

## IN SEARCH OF OUR COMPATRIOT. A TRIP TO INDIA

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**Abstract:** In this article, the author tried to shed as much light as possible on the creative activity of Najmiddin Abulqasim Kohi, a contemporary of Alisher Navoi, Abdurakhmon Jomi, Baburmirzo, Humayun, and Akbarshah, and a true descendant of Miyonqol (between the Okdarya and Karadarya rivers).

**Keywords:** Miyonqol, Kohiy, Alisher Navoi, Abdurakhman Jami, Babur, Humayun, Akbarshah.

After Uzbekistan declared its independence, the attitude towards its history changed. In 2022, a republican conference was held in the Khatirchi (Miyonqol) district of Navoi region. At this conference, materials on the history of Khatirchi (Miyonqol) were published. Among the historical materials Medium in the territory lived famous scientists to the language was taken. O'kashunos historian Ahmad Inoyatov by Xatirchi (ancient) In the area of Miyango (Miankal) born and legendary In India Babur, Humayun and Akbarshahs respect won scholar Najmiddin Abulqasim Middle-aged first name to the language was taken. And I am in good health. reason To India on the road when it is fired this person about to me any information collect about assignment was given.

In the month of Ramadan in 2024, I flew from Tashkent airport to India in search of a cure for two ailments. My goal: first, to find a cure for a physical ailment, and second, at the initiative of my colleague Ahmad aka Inoyatov, to find and visit the tombs in India of Najmiddin Muhammad Abulqasim Kohiy (1463-1581), a dear son of the Khatirchi land (Miyonkol), from the Kohish village, which is now part of the Pakhtakor neighborhood of our district, and to bring some new news.

It must be everyone's dream to see and visit this great country. India, during its five thousand-year history, has left behind a great culture due to its extensive contacts with Central Asia. The peculiarity of the culture is that here we can mainly see two or more civilizations. One is Buddhism, the other is Islam. Historical fate, no matter what the conflict, forced the Indian people to live side by side with Islamic culture. If Muslims had not entered India, Abu Rayhan Beruni's work "Hindustan" would not have been born, or Zahiriddin Muhammad Babur's work "Baburnama" would not have left an incredibly rich educational heritage of that time. In addition, it is not surprising that India was the only state in the Middle Ages, during the reign of Akbar the Great, where religious tolerance reigned.

It is known from history that the rule of Muslim dynasties in India began in the 12th-13th centuries. However, the most productive period of cultural development in this country falls on the era of Babur Mirza and his descendants. The architectural structures that amaze the whole world today date back to the era of this dynasty (the Great Mughal Empire).

I never imagined that I would be in the legendary India in Kamin. Due to my health, I set off with the support of most of my colleagues and relatives, out of necessity. At least, I had made up my mind to visit the graves of the famous scholar Najmiddin Muhammad Abulqasim Kohi from Khatirchilik (Miyankol). Because this compatriot met Hazrat Abdurahman Jami in Herat, studied

with him for many years, and met our great grandfather, poet and thinker Alisher Navoi. He composed melodies for his own, A. Jami's, and A. Navoi's ghazals, and knew the notes well. He earned the respect of Hazrat Babur, Humayun, and Akbar Shah. Especially, he considered Akbar Shah as his own son, showed him many kindnesses, was considered his teacher and mentor, and lived for 125 years. I had read and heard that he was considered Akbar Shah's mentor. I had even read about this in the "Bobur Encyclopedia". ("ZMBobur Encyclopedia". Tashkent. 2014. "Sharq" Publishing House). Especially the "Tasadduq Incident" on pages 486-487 of this book was firmly embedded in my memory. Because this is an unprecedented event in the history of mankind!

So, I set off for the legendary India, which gave the world such greats as Jawaharlal Nehru and Mahatma Gandhi, for health reasons. I was lucky enough to visit the grave of Najmuddin Abulqasim Miyankali-Kohii, who settled in this country forever and was born in the Kufin fortress in Miyankali province. This person, mentioned, did not give me peace even because he was from Miyankali, where I was born and live. Hasankhoj Nisari writes about this person in his work "Muzakkir Ul-Ahbab": "Qasim Kohii is one of the ancient poets and friends of the beloved. Because of his beauty, Indian parrots use his sweet poems instead of sugar. He is also fully aware of music..."

