Chapter V

Amir Khusrau’s observation of India as a Leader in the areas of Science and Literature

A person of versatile caliber Khusrau was a great patriot also. Whatever he composed either in prose or in poetry and in which so ever language the mention of his mother land directly or indirectly has to be there. His two famous Masnavis ‘Nuh Sipih’ and ‘Qiran us Sadain’ in particular represent the main streams of his thought and imagination ¹, love and compassion, praise and appreciation towards India. In these works he presented a very sensitive, touching and emotional description of India. We can feel the depth of his sensitivity towards his motherland when he asks a question to himself.

“Why I love India with such a passion?”. He himself answered—

“This I do for two reasons (a) India is my homeland and according to a saying of the prophet, ‘to love one's home land is a part of faith’. (b) India is a paradise on earth ²”. Afterwards he gave many reasons to justify his statement. He gave the versified account of the spells and incantations in famous work Nuh-Sipih.

¹ Professor Saeed Ahmed Akbarabadi, India as sung by Ameer Khusrau, Commemoration Vol., 1975, p-288.
² ibid, p-288.
"Many wonderous things have appeared in this land, the like of which has not been mentioned of any other country. If I happen to describe most of them it would become as long as a tale, and, therefore, I am recounting only a few of them. Firstly, within this area, the enchanters bring a dead man back to life by their magical charms. This statement required substantiation. I am giving a hint to those who will seek it. The person bitten by a snake who does not rise at the time, brought back to life after six months. In order to learn the art one has to proceed to the East by way of water as swiftly as the lightning. When he reaches the borders of Kamrup the master magician turns him into an animal.

He continued as, The other thing is that the Brahmans treasure the powers of enchantment in their hearts and if they exercise their spell on a freshly killed person the latter becomes alive provided he has not been removed away. If he asked about the future events he may tell that, if they are not terrified. So long as his tongue remains intact he is capable of speech, but when it is dissolved we should not expect any speech from him. Another wonderful thing is that either by a true method or any pretexts and pretences they prolong the life which is not prone to decay. This is achieved in this way that since the number of breaths of every man for each day is fixed by calculation, one who accustoms himself to
the taking care or holding the breath prolongs his life when he takes less number of breaths each day. The Yogi by practising restraints of breath within the idol temple remains alive for 200 or 300 years. Another strange thing is that by their artful regulation of nose breathings they predict events of the future. That is if they stop and release their breath through their right and left nostrils, they give out same thing of the future. The other thing is that they have developed the art of transferring their souls from their own bodies to those of others. In the hilly regions of Kashmir there are many cave habitations of such people.

It would be worth to continue to mention his own words.

Another thing is that they knew the art of assuming the forms of wolf, dog and cat. Again by practising their art they remove the blood from one body and infuse it into that of another. It is also a strange thing that both old and young are quickly struck by their hypnotic charms. Another strange thing is their claim that they can fly high in the air like birds; but this does not stand to reason. Again by virtue of their charms they claim that they do not get drowned in the encircling whirlpool. Even if you put them in tight sack and throw it on the surface of the water they would swim across from one bank to another without being drowned. Another strange thing is their claim to withhold and let go rains and moisture from the clouds.
They have got such a collyrium that if a person desires and applies it to his eyes he can make himself invisible. There are many such wonderous things which are reported about them, but which may be said to be beyond the capacity of everyone except the watchful protectors (spiritual men) of the time. One who has seen all these things may not deny them; but those who have not seen them cannot believe all of them. Though all these are charms and fancies, yet, there is something which may be taken to be really true and I would tell you that for your approval.\(^1\)

As the last sentence of the above description itself states that Khusrau was in a state of fascination about India and its charms, it could be said that he was considering some facts and some fantasies while compiling his work. Other way we can say this explanation having the mythological/superstitious turn up at its base.

But then there is no doubt that he observed the geographical, social, economical, political and religious variations of Indian soil and presented a detailed account of it in the 'Third Sipihr'\(^2\) of his work Nuh Sipihr. This work should be treated not only for its cultural and literary value but also for the informations which it provided about the climate,

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flowers, birds, animals, sciences, religions and languages. The efforts and pains of the poet are visible when he tried his best to prove India's superiority to foreign land.

