



ABDURAKHMAN JAMI IN THE DESCRIPTION OF KAZIZADA RUMI

Karimova Lola Muzafarovna

Assistant of the Department of Social Sciences,
Bukhara State Medical Institute

ANNOTATION

In the article "Abdurakhman Jami in the description of Kazizada Rumi" the teacher-student relationship between outstanding persons of XV century Qazizada Rumi and Abdurahman Jami is highlighted. It is depicted that Abdurahman Jami was not only philosopher and specialist in literature but also deeply knowledgeable person in astronomy, mathematics and geometry.

KEY WORDS: science, intelligent, mathematics, biography

DISCUSSION

A lot of research has been done on the life activities of Abdurahman Jami and his multifaceted talent has been recognized. In this article, we want to focus on the achievements of Abdurahman Jami in the field of science and the description of his intelligence by Qazizada Rumi.

One of the great mathematicians and astronomers who became famous in Movarounnahr in the early 15th century was Qazizada Rumi. The scholar's full name is Salahuddin Musa ibn Muhammad ibn Mahmud. [1.186.] Qazizada Rumi is a great astronomer. He taught astronomy and mathematics to Mirzo Ulugbek for several years and instilled in him a deep and inexhaustible love for these sciences. Mirzo Ulugbek later in his world-famous work "Ziji jadidi Koragoniy" mentioned Qazizoda Rumi with gratitude and honors him as "my teacher". According to Mirzo Ulugbek himself, his teacher was Qazizoda Rumi [1.187.]. Ulugbek founded a madrasah in Samarkand in 1417-1420 and appointed Qazizoda to the post of rais ul-muallim.

Abdurahmon Jami was one of the intelligent people who was highly valued by the great scholar Qazizoda Rumi, who was Mirzo Ulugbek's mentor.

There are many sources about the life of Abdurahman Jami. The most reliable sources of the life and work of the thinker Jami include: "Rashhi bol bar sharhi hol" - a biographical biography written by the thinker himself five years before his death (1487).

In it, Jami described the main stages of his life. Abd al-Wasi Nizami's "Maqamati Hazrat

Mawlana Jami", Ali bin Husayn Kashifi's "Rashahot ayn al-Hayat", Zayiddin Wasifi's "Badoe' ul-Waqoe", Alisher Navoi's "Majlis-an-nafois", "Hamsat ul-mutakhayirin" and other works contain information about Abdurahmon Jami. It is also possible to mention the various anthologies (selected works of different authors) in which the works of Jami are found. The most important of them are Sultan Husayn Bayqara's "Majolis al-ushshaq", Davlatshah's "Tazkirat ush-shuaro", Khandamir's "Habib as-suyar", and Safavid Shah Ismail's son Sam-Mirza's anthology. The authors of these works were contemporaries of Jami and were in contact with him. That is why the evidence they present is true.

Methodologically, in the analysis of the life and work of Abdurahman Jami, The service of scholars like E. E. Bertels, M. Radjabov, A.Afsahzod {2} is great.

Nuriddin Abdurahman ibn Nizamiddin Ahmad ibn Shamsiddin Muhammad Jami was born on November 7, 1414 (23rd of Sha'ban 817 AH) in the village of Harjird, between Herat and Mashhad. Jami is a literary nickname that refers to the poet's birthplace. Jam is derived from the name of the center of the province of the same name, where the village of Harjird is located. Jami means "originated from Jam."

Jami's father and grandfather were mufaqih, that is, scholars of jurisprudence, and held important public positions in the province. According to sources, Jami had amazing abilities. He started attending school at the age of four. In a short period of time, he studied Arabic grammar, the Qur'an and



classical Persian literature, including the works of famous poets such as Abu Abdullah Rudaki, Abulqasim Firdavsi, Umar Khayyam, Nizami Ganjavi, Jalaliddin Rumi, Husrav Dehlavi, Sa'di Sherazi, Hafiz Sherazi. His first teacher was Mawlana Zaynuddin Abubakr Tayyibadi, a student of the famous philosopher and scholar Mawlana Sa'duddin Taftazani. But the real teacher of the future poet and thinker was his father - Nizamiddin Ahmad, a very educated and enlightened man of his time, a great scholar of classical literature.

