

ABDURAKHMAN JAMI AND HIS CHILDREN IN MANOKIBS**Farrukhbek OLIM¹****Samarkand State University, Uzbekistan****farolimbek@gmail.com****ABSTRACT**

The article deal with the children of Abdurakhmon Jami the teacher of great Uzbek poet and thinker Alisher Navoi. The historical truth is clarified by comparing the facts and information about Jami descendants mentioned in "Khamsat ul-mutakhayyirin", "Rashakhotu ayn ul-khayat" and other works.

Keywords: *manokib, history, father, child, Fakhruddin Ali Safi, Navoi*

INTRODUCTION

Every writer is a real person. That's why, his work is directly influenced, first of all, by the environment around him, as well as by his brothers, relatives, family and children. It is no vain that in the life analysis and each individual work, Western researchers first and foremost, seek to delve deeper into the real environment in which the creator lives. In fact, it is the right way. Because any writer's work is closely connected with his personal life.

In the East, due to humility, prudence, manners, and other reasons, the creators were too reluctant to describe their biographies. In biographical works dedicated to various poets lives, including in tazkira is focused on skill of the writer. Factors influencing his personal life works have fallen into the background.

But in order to understand the feelings, the pain, the inner thoughts that have engulfed the writer's heart, to study this person's personality more deeply, it is necessary to know his life way well. Of course, first of all, we rely on what the artist has written about himself, and secondly, on the tazkira, manokib and other sources written about him.

MAIN PART

The people information who saw the poet and knew him intimately in the biography study of Abdurahman Jami, a great representative of the East classical literature, is very valuable for us.

One of writers who wrote such kind of unique information about Jami was Fakhridin Ali Safi. He was one of the contemporaries of Abdurakhman Jami, the son of the great scholar, poet and orator Mavlana Khusayn Voiz Kashifi, who lived in Herat in the XV century. Fakhridin Ali Safi completed his work "Rashakhotu ayn il-khayot" ("Drops of life") in 1503.

Although this work was mainly devoted to the life of Khoja Akhror Vali, it gives a biography of many sheikhs. Because, the author aims to write a special manakib about each sheikh mentioned by Khoja Akhror.

A special place in the play was given to Jami. From Jami's manokib we have a lot of valuable information about his life and work. The author writes in detail in a strict sequence all the information he has seen, known and heard about this person. In the last 8th chapter, Ali Safi dwells on Jami's family and children.

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He wrote that the poet married the daughter of Khoja Kalon, the eldest son of his spiritual guide Sadiddin Kashgari. Hence, Jami was not a direct descendant of Kashgari Sadiddin, but a grandson-in-law.

During his lifetime, Jami had four sons. But only the third of them, Ziyouddin Yusuf, survived. Jami's first child lived only one day. They didn't even have time to name him. The second child, Safiuddin Mukhammad, died at the age of one. Ali Safi emphasized that Jami was deeply saddened by this horrific incident. The author also cited a lament included in the Jami's divan:

*Фарзанди Сафий(ид)дин Муҳаммад ки жаҳон
Шуд зинда ба ӯ чунон ки тан зинда ба жон
Чун шуд бавужуд ӯ жаҳон фахру кунон
Шуд соли валодати вай аз "Фахр" аён (1, 212).*

Translation:

With my son Safiuddin Mukhammad

The world was resurrected as if the body had been resurrected with the soul.

As his body was proud of the world,

The year of his birth was evident from the word "Fakhr".

Hence, the year of Safiuddin Mukhammad's birth is derived from the word "pride" in alphabetical order. Ali Safi also refers to his name Fakhriddin and proudly writes that Jami wrote a description of the word "fakhr" based on his name, and gave the name of his died son "Safiy" to Fakhriddin. So, the reason for this incident was that Fakhriddin began to write the pseudonym "Safiy". It is not difficult to understand from this information that Fakhriddin Ali Safi was Jami's son. Ali Safi also noted that Alisher Navoi sent a message to Jami, saying that the incident was "*Baqoi khayoti shumо bodo(May your life be eternal)*." However, we could know from another source that Navoi did not write this description to his teacher, but wrote it down on a piece of paper during the funeral procession.

Alisher Navoi, an assistant, disciple and like-minded person of Jami, narrated a story related to this story in his manakib "Khamsat ul-mutakhayyirin", dedicated to his teacher. Two years after Jami's death in the "Previous essay" of this work, written in 1494, the author describes the remarkable events that took place between him and his teacher. The 15th story of the "previous essays" clarifies the information provided by Fakhriddin Ali Safi.

When Navoi heard of the death of Safiuddin Muhammad and went to his teacher's house to offer his condolences, on the way he met Sheikh Sukhaili and Mavlono Soni. They also followed Navoi and went to mourning together. Even a great poet and statesman as Navoi could not express his condolences to his teacher, feeling uncomfortable from "*the greatness of the title and the importance of the assembly*" of the people gathered there. Fellows couldn't say a word because they were also submissive to him. This situation continued for some time, and the opportunity to apologize passed. Embarrassed by this, the poet hesitated to write a description. After recalculating the words "*Baqoi khayoti shumо bodo(May your life be eternal)*", he asked for a pen and paper, wrote the numbers on the words and passed them to his teacher. Jami said that he would compose this definition with general praise. In "Khamsat ul-mutakhayyirin" there is a poem written by Jami in this regard:

Гули бӯстони латофат Сафи

Чу шуд сӯи жаннат зи боги фано,
Азизе наи турси таърих гуфт,
Ки “бодо бақои ҳаёти шумо” (2, 27).