A reason which he gave to prove the superiority of India might be amusing on his part at that time but it is a fact if we took it in present literary context. He said, "This country is superior to others because Khusrau resides here, who knows to make magic by his poetic works". If we go for his words, we should agree with him, on the grounds that the metre of the 'sipihr' is very difficult and uncommon one. No poet had written 'Masnawi' in that metre before his time. It is the hexametric matwi form of the rajaz; that imparts a peculiar earnestness and charm to the verse. He himself alludes at a place:

"Singing like a parrot, in the ancient Indian bower
Is the lot of Khusrau, Blessed with almighty power".

His description of country's unanimity inspite of its diversity formed the very base of secular perception among society and the increase of patriotism among its people. To merge all the fields for the

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1 Dr. Wahid Mirza, Life and works of Amir Khusrau 1927, London, p-182.
2 Dr. Sohanpal Sumanakshar, Amir Khusrau, p-37.
welfare of mankind\textsuperscript{1} was his sole purpose. He invented ‘Rekhta’ style (Persian+Hindi) to make the masses more tolerant and acceptable to each other beyond communalism or regionalism. A glimpse of his emotions could be seen in verse-- “Kafire ishq ishqam musalmani mara darkaar neest, Har range man tare gashtha haazate junnar neest”\textsuperscript{2}

(I am worshiper of love, I didn't need muslimism. My raags became the wire I don't need the sacred thread (janeu) to put over the body).

In the Nuh Sipihr itself he gave many reasons of his love for the country and by taking support of its praise he praised one of his patron Mubarakshah. He stated that Badshah Mubarakshah is a ruler who couldn't be compared with any other in the world.

“Asbaate mulk-i-Hind ba huzzat ke jannat ast.
Hujjat hama ba-kaayad-i-akli ustwar”\textsuperscript{3}

(In this world Bharat is like 'Heaven', and when Adam was asked to move on earth he selected the same country.

The reason for his selection of this land was —

“Tarjeehe mulk-i-Hind va aklaj hawaein khush.

\textsuperscript{1} Dr. Malik Muhammad, Amir Khusrav kaa Rashtra-Prem, Edited by Dr. Malik Mohd., Amir Khusrav (Bhavatmak Ekta Ke Agradoot), p-82.
\textsuperscript{2} ibid., p- 83.
\textsuperscript{3} Dr. Malik Muhammad, Amir Khusrav kaa Rashtra-Prem, Edited by Dr. Malik Mohd., Amir Khusrav (Bhavatmak Ekta Ke Agradoot), p- 84.
Bar rumon bar Irako-Khirasano kandhaar”¹

(The atmosphere of Indian soil, its climate its seasons are having the speciality similar to that of 'heaven'.)

To move further in his description about the seasonal aspect of India we can quote few lines from his famous Romantic work “Majnun and Laila” spring season :-

Cha Naafeh kushad baade-nau-ruj.

Bishgupat bahaare-aalum-afruj.

Az shabname-gauhari shamaail

Aarask gulu-e-gul-hamail.

Naajuk tane laalai-dil afruj

Larjideh shudaj naasume-nau-ruj.

Ba shaahideo-main khujastah taaba,

Gasht da-da-har chaman khirman.²

(When, mild wind of Nauroj started, then 'Basant' sprang up to lighten up the world, the beautiful neck (stems) of flowers adorned with the fine droplets of dew. Beautiful flowers danced with the air and fortunates with their beloved and pride moved in the gardens).

