

THE LITERARY VALUE OF THE LETTERS OF ABDURAHMAN JAMI AND ALISHER NAVAI IN "HAMSAT- UL-MUTAHAYIRIN"

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Abstract. *This article discusses the literary value of the letters of Abdurahman Jami and Alisher Navoi in "Hamsat-ul-mutahayirin".*

Keywords: *speakers of the East, Alisher Navoi, Abdurrahmani Jami, letter, writing, analysis and discussion of the issue, literary value, research and expression.*

A letter is a writing that shows human affection. In ancient times, our ancestors used letters to convey news or express their feelings and emotions. In particular, speakers of the East have shown special interest in this genre. In particular, the founder of the classic Uzbek literature, the famous poet and writer Mir Alisher Navoi attached special importance to letters and considered them to be the most important communication between people. When he lived in Samarkand, Astrobad and other cities, he wrote letters with his friends and finally collected the letters he wrote under the title "Munshaot" (Arabic writings).

Alisher Navoi wrote many letters mainly to his teacher and friend Abdurahman Jami, and replaced them in the second article of his work called "Khamsat-ul-mutahayirin". He wrote this valuable work two years after the death of Abdur Rahman Jami, more precisely in 1494. The meaning of "Hamsat-ul-mutahayirin", i.e. "The Amazing Five" (Hayratlanarli beshlik) is the planets "Atorud", "Zukhro", "Mirrix", "Mushtari" and "Zuhal".

The book consists of five parts, consisting of an introduction, three articles and a conclusion. In the introductory part of this work, the life and activities of Abdur Rahman Jami, where he lived, his origin and family name, and his learning of Sufism from Sa`iddin Kashghari are discussed. In the first article, Alisher Navoi recorded about 16 stories about the events that happened between them. In the second article, the letters they wrote to each other are collected.

In the "Conclusion" part of the work, Alisher Navoi gave an explanation of the books he read and used in the presence of Abdurahman Jami, and described the process of the poet's death very impressively [3, 4-5]. At the end of the work, he records the obituary he wrote in Persian on the death of Abdurahman Jami. This is one of the most effective and important dirges in Tajik Persian literature, which is recited by Mawlana Husayni Voiz on the pulpit at the time of drawing the new year's light [1, 60]. In it, Navoi's sensitive heart was touched by the separation of the teacher, that is, by the death of his sincere friend and mentor.

Ҳар дам аз анҷумани чарх ҷафое дигар аст,
Ҳар як аз анҷуми ӯ доғи балое дигар аст.
Рӯзу шабро, ки кабуд аст сияҳ чома дар ӯ,
Шаб азое дигару рӯз азое дигар аст... [3, 43].

The information given by the poet in this work indicates the stability of the friendship between these two great historical figures.

As we mentioned above, the letters that Alisher Navoi and Abdurrahmani Jami wrote to each other, Navoi collected and included his "Khamsat-ul-mutahayirin" article in the second one. When Navoi goes on a trip, he is saddened by Jami's departure and sends him many letters:

«То дур фитода сарам аз хоки дарат,
Ҳар рӯз диҳам ба номае дарди сарат,
Беҳуд гардам чу нома ояд зи барат
Ман беҳабар аз нома, чи донам хабарат»[3, 15].

In other words, Navoi means to say that until my head is removed from the ground, the poet thinks of himself, every day I will give you a headache with one of my letters, that is, I will send you a letter every day. When you get an answer, I will be interested in its content.

In response, Jami sends the following message:

“3-он дам ки фитод иттифоқи сафарат,
То бу ки кунам гаҳе ба хотир гузарат,
Гар мурғ парад ба сӯи ту ё бод вазад,
Хоҳам ки диҳам ба номае дарди сарат”[3, 15].

The meaning is that since you traveled, I will not forget you. If a bird flies towards you or the wind blows, I want to send you a letter.