Translation:

Safi, the flower of the garden of grace
On the way from the death garden to paradise,
A dear man begging for mercy,
“Bodo baqoi khayoti shumo” he described.

The phrase "Bodo baqoi khayoti shumo" means "May your life be eternal." At the same time, the number 880 is derived from these words in alphabetical order. This means that Safiuddin Mukhammad died in 880 B.C. and 1475 A.D. Jami was 61 at the time, and Navoi was 34. The untimely death of his second child also had a profound effect on old Jami. It was very difficult for such a great master of words as Navoi to express his condolences to his teacher, who had suffered a great tragedy, and say something on a tragic day. The poet took the paper in order not to utter a word that is unnatural or insincere in a very delicate situation.

Jami's third child was Khoja Ziyouddin Yusuf. Ali Safi quoted the birth of Ziyouddin from Jami's saying: “Фарзанди аржуманд Зиёуддин Юсуф анбатахуллоҳу наботан ҳасаннинг валодати шаввол ойининг тўққизлончиси чаҳоршанба кечаси эрди, нисфи охири сана саккиз юз саксон иккида эрди” (1, 213), – деб ёзди. This corresponds to 1477 A.D. The author of "Rashakhotu ayn il-khayat" also says that in Jami's dream, Khoja Akhror Vali was blessing Ziyouddin Yusuf, and this event is described in detail in the preface of Jami's "Khiradnomayi Iskandariy".

Ziyouddin Yusuf was the only surviving child of Jami. Navoi writes in "Khamsat ul-mutakhayyirin" that in the last minutes of Jami's life, Ziyouddin Yusuf was next to his father, and after his death, Khussein Boykaro, who was in mourning, hugged Ziyouddin and cried.

Abdulkhay ibn Abdulfatk al-Khusseini's "Khazrati Khoja Akhrori Vali's genealogy" (3) wrote about Khoja Nizamiddin, the son of Ziyouddin Yusuf (3, 53). Khoja Nizamiddin is the grandson of Abdurakhman Jami on the father's side and Khoja Abdulkarim on the mother's side. Khoja Abdulkarim was the nephew of Khoja Akhror Vali, i.e. the son of his sister.

We also learn from this source that Khoja Nizamiddin had a son and a daughter. So this is how Jami's descendants continued.

According to Ali Safi, Jami's fourth child, Zakhiriddin Iso was born nine years after the birth of Ziyouddin Yusuf,.

Here the author quotes again: “Фарзанди аржуманд панҷшанба кунининг вақт зухурининг васатида сана саккиз юз тўқсон бирда эрди – анбаталлоҳу наботан ҳасанан ва разақаҳу саъодатаддорайни би Муҳаммадин ва олиҳит-таййибийнат-тоҳирийн”(1, 213). Zakhiriddin Iso was born in 1486 A.D. and lived for more than a month. Ali Safi cites two kit'a that Jami wrote about Zakhiriddin Iso:

Фарзанд Заҳириддин панҷум зи муҳаррам
Дар мунтасифи зухр шуд ороми дили мо.
Жуз золика Исо нашуд аз гайб ишорат,
Жустем чу номаи зи рақам номаи асмо.
Малфуз зи Исо чу шуморанд на мактуб,

Тарихи валодат будаиш "Золика Исо" (1, 214.)

Translation:

The child Zakhiriddin was born at noon
of the month Mukharram
We searched for his name by the numbers of the names,
There was a sign from the unseen called "Zolika Iso"
If they count the letters of the word "Iso"
The year of his birth will be "Zolika Iso"

Second kit'a (short poem):

*Нури дийда Заҳириддин, ки ғитод,
Додану бурдонаш баҳам наздик.
Буд барқе зи осмоне карам,
Зодану мурдонаш баҳам наздик (1, 214).*

Translation:

The light in my eyes Zakhiriddin,
Giving and receiving were close to each other.
He was a lightning of heaven,
Birth and death were close.

CONCLUSION

Based on this information of Fakhiriddin Ali Safi, We can say that *he had four sons*:

1. Jami's first child lived only one day. They didn't even have time to name him.
2. Safiuddin Mukhammad. He died at 1 years old in 880 B.C., 1475 A.D.
3. Ziyouddin Yusuf. He was born in 882 B.C, 1477 A.D.
4. Zakhiriddin Iso. He was born in 891 B.C., 1486 A.D., and lived for more than a month.

Based on the presented evidence, we can see that Jami was a little later in his paternal happiness. The poet was 60 years old when his second child was born, and 72 years old when his last child was born.

It will never be useless to have additional information about the personal life of Abdurakhman Jami in his work study. Only then it will be possible to analyze the particular writer work in depth, to evaluate it as a whole. What we know about Jami's descendants can be further enriched through historical works, manokib, tazkira and other sources.

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