¹ Dr. Malik Muhammad, Amir Khusrau kaa Rashtra-Prem, Edited by Dr. Malik Mohd., Amir Khusrau (Bhavatmak Ekta Ke Agradoort), p-84.
Autumn:-

Aamad chun khizan ba-gaarate-baag.
Binshast bajaaye-bulbulan jaag.
Pura barg shudeh jameene gulzaar.
Chun majlise-mukriman je dinar
Za aaseeb-tapa chahaye sar sar
Galtan ba-zami shigufaye tar.
Bargi ke ze baad shud gurizan.
Har gushan davan futan cha kheega.
Har sui baraihanah gulistaani
Chun raah futadeh kaawani.¹

(When autumn arrived to rob the garden the crows took the job of bulbul. Dry leaves covered the soil of garden in a manner as the golden coins spread all over the floor of a charitable one. By the slaps of storm fresh buds fell to the ground and it appears as if due to the fear of it the leaves are moving here and there just to get a shade. The garden appears as it is a group of merchants robbed by the robberers just now).

The above line depicts that how much sensitivity the poet adopted in presenting a picturesque explanation of the seasons. He also gives an

outer sketch of the places he had been which not only prepares a rich literature but also serves a purpose of history. In his Masnavi Qiran-us S'adain he himself said, "I embarked on this journey-Delhi to Awadh"-shedding sanguine tears of sorrow, alongwith the royal army. A long march of two months brought us to Awadh. The king reconnoitered the whole land and entrusted the 'Iqta' of Awadh to my patron and benefactor Khan-i-Jahan, Hatim Khan".

The advantage he took to his visit over there, fixes his intense gaze on the land of Ayodhya and speaks out,

"What a town! nay it is not, a town; it is all a garden.

It does not possess much but, is so rich with inner peace.

"It is a town which adorns, the good earth.

It suburbs call, out to you, go free!,

"The blissful stream running under, its feet quench a one way farers, thirst through the eyes.

"Happiness here knows no bounds; every leaf and every flower, pours out nectar-eternal nectar.

"Look at its orchards-all, laiden with un inhibited, fruits-so laiden that the, branches bow down.

"The choicest of fruits here, appear to have been nursed,"

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and nurtured by the Hands, of the creator.....

“Fruits like grapes, pomegranates, oranges-they are all, all gold, When you hold them.....

“And like them there are, hundreds whose very names, in Hindavi make the lips, sweet and the mouth full of taste.....”¹

In this description he further states that mango² in particular is the essential part of every orchard. Shifting from nature to the dressing style he pointed out the fine quality of cloth as: “It is on the body like moonlight on a flower or like dew-drop on rose-cheek.”³

And finally he couldn't stop his pen from composing an evidence for socio-cultural history by remarking about the people—“Those who live here are all men of sympathies. They are all genuine-hearted, good-tempered and well disciplined.”⁴ “Everybody works: follows his own trade and excels in his own craft. That is how everyone is so well-contended be he rich or poor.”⁵

He not only presented a detailed account of nature, but by them, he tried to prove that India is a paradise. He shows its superiority to other

² ibid, p-43.
⁴ ibid, p-43.
⁵ ibid, p-43.
countries in point of climate, flowers and fruits. In his famous work ‘Wasat-ul-Hayat’ he wrote qasidas for Prince Muhammad Sultan. He has given a lovely specimen of his own style by introducing into it the sense of the tumultuous songs of the nightingale in the cloudy atmosphere, the gilded landscape due to the profuse growth of the roses and narcissus, the melodious songs of the birds of the gardens the sweet fragrance of zephyr, and the picturesque description of tulips, narcissus cypress, eglantine, lotus, etc.

Then in his Masnavi ‘The Ashiqā’ with the love story of Deval Rani and Khizr Khan, the feeling of patriotism runs parallel. Expressing the artist's love for the land of his birth. It is fragrant with the smell of kewra the karna, the champa, and the hundreds of sweet Indian flowers and spices. It is luminous with the bright Indian sun and the pale, cool, moonlight.

Why he favoured his motherland had many reason, and one out of them that according to him the land is superior to other countries. He presented in Nuh Sipihr the ten instances of the India’s superiority.

1. Knowledge and learning are common and wide spread among them.

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1 Syed Sabahuddin Abdur Rahman, Appreciative study of variagatedness of Ameer Khusrāu's poetry, Commemoration Vol., 1975, p-86.
2 Dr. Wahid Mirza, Life and works of Amir Khusrav, 1927, London University, p-180.
2. They can speak all the languages of the world clearly.

