

## History of a Ghazal of the Mawlana Jami's Literature

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**Annotation:** Hazrat Alisher Navoi's tazkirah "Majolisun-nafois" also had an impact on the tazkirahs written in the Tajik language. This can be seen in Hasankhoja Nisari's commentary on Muzakkiri-ahbob, written in 1865-1866. Hasankhoja Nisari successfully continued the tradition of composing tazkirah dedicated to his contemporaries, started by Alisher Navoi. In his treatise Muzakkiri-ahbob, written 75 years after Majolisun-nafais, he provides reliable and accurate information about the biographies and works of contemporary poets. In this sense, Muzakkiri-ahbob is a rare source in the study of the literary environment of Movarounnahr from the early 16th century to the 70s of this century. The introduction, which consists of four chapters and an introduction, contains concise and clear notes on the personalities, works, place in the literary environment, history and art of creation of poets of different social groups living and working in Khorasan and India.

**Keywords:** Hasankhoja Nisari, "Muzakkiri-ahbob", Muhammad Komron, Mecca, Kaaba, Ibrahim Khalilullah, Madina, Nuriddin Abdurahman Jami, ghazal, five bytes, history of writing, enlightenment-philosophy, Hizr, Iskandar, eternal life, Khorasan, "Khamsatul-mutahayyirin", lineage, tribe, spiritual environment, Ahmadi Jam, Alisher Navoi, Iraq, Nizamiya, madrasa, Khoja Ahror, Sa'duddin Kashgari, Temur, Temurids, painting, soul, spirit.

### I. Introduction

The great poet and statesman Zahiriddin Muhammad Babur and his children Humayun, Komron, Askari, Hindol and his grandson, Valuable information is given about the character, personality, activities, creativity of Mirza Abdulqasim, the son of Muhammad Komron.

In the essence of the article dedicated to Komron Mirza, the author gives valuable information about the history of the creation of a ghazal by the great Persian-Tajik poet, the murshid of the Naqshbandi sect of the XV century Nuriddin Abdurahmon Jami and copies the text of the ghazal in full. The ghazal praises the enlightenment of the second homeland of the Noble Prophet (pbuh) in Madinah, and the ghazal is quoted in support of the historical journey of Komron Mirza to Makkah and his stay in Madinah, which has a profound spiritual and enlightenment significance. This article provides an in-depth ideological and artistic analysis of the poem written in Madinah by Mawlana Jami.

### II. Literature review

Hasankhoja Nisari describes Makkah in an article by Muzakkiri Ahbob under the title "The Holy Memorial of King Muhammad Komron bin Babur". According to Tazkirah poets, Makkatullah is located in a valley in the mountains and its buildings are made of white and black stones. The Masjid al-Haram was built during the reign of the second caliph, Umar al-Khattab, and the Kaaba was built in the middle of it. Length, width, level of the Masjid al-Haram; The shape of the Ka'bah

(square), the location of the door, the layer, the length; Tazkirah poets gave detailed information about the location of Hajar ul-Aswad, the status of Ibrahim Khalilullah, the footprints, the level, depth and location of the Zamzam well. According to Nisari, this sacred shrine is full of wonders and is safe from the danger of wolves fleeing to the harem. The bird does not fly over the Ka'bah, but if it comes near it, it will be pushed to one side.

Wherever the rain falls on the wall of the Ka'bah, there will be cheapness and prosperity in the countries on that side. Whoever climbs Mount Abi Qabis near Mecca and eats roasted head meat will be cured of his headache. At this point, the author transfers the description and description from Makkatullah to the enlightened Medina. One of the features of this sacred shrine is that whoever steps on it, his breath will be filled with fragrant aromas. With the advent of man, the fragrance of the perfumes of Madinah becomes even more fragrant. There is a pool in this sanctuary, and if the patient bathes in it, he will be relieved of pain.

### III. Analysis

The description of Madina in Tazkirah continues with a five-byte ghazal text written by Nuriddin Abdurahman Jami, a great scholar of Tajik-Persian literature. Hasankhoja Nisari gives the following account of the history of the writing of the ghazal: "Mr. Abdurahman Jami - may God bless his secrets, may God bless him and grant him peace" (2.62).

