

JAMI AS A LEADER OF SCIENCE (BASED ON THE WORK OF KHAMSAT UL-MUTAHAYIRIN)

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ANNOTATION

Alisher Navoi wrote the work "Khamsat ul-mutahayirin" (astounding five) in honor of piri and his teacher Jami. This work was created after the death of Navoi Jami, remembering him. Although the volume of this work is not very large in terms, the topic and essence of the work, which is covered, demonstrated respect, discipline, affection and scientific relationship between the master and the student. The work "Khamsat ul-mutahayirin" was written in 1494-th year. This work reflected not only the attitude of the teacher and the shogird, but also the strong love between the two great figures, their intelligence intelligence. The work consists of five parts, from the beginning to the end Navoi described the total anthem and description in it. "Khamsat ul-mutahayirin" is one of the great masterpieces created by Navoi.

Key words: "Khamsat ul-mutahayir", khakiyvas, Zuhra , Zuhal, Atarud, Mirrix, client, teacher, Shagird," rash'h ul-bol", ruq'a, Sayyid Ghiyas, Herat, Ziyavuddin Yusuf, Safiuddin Muhammad, "Kashifi sirri Allah", mersiya.

It is known that since many times the name of the teacher is great, and his deeds are holy and remarkable. A person worthy of such a great name as a teacher is worthy of all high praise and honor. A teacher needs a student, and a student needs a teacher. These concepts are related to each other. They always complement each other. Despite the fact that the era and environment in which our great figures lived are completely different, each of their works and high qualities can be an example for us. Through the work of the teacher, the culture, enlightenment and knowledge of the student will be perfected. Through it, the student can become a true and perfect person. With the knowledge taught by the teacher, he will find his way and achieve his goals. In the meantime, he himself can follow the students and reach the status of a junior teacher. As we said above, a teacher needs a student and a student needs a teacher. They form a chain. The light of the teacher's knowledge will not be lost if there is a capable student for the teacher. The teacher feels that his life was not spent in vain only when he sees the maturity of his student. The teachers and students we want to talk about are also people who devote every second of their lives to science. It is impossible to imagine them without each other because they lived and grew up in the same era and in the same environment. Alisher Navoi's work "Khamsat ul-mutahayirin" is dedicated to his teacher and elder Abdurahman Jami. This memoir is about Jami from the beginning to the end. In naming the work, Navoi refers to five bright stars: Atorud, Zuhra, Mirrih, Mushtari, Zuhal, i.e. five planets. Because when Jami Ulugbek studied and studied at the madrasa, five students under his leadership stood out among their peers. They surpassed others in acquiring knowledge and learning quickly and amazed everyone.

In addition, the work consists of five parts. By reading this work, we will get complete, accurate and reliable information about the great Persian-Tajik poet, a great representative of Sufism, one of the representatives of the Naqshbandi sect.

Since 1476, Navoi considered Jami to be his mentor and mentor. He lived at the same time as him, tried to be near him as much as possible. However, he could not always be with him, but even so, he greatly respected Jami and considered him to be his mentor and mentor.

The work tells the story from Jami's birth to the end of his life. After his death, Navoi intended to create a small work about his teacher, and he managed to do it. In the work, he writes that the wounded soul suffered from this mourning and that he can find some peace of mind by writing about it: *“Chun bu motamda majruh ko'ngil ozori va mahzun xotir iztirob-u iztirori haddin oshti. Bu ranj taskini va bu oshib itmiynoni uchun xayolg'a andoq keldikim, ul sipehri izzu iqbol bila bu xokiyvash furumoya va ul mehri avji kamol bila bu zarrai kamsarmoya orasida o'tgan holotdin bir necha varoq nigorish qilg'aymen va bu maqolotdin bir necha muqaddima guzorish berg'aymen, ul umur zohiri botinimg'a mujibi mubohot va quvonmoq va dunyo-yu oxirating'a boisi iftixor va o'qunmoqdir”* [3, 5].