3. Learned men from all parts of the world have come from time to 'time' to study in India, while no Brahmin has ever travelled to any place outside India for knowledge.

4. The science of 'hindsa and the numerical system originated in India.

5. The wonderful book of wisdom Kalila and Damna (Panja Tantra) was composed in India.

6. The game of chess is an invention of India.

7. Chess and the Damna both of Indian origin, have become popular with all other nations.

8. Indian Music, holds the fire that burns heart and soul. It is superior to the music of any country.

9. Indian Music charms not only men but beasts also.

10. Finally there is in no other land an enchanter, a wizard in poetry like Khusrau, albeit an humble admirer of the king.¹

    Though we can count the last praise of land as the praise of his own self but we cannot deny at the same time his contribution to the various fields like culture, literature and administration etc.

¹ Dr. Wahid Mirza, Life and works of Amir Khusrau, 1927, London University, p. 166.
He further proceeds to mention the talking birds like the parrot, the magpie and other birds that have been trained to perform wonderful tricks. Horses trotting to music, goats performing balancing feats, manlike monkeys that can distinguish between one coin and another. It seems as if he was having full admiration for the familiar scenes of everyday life. This shows his approach of a genuine patriot who loves the country of his birth and its life and environment.

In the Ashiqā : Deval Rani Khizr Khan while describing the qualities of each flower, he mentions the names of bela, juhi, kevara, champa molsari, duna, karna and sevī. Flowers, Rai Champa, “having colours like the face of a lover” sevī a “beloved among the beloveds”, and juhi a betraying’” a vision of ‘lovers’. To him each and every flower of India is like the garden of paradise and if Syria and Rum were in possession of such flowers, they would have trumpeted out their glory all over the world.

To praise the beauty of Devalrani he compared it to many examples. Surely this is to be accepted that only a person with extraordinary traits can go for mysticism and materialism, hand in hand.

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1 Yusuf Hussain, Glimpses of Medieval Indian Culture, Asia Publishing House, Bombay 1962, p-123.
2 ibid, p- 123.
He said, with regards to the beauties of India one can say that a hundred countries like China are not worth one hair of theirs. The beauties of Yughama (a city in Trukistan), and Khullukh cannot be compared to them, Sharp sighted and sour-visaged as they are. The beaties of Khorasan may be white and red, but they are odourless like the flowers of their country. As for the beauties of Russia and Turkey are concerned, they lack submission and humility and are cold like blocks of ice of whom even hell would be afraid. The lips of the tartar beauty do not smile and the beauty of Khutan lacks salt. As for the beauties of Samarqand and Qandahar, they have no sweetness. Finally the jasmine bodied beauties of Turkey and Egypt have no elegance and smartness compared with the beauties of India”.¹

He once wrote to one of his friend Tajuddin jahid about the social-culture of India as, “All the natives of this place are guest-loving, calibersome, simple, sober, moral, they keep up their words and spend over charity also.”²

In Nuh Sipihr itself he shows the superiority of Indians in science and wisdom over all other nations. He says, “I know that in this land lie

concealed wisdom and ideas beyond compute. Greece has been famous for its philosophy, but India is not devoid of it. All branches of philosophy, if one examines carefully are found here. Logic, astrology, kalam (metaphysics) in fact every science, except ‘faqr (sufism) is found... physics, mathematics, astronomy, divination of the past and the future are known...’

Only the praise of nature and society was not the theme of his works. He had full faith and appreciation for the traditional customs and regulations followed by the people.

He was a religious man but not a bigot tolerance to other faiths was a prominent feature of his character. He admired the devotion, emotion and enthusiasm of Hindus and urged Muslims to learn from them. He passionately favoured the practice of ‘Sati’ where a woman dies willingly for her husband. The devotion of a man for his God by giving pains to his body left him astonished. He considered it to be against the tenets of Islam, but then he observed, ‘‘see, how noble it is’’.