At the age of eleven, Jami moved to Herat with his parents. He continued his education in Herat: first at the Nizami Madrasa, then at the Dilkash Madrasa, where he studied Arabic, logic, poetry theory, public speaking, theology, philosophy, and other subjects known at the time. Well-known scholars of that time, such as Mavlono Junaid Usuli and Khoja Alouddin, studied under the Samarkandis. From them he also learned the basics of exact sciences such as mathematics, geometry, astronomy. Once he has knowledge of the exact sciences, he begins to engage independently in poetic creation and scientific research.

At the age of twenty, Jami began to write special commentaries on astronomy. This means that he had a special love for astronomy and was able to study the works in depth and write commentaries. He sent some of his research on astronomy to Ulugbek's observatory in Samarkand. The famous astronomer of that time Qazizoda got acquainted with the works of Rumi Jami, appreciated the research of the young scientist and invited him to Samarkand. In 1436, Jami went to Samarkand, known as the center of science, where he had long dreamed of studying.

In Samarkand, he studied in the famous Ulugbek madrasah, and got classes from leader teachers at that time, such as Ulugbek, Qazizoda Rumi, Fazlullah Abullaysiy. He studied several sciences, such as astronomy, geodesy, mathematics, philosophy and jurisprudence. Fakhridin Ali Safi's "Rashahotu aynil-hayot" (Drops of life-water) describes this as follows: "In Samarkand, Qazi Rumiyyim, one of the scholars of his time, went to his class. At first there was an argument in the dialogue and it lasted a long time, in the end the Qazi liked their words and Mawlana Fathullah Tabrizi was one of the sages and he had a career with Mirzo Ulugbek.

It was narrated that at that meeting, Mirzo Ulugbek Qazi ordered Rumi to meet in his madrasah in Samarkand, and all the nobles of the world were present at that meeting. Judge Rum used to recite the *musta'ids* and *khushtabs* in the assembly. It is said in the attributes of Hazrat Mawlana Abdurahman Jami: "Since Samarkand was established, it was never in the possession of the power of others, and no one like Jami would live cross this rive Amu" [4.178].

According to the source, Mawlana Yusuf Samarkandi, one of the close disciples of Qazizada Rumi, narrated that when Mawlana Abdurahman Jami came to Samarkand, he was engaged in the commentary "Tazkira" on the board of allied science [4.184.]. "Hayat" is an Arabic word meaning the science of the shape and motion of the sky and the objects in it, as well as the science of the earth, astronomy. It is clear from the above quotation from Rashahot that Abdurahman Jami wrote commentaries on Tazkira, a work on astronomy. According to the source, Qazizada Rumi, mentioned by the name of Qazi Rum, praised the comments written by Abdurahman Jami in the margin of the book "Tazkira". Qazizada Rumi said, "Every day, in every meeting, the status of a word or two of those inevitable words would come to truth and reform, and the judge would be very pleased with it" [4.184.].

According to the source, he created a work by Jami "Sharhi mulahhas" in which Jami expressed his views. The source said that such thoughts had never occurred in Qazizadeh Rumi's memory. This fact shows that Jami has reached a very high status in this field of science.

This evidence shows that Jami was very capable of comprehension, understanding, knowing. According to the author of "Rashahot", during his studies he was diligent in acquiring knowledge and was engaged in the study of the works of scientists. Teachers emphasize Jami's special abilities and thirst for knowledge. It is said that one day the great astrologer and mathematician, mathematician Ali Kushchi (died in Istanbul in 1474) examined Jami in geometry and algebra. The scientist was amazed: he would get a logically based and detailed answer until he asked the question.

Emphasizing Jami's high ability and unique talent in the exact sciences, Qazizada Rumi's words: "A young man as highly talented, noble and responsive as Jami has not yet come from the farthest reaches of Amu" [5.78.]. According to witnesses, Jami, who is a poor and thin young man, did not try to overcome dry nonsense or show off what he had learned like most of his fellow students, but he was always the first when the student was asked to demonstrate depth of thought or independent reflection. In the heart of young Jami, humility and benevolence, a sense of self-worth were developed and combined with independent thinking.

According to sources, Jami showed independence in his behavior towards teachers, maintained his reputation, but had great respect for them. This is evidenced by his words: "I hope to win their love and die with sincerity towards them in my heart" [6.68.].

