRO

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ABSTRACT

The present Article is an attempt to highlight the Intellectual contribution of Amir Khusro towards literature. Amir Khusro was a famous Indo-Persian poet and a scholar of repute during the Sultanate period. He made his debut as a courtier and poet during the reign of Sultan Balban. In the reign of sultan Jalaluddin and Alauddin Khalji, he was recognized as the poet laureate (Kavi Samrat). We may find that during this period the intellectual contribution of Amir Khusro towards literature was highly pronounced. According to contemporary historian Ziya Barani, "Amir Khusro contribution towards prose and poetry was so immense that a whole library could be devoted to his writings." Among Khusro's literary complications were five Diwans and the important prose works written by Khusro were Khazian-ul-Futuh and Afzal-ul-Fawad. Besides this, Khusor's historical writings (Masnavis) include Qiranu-Sadin, Miftah-ul-Futuh, Diwal Rani Khizrkhan, Nuh-sipahar and Tugluq Nama.

KEYWORDS: Persian, Diwan, Masnavis, Nuh-Sipahar, Qiran-u-Sadin, Nadim, Turk, Khazin-ul-Futuh.

INTRODUCTION

Abul Hasan Yamin-ud-din Khusro, better known as Amir Khusro, was a famous Indo-Persian poet and a scholar of repute during the Khalji period. He was born in 1253 A.D in a Turk family at Patiyali in the Etah District of Uttar Pardesh. His father Amir Saifiuddin Mahmud was a Turkish immigrant who found employment under sultan Itutmish and settled at Patiyali. His mother was the daughter of Imadul Mulk, a high official of Balban. We may find that Amir
Khusro had a keen interest in composing poems in childhood and had commenced poetry at the age of eight.  

Amir Khusro made his debut as a courtier and poet during the reign of sultan Balban. He had served the younger son of Balban, Bugara Khan, the Governor of Iqta of Samana. Then, he served the eldest son of Balban Name Yuvraj Muhammad, and was his Nadim at Multan for five years. Yuvraj Muhammad was also a great scholar. The contemporary historian Ziya Barani praises him lot. Ziya Barani informs us that "His palace was the meeting place of his literary society, of which Amir Khusro was a prominent Member." Amir Khusro enjoyed the royal patronage of Yuvraj Muhammad. He now rose into prominence as a poet and his fame seems to have travelled to far off Persia. Tradition tells us that the great persian poet Sadi declined, on grounds of health, Yuvraj Muhammad's invitations to visit India, but expressed his appreciation of Amir Khusro's talent. When Youvraj Muhammed was killed in the encounter with others by the Mongols. But he escaped from the Mongol captivity and reached the court of sultan balban where he recited a poem on the death of Prince Muhammad. In the regin of sultan Kaikubad (1287-89 A.D), Khusro was in the services of Malik Hatim Khan, when Kaikubad led on expedition to Oudh against his father Burgra khan, Hatim Khan accompanied Kaikubad with Khusro. Here, Amir Khusro witnessed the historic meeting between Kaikubad and Bugra Khan. Later, he composed a poem in Oct 1289 on the memorable meeting between Kaikubad and Bugra Khan.  

After the death of Kaikubad, Khusro served sultan Jalaluddin Firoz Shah Khalji (1290-95). Sultan Jalaluddin encouraged his literary and poetic talents. Contemporary historian Barani informs us that "Each night Amir Khusro brought new Ghazals to the assembly of the king". On sultan Alauuddin's accession he transferred his allegiance to the new sultan and continued to occupy his position as the poet-laureate. Sultan Alauuddin's reign constitutes the most important period in Amir Khusro's literary career. Under the sultan's patronage the climate became congenial for poetical effort. The poet attained a standard in expression as also in technique as had never been attained by any of his predecessors in India. Badauni says that "in a literal sense he eclipsed all his predecessors. After the appearance of the cavalcade of the king of poets, the poetry of his predecessors became bedimmed like stars at the rise of the sun." Also Sir Wolseley Haig describes it this way, "Amir Khusro as one of the few Indian born writers of Persian whose works have been read and admired beyond their own country."  