He was so much impressed by the Sheer nobility underlying this act of self immolation that he recorded his feelings on several occasions.

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1 Dr. Wahid Mirza, Life and works of Amir Khusrau, London University, p-183.
2 Yusuf Hussain, Glimpses of Medieval Indian Culture, Asia Publishing House, Bombay, 1962, p-125
“Like a Hindu lady, in love stroke, against a candle, off and dead, To dash to death is not a joke”.¹

In the “Hasht Bahisht” he relates the tale of a Hindu and a Muslim pilgrim in following words: “A Muslim Haji proceeding to Mecca met a Brahman pilgrim going to Somnath owing to the strength of his devotion the Brahman was measuring the ground with his body, and the stones of the road had torn off the skin of his breast “Where to friend? the Haji inquired. “I have been travelling like this for several years.” the Brahman replied. “But God has given you your two feet; why do you crawl on your breast instead of walking upon them? “Ever since I had dedicated my life to my idol, I have crawled towards him on my breast.” The Brahman replied.² He asked Muslims. “And you, who taunt the Hindus for being idolators should at least condescend to take a lesson from the sincerity of their faith”.³

Khusrau not only dwell upon the description of all this but he is academically argumentative, to the point of being outspoken in defending the India which he had explored from various angles. He appears as a seasoned spokesman of benumbed people, of a land rich

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² ibid, p-125.
³ ibid, p-125.
with potentialities, yet accustomed to silent suffering. His faith seems undaunted.

 Mostly all of his work has somewhere or the other a praise or appreciation for his motherland. They reflect more on the cultural background of that age. They depicts the life and work of men of professions, artisans, craftsmen, tradesmen, urban and rustic.

 In Nuh Sipihr he had appreciated the brighter aspects of Hinduism also. By writing that Hindu conception of the belief in unity and eternity of God, and His power to create from nothingness are better than dualists or those who believed in father and son or the anthropomophists or the sabians and the materialists etc.

 By taking consideration of the above statements it could be said that Khusrau was a tolerant and a person of cosmopolitan nature. The thinking which the people of 21st century find it hard to maintain about the other castes and religion, he was having that before seven centuries. No doubt he was a personality much ahead of his times.

 He was free of any prejudice, bigotry and fanaticism based on religion or land. He was sympathetic and loving to all the creations of God. Here we get closer to the Sufi attitude of Khusrau as sufiis preached

1 Zoe Ansari, Towards understanding Khusrau, Introduction of Commemration Vol, 1975
2 ibid.
toleration in religious affairs and loved mankind. Love, the sufis believe is greater than religion and it is the essence of all creeds. The love of Khusrau could be observed towards his motherland at the same pace, when he says, The heavens said that all the countries which have come out of earth, Among them all India only has come up to the height of excellence.

The distinctive feature of Khusrau is that he took great interest in the typical Indian culture. He went deep into it and come out with praise of each and every field like Indian Arts and Science. The concept of unity of God among Hindus, superiority of their morality, were also dug by him. Over that of other nations, their religions, languages and cultures, advancement of India in Astronomy, Physics, Mathematics and many more.

Khusrau was a dutiful and responsible person and when it comes to his profession as a courtier we find not even a single loophole. Nuh Sipih's fourth section is totally dedicated to Sultan. His nobles, Amirs, Ministers and Higher officials, work profiles and responsibilities. We can observe Khusrau as a true advisor, and able politician. According to

2 ibid, p-201.
3 Prof. Saeed Ahmed Akbarabadi, India as sung by Amir Khusrau, Commemoration Vol. 1975, p-290.
4 ibid, p-290.
him the Sultan should take the advise of the laerned and well wishing people before taking any important decision.\(^1\) Indirectly if he state such an advisory language, his love, care and loyalty towards his patron society and towards the welfare of his motherland, could be easily felt.