Jami's knowledge in a wide and varied field was an indication that he could rise very quickly, that his career could grow. But he returns



with the intention of entering the service of the ruler of Herat, which he had previously thought of. Jami also rejects an offer to replace Said Ali Hashim in the palace of Mirzo Ulugbek's son Abdullatif. The author of Rashahot explains the reason for his refusal to serve in the palace: "One day, Jami's friends take him to one of the high-ranking Shahrukh's officials, and he waits for them at the door. After meeting with the official, Shahrukh told his comrades that he would no longer go with them to any government official and that he would stay away from them.

The following conclusions can be drawn from the thoughts of Qazizada Rumi about Abdurahman Jami, who brought up such a great thinker as Mirzo Ulugbek:

1. Abdurahman Jami was educated in Samarkand in the most famous madrasah of his time, founded by Mirzo Ulugbek, from such an intelligent and great scholar as Qazizoda Rumi, who brought up Ulugbek, and enjoyed the knowledge of such a great man.

3. The fact that Abdurahman Jami was mentioned and praised by the gifted student when he spoke about science in front of all the nobles of the world at the high-ranking meeting of Qazizada Rumi testifies to the great status of this student of science.

4. The fact that the level of general maturity and talent is much higher than that of other scholars can be justified by the description of Qazizada Rumi that "since the construction of Samarkand, no one like him has passed on this side of the Amudarya."

5. Qazizadeh Rumi's description of Jami shows that the young scientist has a high level of talent and ability to put into practice the knowledge he has acquired.

6. The fact that he wrote commentaries on the work on total astronomy, Tazkira, and that Qazizada Rumi used them with pleasure at every meeting, shows that he was a high-ranking astronomer.

7. Jami's Sharhi Mulahhas collection was also highly praised by Qazizada Rumi, and the fact that the ideas contained therein did not even occur in Qazi's Rumi's memory indicates that Jami had a high status.

In general, it can be said that everyone brought up in an enlightened family grows up to be as highly intelligent as Abdurahman Jami. Every father who wants to bring up a great child like Abdurahman Jamimust possess knowledge and morals and strive to be worthy of the degree of his child's mastery. Every young person with a strong knowledge and intelligence like Jami can find the courage to pass the exam of scholars like Qazizada Rumi. Educated by world-renowned teachers and admired by them, Jami's spiritual heritage serves as one of the world's most precious treasures of

spirituality. The main reason for the survival of the immortal spiritual heritage of Jami is that from his youth he loved and mastered all the sciences, especially the exact sciences - astronomy, mathematics and geometry. His ability to imagine the whole world from a young age, his wide and deep scientific views were the basis for the birth of very beautiful spiritual masterpieces.

REFERENCES

1. Ahmedov A. *Qazizoda Rumi / Stars of Spirituality: (Famous Central Asian figures, scholars, writers) // Collector and editor-in-chief: MM Khairullaev / - Completed reprint. - T .: People's Heritage Publishing House named after A.Qodiriy; 2001. p.186.*
2. Bertels E.E. *Jami // Selected Works. - M., 1965; Radjabov M. Abdurahman Jami and Tajik philosophy of the 15th century. - Dushanbe, 1968; Afsakhzod A. Abdurahman Jami, his time and work // Jami. Selected works. - L., 1978. - p. 5-36.*
3. *Zhomyining Samarkandda Kaychirgan davri Kaqida Karangir: Mukhtarov A. Abdurahman Jomi gift Samarkand. - D .: Sadoi Shark, 1964; Abdullaev I.A. Abdurahman Jami in Samarkand // Social Sciences in Uzbekistan. - 1965. - No. 3.*
4. *Fakhriddin Ali Safiy. Rashahotu aynil-hayot (drops of water life): historical-enlightenment work (editors, publishers M.Hasani, B.Umrzaq; editor-in-chief B.Umrzaq; Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. T .: Abu Ali ibn Sino Medical Publishing House named after., 2004. P.178.*
5. *Djami A. Collection. - Dushanbe, 1989. - p. 78.*
6. *Radjabov M. Abdurahman Djami and Tajik philosophy of the XV century. - Dushanbe: Irfon, 1968. - p. 68.*