The ghazal is full of enlightenment-philosophical, divine-mystical content. The five-byte poem has a very deep meaning:

In zamini ast ki sari manzili jonon buda,

Matrahi nuri ruhi on mahi tobon buda (2,62).

We believe that the metaphors of "jonon" and "mohi tobon" refer to our Prophet Muhammad (saas). As can be seen in the works of many of the leading figures of our classical literature, Nuriddin Abdurahman Jami's praises and interpretations of the Prophet (peace and blessings of Allaah be upon him) play an important role in his works, both large and small. Murshidi Kamil's Shawahidun-Nubuwwat is a practical confirmation of living in the spirit of Muhammad, his blessed image and sincere devotion to the Sunnah. The author also introduces the Prophet (peace and blessings of Allaah be upon him) and other prophets with beautiful virtues in order to help them realize their true selves through knowledge, intellect, and enlightenment, and to help them reach the Truth with a pure heart. He says that he wrote this book and named the book based on the same principle: tawanand bud, if onro ba "Shavohidun-nubuwwat baqavviyati ahl ul-futuvvat" tasmiyya kunand dur namenamoyad". Meaning: If other Muslims also benefit from them... Since this work can undoubtedly be a source of strength and great benefit for the people of truth in the shining path of the sect of bravery, if it is called "Shavohidun nubuvvat yaqini ahl ul-futuvvat" long will not go away"(8, 28-29).

The five-byte ghazal quoted in Muzakkir al-Ahbab praises the enlightenment of the Prophet's (pbuh) second homeland, Madinah. -for educational purposes. According to Nuriddin Abdurahman Jami, Madinah is a place where Muhammad lived and his land is sacred. The history of this shrine is drawn by the light radiating from the face of the Prophet (peace and blessings of Allaah be upon him). The Noble Messenger (saas) is the beloved of Allah. And the place where history was created with the light of Habibullah, which shines with the blessed light of truth, is always glorious. Although it is now considered a thorn in the side, in the past, instead of those thorns and thistles, basil sprouted in honor of the glorious step of the two world leaders:

In zamini ast ki har jo xasu xore ki dar ust,

Pesh az in rasta bajoyash gulu rayhon buda (2,62).

In the third verse of the Gazelle, Mawlana Jami used the miraculous power of the art of metaphor. The metaphor of "Sarvi Xiromon" provides a logical connection with the color, charm and content of the poetic verse, as well as the ghazal. According to the great poet, both the plains of Madinah and the rugged terrain are equally beloved, sacred and holy. Because all of them were touched by the footsteps of the Noble Prophet (saas):

In zamini ast ki har shaybu faroze ki dar ust

Jon omad-shudi on sarvi xiromon buda (2,62).

The great artist's devotion and devotion to the eternal abode of the Risolatpanah knows no bounds. Infinite love, respect and affection flow from the poet's charming heart to his warm lines:

Medihad xoki darash xosiyati on obam,

Ki nasibi Xizr az chashmai hayvon buda (2,62).

The great poet turned to Talmeh, one of the most ancient and deeply rooted works of classical literature, to give a clearer picture of the idea behind the poem. According to legends, King Alexander, the ruler of the East and the West, and Hizr sought the water of eternal life in the depths of darkness. Hizr was lucky to find it and enjoy it. According to Nuriddin Abdurahman Jami, the soil of the gates of Madinah is as characteristic as the water of eternity obtained by Hizr. It is like the water in an animal spring that Hizr drank forever.

#### IV. Discussion

Ghazal praised the creation of a more beautiful, ideological and artistic landscape. It is interpreted that although Mawlana Jami was physically born and flourished in the soil of Khorasan, the soul and spirit of this flower is from the clear water and healing air of the Madinah enlightenment. After all, a lifeless body is a dry body. The body that the soul does not prosper is a garden without flower and basil:

Joni Jomiy ba haqiqat zi hamin obu havost,

Gar ba surati gulshan az xoki Xuroson buda(2,62).