Among the Persian poets and other scholars who were famous during this period were Maulana Sadruddin, Fakruuddin Qawas, Hamiduddin Raja, Maulana Arif, Amir Hasan Sijji, but the most notable among them being Amir Khusro who was given the title of Kavi-Samrat. The intellectual contribution of Amir Khusro towards literature was deeply perceptible. According to Ziya Barani, "Khusro's contribution towards prose and poetry was so immense that a whole library could be devoted to his writings. During this period every poet has his unique style but Amir Khusro was an expert in every aspect of poetry was to such extent that there was no comparison him even in the earlier periods and also there would be no parallel to him till eternity."


INTELLECTUAL CONTRIBUTION


They contain the poems of Amir Khusro written on various subjects.

1. **KHAMSA**\(^{11}\): It has five works:
   (a) Matal-ul-Anwar, written in 1298-99. It deals with devotion to God and morality.
   (b) Shirin and Khusran.
   (c) Majanu and Laila, describe the famous love story of Laila and Majanu, written in 1299-1300 A.D.
   (d) Ain-i-Sikandari, narrates the stories about sikandar, written in 1299-1300 A.D.
   (e) Hashta-Bahishta, composed in 1301-02 A.D.

2. **AIJAJ-I-KHUSRAVI**: It is a voluminous work in prose on epistemology. It has five parts, written between 1283 to 1320. It dealt with the various subjects of common interest. This whole of the work is written in ornamental style.

3. **AFZAL-UL-FAWAD**:\(^{12}\) It is a work of Khusro's later years. It contains Khusro's conversation with his pir Nizamuddin Auliya. It is important to note here that All these works throw a flood of light on the social life of the period.

4. **HISTORICAL CONTRIBUTION OF AMIR KHUSRO**

(A) **QIRAN-US-SADDIN**: It was composed by Khusro in Oct. 1289. It describes of memorable meeting between Bughra Khan and his son Kaikubad, the sultan of Delhi. It also describes Delhi, its places, the imperial court and its glories etc.

B) **MIFTAH-UL-FUTUH**: It was composed in 1291 A.D. It describes military campaigns and victories of sultan Jalaluddin Khalji.

C) **DIWAL-RANI KHIZRKHAN**: It was composed in 1316 A.D. It describes the passionate love and marriage of Alauddin's eldest son prince Khizrkhan and Princess Dewal Rani, daughter of Raja Karna of Gujrat.

D) **NUH SIPHER**\(^{13}\): It was composed by Khusro at the age of 67. It has nine parts. In the third part or sipahar, Khusro praises Hindustan Lavishly and gives details about the Indian climate, vegetables, fruits, languages, contribution of Brahmins and mode of living etc.
E) **TUGLAQ NAMA:** This was the last historical Masnavi of Amir Khusro. It describes the victory of Ghiyasuddin Tughlaq over Khusrushah and a few other events about the early years of Tughlaq’s reign.

F) **KHAZAIN –UL-FUTUH:** This work is in prose and it literally means, "The Treasure of Victories". It was completed in 1311 A.D. It describes the first 16 years of sultan Aluddin’s reign and in particular the Deccan campaigns of Malik Kafur. Khazain-ul-Futuh has great historical importance. It is the only contemporary history of the reign of sultan Aluddin Khalji.

Besides poetry and other historical works, Khusro had a natural inclination for music also. He had a very specialized knowledge of music. He formulated new ragas by mixing Irani and Hindustani music. It is said that sitar was also invented by Khusro. Because of all his contemporary historian Barani has said that Khusro was a very unique and magnificent figure of his time. Khusro died in 1325 A.D.

Thus, it is clear from the above discussion that the intellectual and artistic contribution of Khusro during medieval period has been excellently appreciable. In this context Barani writes the following couplets of poet. Khawaja Sanai well applied to Amir Khusro.

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^^Hkxoku dh 'kiFk uhys vkdk'k ds uhps
mlds leku u rks dksbZ gS] u Fkk] vkJ gks ldsxk A**
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**REFERENCES**

1. S.A. A. Rizvi (ED & Trans), History of Early Turkish Rule in India, Aligarh, 1956, p. 197.

2. During this period, due to Mongolian invasions in central Asia, many muslim intellectuals, spiritualists, noble, saints and poet came to Delhi & other parts of Hindustan and stated living there. See; Minhaj-i-Sirajs Tabaqat-i-Nasiri, Hindi Trans by S.A.A. Rizvi, Adi Turk Kalin Bharat (1206-1290 A.D) Aligarh 1956, pp. 22-23.


5. Ibid, p. 172


9. Amir Hasan Sijji was an expert of Gazals. He was popularly known as 'Sadi of Hindustan'.


12. Ibid.,