Sufi scholar and talented poet Najmiddin Abul Qasim Kohi was born in 1463 in Miyanqal. In 1478, he came to Herat and studied for several years with Mawlana Abdurahman Jami. Later, he came to Kabul and lived. In 1525, he traveled to India and Sindh, where he lived and worked for many years with Babur and his children. He died in Akbarabad in 1581. Abul Qasim Kohi's scientific legacy consists of works such as "Ilmi Maoniy", "Ilmi Bayon", "Miftahul Abwab", "Gulafshan", and "Risalai Aruz". Najmiddin Abul Qasim Kohi, initially taking the pseudonym Kufini, Abdurahman Jami in the land of the Arabs of Kufa, when they said, "Choose another pseudonym," and when they said, "My father makes knives and sells them, he prefers Kohi, Kohfurushon, and Pichoq sehayd." In the 15th century, the collector of fodder for the tsar and khan's horses was also called Kohiy. Zakhirdin Muhammad Babur's close relative Mirzo Muhammad Haydar and his father also wrote about meeting Abulqasim Kohiy several times in his work "Tarihi Rashidiy". Also, the famous writer Sadriddin Ayniy in his work "Namunaiy adabiyati tachik" (1926), and Samarkand State University professor Botirkhodja Valikha'djayev confirmed in his works that he had thoroughly studied the works, creativity and activities of the Indian scholar Hodi Hassan Najmiddin Muhammad Abulqasim and wrote a monograph. He studied with Abdurakhman Jami, the founder of Persian Tajik literature, met Alisher Navoi personally, and actively participated in creative meetings. This scholar from Miyanqol, who attracted the attention of representatives of the Baburmirdzo dynasty, devoted about fifty years of his life to the science of Sufism. Some historical sources mention that he is also mentioned as a scholar who made a worthy contribution to the development of the theory of Sufism in India. The events described in Pirimqul Kadirov's novel "Humayun and Akbar": Among the nine brightest stars of science, literature and art in his palace, known as "Nuhraton" or "Nine Gems", Akbar Shah called the father of poetic talent Bayramkhan, the famous singer Tanden, the painter Khoja Abusamad, the poet Ghazali, and Birbal and Abulfazl, who wrote beautiful poems in both Persian and Hindi and sang wonderful songs, as the gems of spirituality. When the old Ghazali died, eight of the nine gems remained. An Indian artist named Daswanta took his place. Daswanta was formed under the tutelage of Khoja Abusamad, the chief of the court artists.

According to the Indian historian LP Sharma, Khoja Abusamad was a student of the famous artist Kamaluddin Behzad from Khorasan, whom he met when Humayun sought refuge in Iran. He accompanied Humayun to Kabul and then to India. Humayun and Akbar also took painting lessons from Abusamad. When Akbar ascended the throne, he took the artists under his wing. Abusamad also assigned the chief artists to paint not only books but also the walls of the buildings of Fatehpur Sekri. In a short time, the paintings that Daswanta painted on the events of the "Mahabharat" turned out to be more beautiful than those of the most famous artists. In the next "Nuhtraton" (Nine Gems) poem, the enlightened poet Najmuddin Abulqasim Kohi, who was over a hundred years old, recited his poem "Filnama". It was well known that Akbar Shah loved elephants and was also an elephant farmer. Najmuddin Abulqasim likens himself to elephants that live long lives. He compared Akbar to the beloved love of these elephants:

**I am a little bit of a hoe, like an elephant, I can walk everywhere,  
I'm a little bit shy,  
I have seen the love of the one who is  
The Medovanad is a rare ivory.**

**Meaning:** If my elephant doesn't sit on top of me, I'll be like that elephant, and I'll throw dirt on my head and get lost wherever I go. When my elephant waves its skirt over my head and makes me run, my love for it increases.

Akbar laughed with delight when he heard these four lines. He felt that this man, who was over a hundred years old like an elephant, still had the innocence of a child. The reason why he, like an elephant, sprinkled dust on his head was also beautifully expressed. Just as an elephant leans on its beloved mahout, Najmuddin Abulqasim expressed his love for Akbar from the bottom of his heart, in poetic elegance. Najmuddin Abulqasim was still single and unmarried at the age of over a hundred. People who did not expect such a poem to come out of a bright person of his age were amazed by every verse of it. Akbar Shah, convinced of Najmuddin Abulqasim's talent and the absence of any flaws in the poem,

May the steps of Mawlana Najmuddin Miyanqoli be blessed. May he be rewarded with a hundred rupees for each step he took from the palace gate to this place!

It was more than a hundred paces from the place where the meeting was held to the palace gate. The next day, when the treasury was opened, Najmuddin Abulqasim was supposed to come and take away ten thousand rupees. But even after a week, the old poet did not return to the palace. Akbar sent the minister Abulfazl to inquire if he had fallen ill. The minister Abulfazl asked the old poet how he was doing and why he had not yet received the reward from the treasury. - What do I need so much money for, Mr. Minister? If I have no heir? I did not write that poem for the reward....

So, in the spring of 2024, while I was receiving medical treatment in India, I set off from Delhi for Agra on April 10th and arrived in Agra at about eight thirty in the morning. In a way, the fact that it was the blessed month of Ramadan also gave me another inner spiritual boost.