In the "Introduction" of "Khamsatul-mutahayyirin", consisting of five parts by Hazrat Alisher Navoi, to the poem "Rashh ul-bol" ("Drops of the heart") by the great poet and thinker Abdurahman Jami, written in 893 (1487/88) It is stated that he was born in 817 (1414) and enjoyed the "flower garden of life" for another five years 898 (until 1492) after writing the above-mentioned poem. Muhammad binni Hasan binni Abdulloh binni Tovus binni Hurmuz went to Shaybani, I am the queen of the tribe of Hurmuz bani Shayban, she ruled in Baghdad and in the time of ignorance Amir al-mu'minin 'Umar ... was honored by Islam and the tribe of Bani Shayban In the name of genealogy, the mujahideen are the ones who make the Arabs more obedient..." (1, 10).

According to Navoi, the lineage of a person whose morals can be interpreted as an example to others should be pure, and the main focus of the quote is on this aspect of the image of Jami - that he is a pure, virtuous man.

The descendants of Nuriddin Abdurahman Jami, the ruler of the Shayban tribe (assuming that Umar ibn al-Khattab was the caliph in 634-644), went to Hormuz, which ruled in Baghdad in the 7th century. The Shayban tribe, the leader of Hormuz, has a high lineage and has been a symbol of pride and honor for many of the tribes associated with the tribe. Although Jami's forefathers and grandfathers, who lived in the recent past, purified their hearts from lust in the light of Riyadh and

worked in high-ranking positions such as judges and muftis, who hated oppression and tyranny, who forbade filthiness, who instilled patience and contentment in their way of life, and whose hearts were enlightened by the light of knowledge. This is reflected in the following concise expression of Navoi: "... his fathers and great-grandfathers were famous for their piety, and they were always busy with fatwas, and they were quiet in the province of Jam and Sheikh al-Islam Ahmadi was in the homeland of Jam ..." (1,10).

The place where a person is born and raised, the people he inherits from, and the spiritual environment have a huge impact on the formation of a person's personality. In the second part of the sentence, the place where Jami was born and the second half of the XI century, the famous Sufi poet who lived and worked in Jam in the first half of the XII century, the great scholar the name of Ahmadi Jam, the author of such philosophical and mystical works as "Anis ut-tolibin", "Kunuzul-hikmat", "Bahorul-haqiqat", "Siroj us-soirin", "Miftoxun-najot" is derived from this vital-social, artistic-philosophical logic.

Alisher Navoi has always focused on the importance of the spiritual ground in human development, the spiritual and enlightenment example of the great khaki poki. In the early years of his youth, Abdurahman Jami moved from Jam to Herat and continued his education at the Nizamiya Madrasa near the Iraqi Gate. Alisher Navoi, citing the reasons for this migration, mentions the names of the rarest and most original representatives of scientific and artistic thought of mankind, who made a sacred step on this land and lived here for a certain period of time: In the province of Jam, the people of Jammu and Kashmir have made a fortune in the city of Nizamiya Madrasa at the gates of Iraq; they are quiet at the moment, living and studying" (1, 11).

Nuriddin Abdurahman Jami also went to Samarkand, the first capital of the Timurids, in search of enlightenment. Haji Ahrori Wali enjoyed the lessons. Nuriddin Abdurahman Jami Piri, who lived in the center of Herat from the middle of the reign of Shahrukh Mirza (1407-1447) to the first years of the reign of Sultan Abusaid Mirza (1459-1468), after the death of Sa'duddin Kashgari moved to the area. His teacher, who was buried in this area, built a courtyard near the mausoleum of Saduddin Kashgari ("built an address") and lived there until the end of his life (1, 13-14).

## V. Conclusion

It is clear that Nuriddin Abdurahman Jami was born in a pure, blessed house in Jam, which gave birth to such great scholars as Ahmadi Jam. Murshidi spent most of his conscious life in Herat, home to hundreds of great figures in human science and art. All these cities were in the territory of Timur and the Khorasan state of the Timurids. The genius of the great thinker, which ended in Madinah, means that a state as powerful as Jami Khorasan flourished in the sacred soil. But this flower is just a picture, a body or a being. Without life, this picture cannot live on its own. John gives her life. The air of Madinah, the second homeland of Allah Habibi (saas), is a symbol of life, a soul that moves the body of Jami in the form of a rose. From the ghazal to the praise, Madinah is full of enlightenment and the spirit of reverence and devotion to Muhammad.

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