He further asks king to think twice before marching for any war and if he stands in the battle field then he should think only of war and nothing else only that could make him a warrior. He also says, that a Sultan must know to take the benefit of situation and materialise the opportunity\(^2\) coming for the welfare of state. In Nuh Sipihr he states: “Sultans could only be honoured when he safeguard his masses. He should collect the knowledge and details of his masses time to time.”\(^3\)

Giving a lecture about the responsibilities of Sultan, Khusrau shows the height of his patriotism. When he write of justice in the courts he advocates that, “When it comes to justice the Sultan should not think of anything else... and if somebody asks justice from Sultan the Hajib\(^4\) should not come in between, Khusrau said, Sultan should make such


\(^3\) ibid, p-193-194.

arrangements at every place so that both rich as well as poor be getting peace and satisfaction.¹

Then, not only Sultans were advised by him but their nobles, amirs, ministers and other higher officials were equally treated. They were asked to accept their position as the grace of God and to be loyal towards Badshah. The belief and faith of Khusrau towards the Almighty is seen when he ask Government. servants that they should do self less service. If it comes to choose between the policies of Sultan and the humanitarian ground of God they should go with the later one as no body is above Allah.²

His love for his country and its people appears more widely when he gives instruction to Diwan-i-Arz (Army Head) in Nuh Sipirh. He ask them to show their valour and courage to enemies in the battle field. Only suppression of the weak, destruction of the crops and robbery should not be done by them. For solidiers he said, “If you destroy the farm of somebody that field will become your enemy. The crop which is prepared by pains of some Hindu, should not be consumed by your horse”.³

² ibid, p-194.
This way we see that Khusrau with his poetic talents instructs the Sultan, his officials and the common masses also. This proved his love not only for his motherland but to the mankind also which is an indication of his spiritual or sufic perception.

Khusrau praised the whole of Hindustan for some reason or the other, and observed Delhi i.e. his career place and the place of his Guru more keenly and beautifully. He said, "Delhi, that twin sister of the blessed Heaven, a tract of paradise on the surface of the earth. The nine skies cast their hallowing shadow over it and the seven realms are but like the chain at its gate. Its lofty palaces raise their heads to the skies and overshadow the sun itself, while its streets are so thronged with men that the eye roving on them is filled with images that leave no place even for the pupil of the eye... Its green fields are bedecked with roses, and its springs are brighter than bright eyes—running waters pleasant as life, like milk flowing through sugar. Its gardens are full of pleasure seekers, rose cheeked beauties with pierced ears bright as the pearls of their ear—rings. The melodies of the "ud" and the "rabab" that rise in the gardens intoxicate the trees and render the fountains drowsy."

At another place he says, "A city like Delhi: hills around it. And a river in its midst! Every stone in it which you turn will disclose a pearl

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1 Dr. Waḥid Mirza, Life and Works of Amir Khusrau, 1927, London University, p-51.
of poesy and from every yard of earth that you dig a fountain of ideas will spring forth."

Not only this but time to time he provide with picturesque description of the monuments of Delhi constructed by his patrons. This shows his aesthetic grip over the nature, architectural styles and changing trends of the society. He was fond of the intellect, art, culture, skills and emotions of the natives of Hindustan. In Nuh siphr he says.

"Avablash aan shud kehadreen mulk durun, ilm hame jaast je andaazeh fazoon. Lek digar jaaye na daarand khabar, Janchen Kehu dar hind ulumast va hunar." (The every nook and corner of this country is centre of knowledge and art. Other countries are unknown about this trait of it.)

While praising his land his imagination surpasses the limits he observed even the minor objects with a sight of love and praise for his land. According to him the "Sun is warm because of its warm feeling of love and loyalty for Hindustan. The heat of love made the sun warm and then the whole world is facilitating by it."

Upto the points already covered to show Khusrau's love and praise for Hindustan will remain incomplete if his description of the working class be left out. He praised the hard working of the labours of his place.

1 Dr. Wahid Mirza, Life and works of Amir Khusrau, 1927, London University, p-107-108.
3 Dr. Sohanpal Sumanakshar, Amir Khusrau, p-43.
He writes that, they pour the sweat of their brow to earn their lawful food; they work with their hands, night and day, and go to the length of making holes, with their teeth in the leather to serve mankind. Their service to mankind, their simplicity, honesty and straight forwardness impressed him. They provide the society with the basic necessities of life and themselves led a very simple and often painful and hard life. It has been already discussed that even being a courtier Khusrau was equally of masses also, he observed their life and asked people to learn the basics of life from them.