The work includes an introduction, three objectives and a conclusion. Although each part is not given a separate name, Navoi writes in the form of separate articles about each event of his life with Jami in the parts of the work.

It is no exaggeration to say that "Khamsat ul-mutahayirin" is an expression of Jami's whole life, his image and character, his knowledge and perfection. Alisher Navoi notes with particular excitement that Jami is dressed very simply in the play, and that he sits on a par with everyone else, no different from other servants. Even so, Jami was at the highest level of knowledge. His qualities and manners surprised those around him. All the people of knowledge from near and far who heard his perfection and description were in a hurry to talk to him.

In the prologue of the work, Jami's birth, where and how he spent his youth, how he mastered knowledge from a young age and where Navoi met him.

Jami was a quick-witted person with a penchant for humor. He always agreed and talked with Navoi in any matter. In the introduction to the work, Nuriddin Abdurrahman writes about Jami's honorable birth, his youth, and the fact that he lived in Jami until his youth. In addition, he told strange stories about him and wrote where he met with Jami.

Navoi compares Jami's arrival from Jam to Herat to the migration of the Prophet from Mecca to Medina, and to the setting of the sun in the west. The high praise given to Jami shows Navoi's immense respect. Two great figures can be seen in Khiyabon district. He puts a pamphlet in Navoi's hand. Navoi read it and wrote that he was happy to have achieved such a success.

In the first article of the work, the life of the alliance between Navoi and Jami and strange events and compliments of Jami to Navoi are described.

The second article is about the ruqahs¹ between the teacher and the student. It was during those times that they did not always have the opportunity to see each other directly. Sometimes they sent letters to each other asking about the situation, asking for advice in state and political affairs or help in social issues, and sometimes asking for advice about their written works. These correspondences are exactly ruqas. Jami, who wrote down the ruqahs, sometimes wrote the answers to Nawai, and sometimes the other way around.

In the third article, Navoi lists about forty works written by his teacher Jami with their names. Gives comments to each. In addition, he gave advice on naming Abdurrahman Jami's works. He himself mentions Jami in many of his works. It is in the third article that the essence of the work and the real relationship between the teacher and the student, culture and enlightenment, literal manners and high honor are expressed. In the conclusion, Navoi gives an explanation of what works he read in the service of his elder. Making the end of the work even more perfect, he describes the death of his teacher and how he spent his funeral rites, and then

¹ Ruq'a (ruqah) - letter, message

introduces a dirge written for Jami. Marcia writes that after Jami's death, he was read at the New Year ceremony. The conclusion of "Khamsat ul-mutahayirin" ended with a dirge dedicated to Jami. The volume of the work is small, but it is perfectly written in every way. In the work, Navoi described all the qualities and strong talent of his teacher.

In the introduction to the work, Navoi mentions the work "Rash'ul-Bol" (Drop of the Heart) written five years before the death of his teacher Jami. On the mat of this ode, Jami wrote about his birth and recorded this important information not only in his work but also in history. Navoi writes that five years have passed since he wrote this work and he died at the age of eighty-two.

Jami was Navoi's mentor in two ways. He became a great guide for Navoi both in the path of knowledge and in the path of mysticism. Navoi's teacher, Jami, described him in many of his works and wrote them down in history. Jami was the first to approve Navoi's idea of writing "Khamsa". In the work "Hayrat ul-Abrar" Jami is described as follows:

Ulki bukun qutbi tariqatdur ul.

Koshifi asrori haqiqatdur ul.

Ko'ksi haqoyiq duri, man jinasi

Ko'ngli ma'oniy yuzi oyinasi [4, 49].

Describing Jami here, he is one side, that is, the pole, of the world of similar sects. He writes that he is the discoverer of the secrets of truth. His bosom is full of truth, i.e. words of truth. His mind is a mirror of his meaningful face, that is, a reflection that shows the essence of meanings. He describes me as his crazy.