We asked and found out that the graves of our ancestors were located in the Akbar Shah Mausoleum. We arrived at the Akbar Shah Mausoleum at half past eight that day. The mausoleum is surrounded by a very large garden, and when entering the mausoleum, you pass through a special architectural structure made of red stone, which acts as a gate based on Islamic

architecture. The distance between the mausoleum and this structure was about 500 meters, maybe a little more.

The guard explained to us the procedure for entering the mausoleum. We entered the place barefoot, following the local tradition. I knew that Hazrat Najmiddin Muhammad Abulqasim Kohi had died twenty years before Akbar Shah. After entering the mausoleum, there was a grave on the right. The front of the grave was surrounded by a beautiful fence, and the saganah could only be seen from the front. This grave was the eternal resting place of Hazrat Najmiddin Muhammad Abulqasim Kohi. Then we walked along the passage towards Akbar Shah's grave. It should be said that there was no other way to get to Akbar Shah's grave. You could only visit the grave of your teacher first and then pass through. The white tombstone placed on Akbar Shah's tomb is of very high quality, with verses from the Quran in Arabic script, and its beauty is astonishing. In your imagination, this white tombstone shines as if it is radiating light from itself. Akbar Shah, considered the greatest ruler in the history of India, had such great respect for his teacher and mentor, Najmuddin Muhammad Abulqasim Kohi. The fact that surprised me was that of all the architectural monuments built during the reign of Babur and his descendants, except for the Taj Mahal, all were built of red stone. When I visited Akbar Shah's tomb, I saw two smaller tombs on the right, which I also visited. The tomb is very majestic, built in an oriental style. It was 40 degrees outside, but it was very cool inside, a cool air was blowing imperceptibly. All the tombstones were white. The guard who was watching us spoke first in Hindi, then in English, and gave us some explanations. They usually don't allow us to take pictures. After explaining that I was from Uzbekistan, they laughed and allowed me to take pictures. I took a picture. It was not possible to take a picture of the right side, because there was a fence, so we could not take pictures of the other sides. I sent all the pictures to Uzbekistan, to my colleague Ahmad Inoyatov.

When it came to the issue of the legacy of our great-grandfather, Hazrat Najmiddin Muhammad Abulqasim Kohiy Miyankoli, they explained to us that they recommended that I go to the "Darul-ilm" Academy and the Imam al-Bukhari Madrasah in Delhi. I learned that it is possible to find complete information about the spiritual legacy of our great compatriot, get photocopies, or find them in bookstores. If I am lucky, if I find a cure for my illness, I will definitely continue my search. The point of the story is that I am not at all upset about this illness that Fate has given me as a test. Regardless of how it ends, I feel from my heart that there is some wisdom behind this illness.

Indeed, I saw with my own eyes that a large part of our cultural and spiritual heritage exists in India. What surprised me was that the architectural monuments and gardens built during the reign of Babur Mirza and his descendants from the 5th-6th century are so well preserved that my respect for the Indian people and their leadership increased. Although the Indian people profess a different religion, the commonality of our cultural and moral values, the spiritual unity in the family, and the similarity of our spirituality bring our peoples closer. There is a historical symbol that the delegation headed by the first President of Uzbekistan, Islam Abduganievich Karimov, first visited India on a state visit on the eve of the state's independence, that is, on August 18, 1990. We have a lot in common due to the historical ties between the peoples of our countries.

Therefore, I spiritually understood that we need to constantly develop our scientific, cultural, economic and political relations with India. I heard various legends and stories from the mouths of many people. Perhaps the truth is hidden under these legends. But the works written by our



grandfather (5), a collection of poems, and in some sources it is also referred to as a divan. It would be good if I could take pictures of these, or buy them, or find electronic copies. In any case, until now, I have been walking around like a worldly rich man.

I rested and gave myself to thoughts. Involuntarily, the “Tasadduq incident” came to mind. I would like to end my speech with the details of this incident. “Hazrat Humayun was lying unconscious, and the elderly Mir Abulqasim Hazrat was silent next to him and said to Babur: “I need to give something valuable as charity... Babur said, let me be Tasadduq, may God accept it,” he said, entering the room and saying, “I will take care of whatever ails you have.” When he turned around three times, he prayed to the Creator: “Heal my children!”

Immediately, he felt a heaviness in his body and fainted. After a certain time, Babur got up. He gathered the people of the harem and, in their presence, handed over the throne to Humayun. But three days later, Zahiriddin Muhammad Babur left this mortal world...

Perhaps the visit of our grandfather will also be an encouragement to me! May the spirit of this great scholar, a poet, writer, and music theorist who spent more than seventy years of his life as a sheikh, giving advice to the entire nation on religion and the mysteries of Sufism, help me realize my intentions! I hope that if I bring a copy of our grandfather's works to our beloved country with a world of joy, perhaps I will receive an unforgettable gift that will delight the people of our district.

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