He portrayed himself as an example to it, once said, "Except at meals, I hardly keep mum, but exchange words with any human being, love children and converse with rustics: in them I find the real qualities in which humanity may indulge with pride, simple, sincere, and pious masses of India I love, I adore, they are my past-time I am glad to say that the simple masses are enough to keep me cheerful and engaged. If ever I had a garden, I would like it to be empty of bowers, books and flowers, just a space to walk and talk in with flowers of human races—innocent buoyant and blushful, of angelic nature, the young jasmines of

our motherland.”¹ By this mention we get a glimpse of his sensitivity towards the natives of his motherland.

When it comes to praise of motherland not even a single field left untouched by his pen while describing the music of India he says, “Huzzate hashta aan keh surude—Khushe maan, Kust ba sonje dilojaa aatishe maan. Har dameh daanishteh keh dar jumle-jahan Neest bareen guneh va inn neest nihaan.”² (The Indian music is having that magic that impreses its listeners. This much good and great music art is nowhere else in this world. To this place many foreign musicians came but even after spending decades over this land they failed to sing even some of its melodies (raags) correctly.)

He proceeds with, “Huzzate nuh aanast keh aj naram-i-tar, teer khurad aahu-i sahra ba jigar. Dokhtaye jamjamah bee teero-kamaan, Jaan dehdaj zakhm-i-aan ham bejmaan.”³ (The music of this place is not magical of human beings alone but it equally works on animals. The song sung by a singer (hero) wounds the heart of deer as an arrow, and he (deer) with all his joy and pain stand by with him (singer). Even if he

³ ibid, p-86.
has asked to leave that place he remains there and sometimes even end
his life in the pleasure-pain of song and music).

After this he even depicts his own musical talent and added it up
with the glory and honour of his motherland, he says. "Huzzate-deh aan
kahe chu Khusrau-sukhan, sehgarī neest tahe-charkhe kahan. Ou chu jīr
hind ast va sana gustare sheh, Kutbe jahan shaa be-karam kardeh
nijeh," 1 (Hindustan is great as it is having a singer-poet like Khusrau,
who is honoured by the contemporary ruler with gold and silver for his
poetic and musical caliber.)

Though again this description could be considered as a matter of
self-praise but then we cannot deny his honour and position in the royal
court of at least five Sultans. Many writers and scholars agree to the
point of his love for his country and his devotion from minor to major
objects of the land. Love of nation becomes an essential part of his
poetry.

To sum up with the love of Nation of Khusrau we can say that he
left no stone unturned while potraying his country. He worked on nature,
culture, society, emotions, human beings, animals, music, art, trees,
fruits flowers and laymen also. No doubt he was a keen observer and
tried to set an example for the forth coming generations that love of

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1 Dr. Malik Mohd., Amir Khusrau Kaa Raashtra Premi in Amir Khurau Bhavatmak Ekta Ke
Agradoot, edited by Dr. Malik Mohd., 1975, p-86.
country should be given the first priority over any other lurement and selfishness.

His words today may provide an impetus to the people who live for their country and could alarm those who cheat their own land and opt for brain drain.

A remarkable and worth mentioning observation part of India is Khusrau’s deep penetrating glance of Indian society and tolerance as well as acceptability of weaknesses if any. He had gone to the extent of appreciating a Hindu women committing ‘Sati’ by suggesting only the positive aspect of it i.e. the love and devotion of the woman for the deceased husband. However by any parameter the ritual was inhuman and was totally discarded by modern society.

Khurau’s appreciation of a Brahmin covering his path to the temple by laying prostrate everytime could be a matter of mockery to a muslim but Khusrau again appreciates devotion and dedication of extremes.

This is strongly suggestive of not only tolerance but appreciation of the other views. Today such tolerance and mutual appreciation is missing both in Hindus and Muslims.