In the first article of the work, Navoi tells sixteen stories related to Jami. We can see Jami's humoristic character when he spends the night in a white house in Mughrab, when the tent that he pitched fell due to the force of the wind, and in his thoughts on the verses of Maulana Sogari. His demanding and immediate response can be seen in his comments about the puck ode in the work, in the incident with the gardener in the "Fanoiya" kindergarten, and in his conversations with Sayyid Ghiyas, the gardener and repairer of the "Jahonoro" garden. We will be Navoi describes the perfection of his knowledge and intellect in almost all parts of the work. We can see their respect for each other from the story about the peacock mentioned in the first article.

Jami was also a mature person who studied the science and history of Sufism in his time. His work "Nafahat ul-uns" (Pleasant Deeds of Friendship) is a clear proof of this. This tazkira of Jami is about the life of Sufi figures and Sufi poets. "Jami's belief in Sufism was pure and perfect. According to Jami, God created everything in the world. God Himself is manifested in thousands of mirrors, in different forms and appearances" [2, 223]. Alisher Navoi also divides love into two - metaphorical and divine in "Mahbub ul-Qulub". Navoi pays attention to a category that can manifest these two loves equally, and mentions Abdurahman Jami in this category. This is a proof that Jami is a perfectly talented person.

Jami wrote his works in Persian-Tajik, but he also knew Arabic and Turkish very well. Navoi emphasizes this a lot. That's why navoiologists and sociologists are not at all surprised that these two are very closely related. Because Navoi also created the Persian-Tajik language perfectly. In fact, in order to understand Navoi, it is necessary to know Jami, and to learn Jami, it is necessary to know Navoi perfectly. Because they cannot be imagined without each other. They are integral parts of a chain. We see the proof of this in the third article of the work "Khamsat ul-mutahayirin".

In the second article of the work, Navoi gives examples of more than forty ruqas. Once Navoi was immediately sent from Murghab to Mashhad on state affairs. Because of the verdict, they did not reach the city.

When they reach the outskirts of the city, the tavochi sends them back with a message. Because of this, they are forced to return without meeting Jami. When Hazrat Jami learned about this, he finished a ruqa and sent it to Navoi.

*"Binmud abre zi jonibi dashtu biraft,
Az tashnalabon zi dur bigzashtu biraft,
Bargasht umedi mo jigarso 'xtagon,
Norexta nam zi roh bargashtu biraft" [3, 8].*

Meaning: "A cloud was seen from the plain and passed away,

He passed away from the thirsty.

The hope of those of us who have a burnt liver is not fulfilled.

He returned from the road without getting wet" [6, 843].

Jami, the owner of high talent, made a wonderful analogy here. In response to this, Navoi writes that he had hoped to meet in his ruqas, but he did not achieve this goal, and it broke his heart.

*Rubai: "Dil chun alami davlati vaslat afrosht,
Jon niz xayoli xud bad-on azm gumosht.
Har yak chu bad-in murod nazdik rasid.
Gardun ba murodi nomurodan nagzosht" [3, 38].*

Meaning: "When your heart lifts the flag of the state,

Soul also directed his imagination to this.

When everyone says that they have reached this goal,

Heaven did not bring the unbelievers to his favor.

Our wish is that even if the star of fate shines from the mat of fortune, but what is the use, the envious one has returned from the circle of the firmament without reaching the star of honor" [6, 843].

It can be seen from these verses that Navoi was able to give a worthy response to the ruqah written by him. From their ruqas presented in the article, it can be seen how compatible and unique the creations of Navoi and Jami are. Navoi replied to his teacher with a wonderful analogy. Since it was not always possible to meet and exchange ideas, they exchanged ideas on various issues. Asking for advice in state affairs, sometimes in writing and naming works, and in personal matters, Navoi received many advices and sent letters from Jami. They sometimes sent ruqas to ask how things were going. Navoi sends letters to Jami even when he is sick. Navoi is worried that Jami did not write an answer on time. After some time, Jami replies and says that he has become much better. In the work, Navoi wrote that he was very happy about it.

