

Friendship of Jomi and Navoi as Symbol of Friendship of the Tajik and Uzbek People

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Abstract. In this article, on the example of friendship between Alisher Navoi and Abdurakhmoni Jomi, the issues of friendship between the Uzbek and Tajik peoples are considered. To confirm the theoretical conclusions, numerous examples are given from the work of these two representatives of the fraternal peoples.

Keywords: tradition, ritual, myth, music, proverb, literature

Introduction

It is known from history that the Tajik and Uzbek peoples have lived side by side since ancient times. That's why the traditions are the same, the wedding ceremonies are the same. They are a nation that breathes the same air, lives in the same place, and drinks water from the same streams and rivers. The legends are almost the same. Folk art is similar to each other. The proverbs are the same. The art of dressing is similar. The art of music is the same. Shashmaqomi is the same, but the language of the songs is different. It is no secret that Tajik and Uzbek languages belong to other language families, but many words are shared. Sometimes even experts cannot understand which language some words actually belong to. For example, if you ask some Uzbeks to which language the words *gul*, *lab*, *obod*, *dil* and other words belong, they hesitate to answer, or if you ask about the words *qaymoq*, *qatiq*, *qurut* from Tajik, they cannot quickly answer which language they belong to. Representatives of any nationalities can be distinguished at a glance. For example, Russian, Kyrgyz, Chinese, Indian, Kazakh, Turkmen. At a glance, one cannot distinguish whether a person is of Uzbek or Tajik nationality.

The main part

This similarity can be seen in the field of literature.

Turku Tajik, or Tajiku Turkish word, is one of the most common phrases in Tajik poetry. Here is an example from Navoi:

*Nigori turku tojikam kunad sad khona vairona,
Bad-on mizhgoni tojikonavu chashmoni turkona.*

If we take an example from literary figures, Nizami Ganjavi is considered the founder of Azerbaijani literature, a Tajik poet, according to the sources, there are many poems in the Azerbaijani language. The founder of Turkish literature, Sultan Valad, son of Tajik poet Jaloliddin Rumi, is considered a famous poet. Alisher Navoi, a bright representative of world literature, has a close relationship with Tajik literature. First of all, he was born in Herat. His maternal grandfather Sheikh Abūsaid Changi Navoi contributed to the poet's life to a certain extent, so his services are great. This information is given in the National Encyclopedia of Uzbekistan: "Alisher was very interested in Navoiyshe'riyat. Oriental literature flourished. His family environment instilled in him a great desire for literature since his childhood. His uncles, Mirsaid Kabuli and Muhammadali Garibi, were mature poets, and poets often gathered in their house and discussed them. They talked about literature and art." Secondly, Alisher Navoi and Abdurahman Jami, a mature representative of Tajik literature, can prove the brotherhood of master-disciple and friend in our words.

It is known that numbers are rich in mystery, each number has its own mystery. We believe that the friendship between Jami and Navoi was predestined, because if we pay attention to the year of birth of both poets, we can prove what we have said. Jami was born in 1414 and Navoi was born in 1441. The similarity in the birth of both poets indicates that their natures are similar to each other, they are sincere friends and they

share ideas in literature. If we exchange the last two numbers of both poets, the same result will appear. Here is another great proof. The founder of Tajik literature, Abu Abdullah Rudaki, died in 941, and if we add 500 to this year, the year of birth of Alisher Navoi, the founder of Uzbek literature, will appear.

Alisher Navoi's love for Tajik literature is reflected in his works. The poet is one of the poets who has a high status in both literatures by creating in two languages. It is known that Navoi Tajik poets devoted themselves to Attar, Rumi, Saadi, Hafiz, and Jami and wrote responses, poems, and poems to their works. Representatives of Tajik literature were also inspired by Navoi's works, and many Tajik poets, starting with Jami, wrote verses and tatabas. For example, Hazrat Jami wrote these verses dedicated to Hazrat Navoi:

*Nestam chu yor turkgu, vale to zindaam,
Chashmi turku la'li turkigui uro bandaam.*

It is known that in this verse, Jami highly appreciates his friend and student Navoi and regrets that even though he understands Turkish, he cannot recite poetry in Turkish.

Another Tajik poet, Navoi's contemporary and student, Kamoliddin Binoi, writes about the relationship between Tajik and Uzbek literature:

*She'ri u bud beshtar turki
E, ki nabudash nazirash dar turki
Bud dar forsiyu turki,
Forsi xubu turkiash marg'ub.*

There is a legend that Navoi's ghazal "Koshki" became popular in his time. It was this ghazal of Jami that formed the basis for the creation of a musada by Navoi.

Matla of Navoi's ghazal:

*Ochmag'ai erding jamoli olamoro coshki,
Solmagay erding bari olamg'a gavgo coshki.*

Matla of Jami's tatabu':

*Didame dildori ra'no, coshki,
Dida ravshan kardame hoki on po, coshki.*

The first paragraph of Navoi musaddasam:

*Kardame dar xoki kui dust ma'vo, coshki,
Sudame ruxsori xud bar hoki on po, coshki,
Omadi berun zi kui on sarvbolo, coshki,
Burqa' barafkandi zi rui olamoro, coshki.*

*"Didame dildori ra'no, coshki,
Dida ravshan kardame hoki on po, coshki."*

It is known that Maulana Lutfi is also a bright representative of the literary school of Herat, a great poet, a poet with the title "Malik-ul-Kalam". Although he was 40 years older than Abdurahman Jami, he had great devotion to Jami. In the last minutes of his life, he bequeathed to Jami to continue the matlai of an unfinished ghazal and bring it to the end.

This matla':

*Gar kori dili oshiq bo kofari Chin aftad,
Beh z-in ki ba badxui be mehr chunin aftad.*

Hazrat Jami fulfills the will of Maulana Lutfi and brings the works mentioned in the book "Fatihat-ush-Shubab".

Maulana Lutfiy entered a creative competition with Kamal Khujandi and wrote:

*Lutfiy kalomi yetsa Samarqand ahliga,
Amudan utmas edi Xujandiy safinasi.*

The meaning of the verse is that if Lutfi's poem reached Samarkand, Khujandi's ship would not have reached Herat from Amudarya. It is known that he used the art of word play in this verse, because both Lutfi and Hazrat Navoi had great respect for Kamal Khujandi. Here are some examples to prove our point.

Maulana Lutfiy says that I replaced 10-12 thousand poems written in Tajik and Uzbek languages with this verse of Navoi, although this famous verse of Navoi was written in the style of tatabbu for a verse of Kamal Khujandi. Kamal's verse:

To ruh napushi kay shavad az dida ashki mo ravon,

Pinhon nagashta oftob, axtar nameoyad burun.

Navoy's verse:

***Orazing epqoch, kuzimdin sochilur har lahza yosh,
Buylakim paydo bulur yulduz, nihon bulg 'ach quyosh.***

Conclusion

At the end of our lecture, we would like to say that the literary friendship started by Hazrat Jami and Hazrat Navoi was later continued by Mirza Tursunzada and Ghafur Ghulom, and today literary friendship is continued by the literary figure of Uzbekistan Ja'far Muhammad and the famous poetess of Tajikistan Farzona Khujandi. We are sure that this literary friendship and friendship of literature is eternal.

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