In his next letter to Jami, Nawai quotes from "Nainama" of Maulana Jalaluddin Balkhi: “Подшоҳ Марв кишлоғида эрканди Устод Ҳасан Нойининг фавтининг хабари Ироқдин келди, Фақир Ҳазрати Мавлавий маснавийсининг аввалғи байти муносабат жиҳатидин тазмин қилиб эрдим.. Бу навъким,

Т а з м и н:
Шарҳи ҳажри шоҳи устодон Ҳасан,
“Бишнава аз най чун ҳикоят мекунад”.
Банд-банди у жудо гашта зи ҳам,
“Аз жудоихо шикоят мекунад”

битиби, шаҳрда ҳазрати Маҳдум хизматлариға йиборилиб эрди. Алар келур кишидин ҳам бу байтни, тазмин қилиб, бу руқъани йибориб эрдиларким,

Тазмин:
Шуд наи хома диламро тарҷумон,
«Бишнава аз най чун ҳикоят мекунад».
Бо забони тезу чашми ашкрес
«Аз жудоихо шикоят мекунад» [3, 16].

Maulana Jami and Mir Alisher Navoi sometimes exchanged opinions in their letters on important socio-political problems of their time. These letters were sometimes in the form of prose and sometimes in the form of poetry. When Alisher Navoi visited Marv. He wrote letters with Abdur Rahman Jami and received answers from him. In 1472 Abdur Rahman Jami traveled to Mecca. When he arrives in Iraq on the banks of the Tigris river, he misses the distance of his dear homeland and his close friend and student. He wrote a ghazal, recorded it in his letter and sent it to Nawai, which begins with the following verse:

Бар канори Дачла дур аз ёру маҳчур аз диёр,
Дорам аз ашки шафақгун Дачлаи хун бар канор [3, 20].

That is, in the first stanza of this ghazal, the poet emphasizes that he is far away from his homeland on the bank of the Tigris, and in the second stanza he says that another bloody Tigris appeared beside me from the distance of his homeland with tears of compassion.

So Navoi wrote a tribute to this heartwarming ghazal of Maulana Jami and sent it to him:

Шоми ҳижрон к-у мағриб шуд ниҳон хуршедвор
Ё рабаш субҳи висол аз жониби машриқ барор [3, 20].

That is, just as the sun rises from the east and sets in the west, the evening of the Hijran also disappeared to the west like the sun. O Lord, I am begging you to bring me the dawn from the east.

And at the end of the ruqa, he includes the following verse:

Ин нома, на нома, дофеи дарди ман аст,
Ороми даруни ранжпарварди ман аст,
Таскини дили гарму дами сарди ман аст,
Яъне хабар аз моҳи жаҳонгарди ман аст [3, 20].

That is, the poet says that this is not a letter, but it is the pacifier of my aching heart, it is the pacifier of my hot and cold heart, that is, it is the harbinger of my month of traveling around the world.

So Abdurrahmani Jami, while returning from Hajj, wrote his Rubai in Aleppo and sent it to Nawai:

Ин рукъа, на рукъа, мояи ҳар тараб аст,
Таҳсили нишоту айшро хуш сабаб аст,
3-ин сон ки бувад мухтасару пурмаънӣ,
Гўё зи «Жавоми ул-калим» мунтахаб аст [3, 20].

In other words, this is not a letter, but it is the source of my joy, it is the cause of my joy, it is meaningful and concise like the summary of "Javame'ulkalim".

The famous Russian journalist Yevgeny Eduardovich Bertels also mentioned this letter of Jami in the book "Navoi and Jami" [2, 123]. In the section "Abdur Rahmani Jami and his friendship with Nawai", this scholar refers to the correspondence between these two speakers and says that when one of them left Herat, they corresponded and most of these letters were written in the form of poetry. In 1472, Maulana Jami decided to go on Hajj and wrote an ode in Baghdad with the following text and sent it to Nawai:

Бар канори Дачла дур аз ёру маҳчур аз диёр,
Дорам аз ашки шафақгун Дачлаи хун бар канор [2, 123].

Thus, from the analysis and consideration of the issue in question, it is possible to conclude that the letters of Maulana Jami and Mir Alisher Navoi have a great textual value and can serve as the oldest reliable source, the author's copy and the first hand for the recognition of the original works of the speaker. It should be clarified that the letters written by them are very short, simple and understandable and full of verses and poetry. They also have a great literary value and show more of their writing and painting skills. Researching and explaining the literary value of all these letters requires a separate discussion and it is impossible to express it in the volume of one article.

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