Jami writes another Ruq'an when he goes on Hajj. At that time, Jami was near the Tigris River in Iraq. Then he sends Ruq'a to Navoi and begins it with two verses. In the verse, Jami writes that standing by the Tigris river, he is sad because he is far from his homeland, that he has a strong homesickness, and that another Tigris river appeared from the dawn tears that fell from his eyes due to this separation. In response, Navoi sent a letter saying that he would miss his homeland soon. By including correspondence with Jami in the work, Navoi was able to show the strange relationship between teacher and student, respect and love for each other.

The true essence is revealed in the third article of the work. By reading this article, we can see that the relationship between Navoi and Jami left a mark in their works. The article began with a one-by-one enumeration of Jami's works. It is stated in the sources that there are more than a hundred works of Jami. Navoi listed about forty of his works in the article.

Jami mentions Navoi highly in his works "Bahoristan", "Tuhfat ul-Ahror", "Yusuf va Zulayha", "Layli va Majnun", "Khiradnomai Iskandari" and many others. Navoi also praised and described Jami in his "Majolis unafais", "Hayrat ul-abror", "Farhad and Shirin", "Layli and Majnun", "Saddi Iskandari" and other works. . Jami even had a problem with Navoi's name in "Bahoristan". Navoi also wrote many verses for Jami. In addition, Navoi gave a special name to his office with the advice of his teacher and elder Jami. Jami advised him that there are incomparable poems in the Turkish language, that he should collect them and give them a name, and give separate names to their parts. For Navoi, his word was like a king's order. Jami's attention and respect for Navoi can be found in many works. Even Jami listens to Navoi's advice when he collects his poems and ghazals and names them. Navoi collected all the odes and works of his teacher in one volume, as if he kept a single piece of wisdom inside. Navoi says that when naming them, it is necessary to name the ghazals and odes in them according to the time they were written. After that, Jami's works with the names "Fatihat ush-shabab" (The beginning of youth), "Vositat ul-ikd" (Means of communication), "Khotimat ul-hayat" (End of life) appeared. What binds Jami and Navoi is innate ability and original nature. In their relations with each other and in the works they wrote down, the incomparable talent of the creators of the era was clearly demonstrated. Navoi describes Jami in the epic "Farhad and Shirin":

*“Kel, ey soqiyki, tushmish jonima jo ‘sh,
Ketur bu ikki yodi birla bir qush.
Alar ishqida no ‘sh aylab ikki jom,
Tutay Jomiy mayi madhin saranjom.
Ikki pil o ‘lsa Xusrav yo Nizomiy,
Erur yuz pil chog ‘lig ‘ pil Jomiy” [5, 28-29].*

In this high definition given to Navoi Jami, he puts him even higher than Khusrav Dehlavi and Nizami Ganjavi. But Navoi, who wanted to learn from both of them and become like Jami, appealed to the saki and told him that the soul in the body was beating him, and that he was drinking alcohol, and on this way, he was not just drinking alcohol. he wants to say that he is starting to write works under his influence. At the same time, he compared great historians such as Khusrav Dehlavi and Nizami Ganjavi metaphorically to the power of an elephant and described their pen as having such power in science. Jami says that he has a hundred times more power than him, and that's why he wishes for his way.

At the end of "Khamsat ul-mutahayirin" Navoi writes about the books he read under Abdurrahman Jami. In addition, he tells about the wonderful events that happened with him. The reader's attention is attracted by the reliability and accuracy of the events and the fact that they were written by a person who lived and created in the same environment. The student reads it with great interest. Because not only Jami, but also Navoi's talent and perfection were shown in the work. It has been revealed what a worthy student should be to the leader and imam of the people of Tariqat, the light of truth and religion, and the teacher who has reached the highest peak in science.

Navoi adds the events of Jami's death and funeral to complete the ending of the work. Strange events and full information about Jami raised the work to the level of perfection. At the end of the work, Navoi includes an ode written by his own pen. After Jami's death, Navoi finds himself in a very difficult situation. He steals a person like Jami, his old man, into Navoi on his way to the world. Navoi writes an ode to him. At the end of the work, Navoi lists the verses attributed to him and the people who gave his definition. He writes specific information about the Christians who enjoyed Jami's work and who were around him. Navoi wrote down the information that

Jami died in 898, on the seventeenth day of the month of Muharram. This date corresponds to November 8, 492 AD.

After the death of Hazrat Jami, the people of Herat mourned for a year. A year later, at the New Year's ceremony, Navoi presented the dirge written for Jami to the king. Maulana Husayn Voiz, who is considered the famous poet and orator of Herat in this period, recites this march while standing on the pulpit. In the four verses at the beginning of the Marcia, Navoi hides the date of his death under the words "Koshfi siri iloh". In Marcia, Navoi made wonderful analogies. From the beginning to the end of this dirge, written in the Masnavi way, Jami's definition and description is given with incomparable similes. Describing how they put him in the grave, he writes that they put Jami on the ground like a treasure. Navoi recorded in verses that there was no king who did not sigh at Jami's death, that great people carried his coffin on their shoulders, carried his lifeless body on their heads out of respect, and buried him with honor and respect.

Nuriddin Abdurahman Jami was a mature and mature person in every field. Navoi recognized him as his teacher and took his every word in his heart like a salve for his pain. Jami was a mature representative of the Naqshbandi order, but he did not flaunt it. He lived a very simple life. Qalban only mentioned Allah. Maulana Sa'dudiddin Koshghari, a mystical mystic and teacher, taught Jami to purify the soul. In the work, Navoi tells about Jami's two sons. One son is Maulana Safiuddin Muhammad and one is Maulana Ziyavuddin Yusuf. His son Safiuddin died early. Navoi gave information about this in the first article of the work. At that time, when Navoi was mourning, Sheikh Suhayli and Maulana Soni visited them and joined them. It turned out that all the great people had gathered there. When it's time for Navoi to ask for a favor, he is saddened by this situation, and no matter how hard he tries, no words come out of his mouth. Scholars, scholars, and great people there were also hoping for Navoi's speech. Then Navoi recites a verse. After counting again and again, he asks for a pen and dawat when his doubts disappear. Navoi writes, "The rest of my life is forever" and gives it to Jami. Master Jami is comforted by reading this. At that moment, Jami was moved by this and finished a stanza. Navoi also mentioned his second son Mawlana Ziyavuddin Yusuf. He told him that when Jami died, Sultan Sahibqiran held Ziyovuddin Yusuf in his arms, stroked his head, comforted him and expressed his condolences. Navoi respected not only Jami himself, but also his closest friends and loved ones. He respected them the way he respected his teacher, and treated them with sincerity.

In conclusion, it can be said that from the beginning to the end of the work, an incomparable description of Jami's life and work has been illuminated. Jami was truly a person worthy of these descriptions. As described by Navoi, he was a truly accomplished elder and an incomparable teacher. His pen and mind were sharp, his works were perfect, his manners and virtues, and his words were enough to be the basis of life. That is why the work "Khamsat ul-mutahayirin" was born from the description of the owner of the magic pen.

Jami looked the same as he actually was. Navoi, who considered Jami as his teacher, created this work with infinite respect for him as a student. Jami was the leader not only of great people like Navoi, but also of all people of science and knowledge. As much as we rate Navoi, we will certainly rate twice as much to Jami. Jami is a great thinker of his time and a person who elevated the poetry of the East. Jami and Navoi had a boundless, scientific connection that could not be described with words. For this reason, only a person like Hazrat Navoi could analyze the works of a great scientist like Jami and make an impartial evaluation. Navoi was even able to defend his honor as a poet and his name as a great and great thinker as his student.

Jami is considered a mentor not only for representatives of Uzbek classical literature of his time, but also today. Today's spirituality is formed through his works. Because as the first President Islam Karimov said: "If we want

to glorify our Uzbekistan to the world, glorify its ancient history and bright future, if we want to keep it forever in the memory of generations, first of all we should educate great writers, great poets, great creators need" [1, 87]. That's why we should read the works of mature scientists, appreciate them, and make good use of them. We can say with pride that every deed and great legacy left by great poets like Jami will not lose its value either now or later.

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