



About the Poetic Commentary "Nazmi Akaid" on the Works of Umar An-Nasafi "Akayd An-Nasafi"

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ABSTRACT

The article talks about "Nazmi Aqoid", a poetical commentary on Abu Hafs Umar an-Nasafi's work "Aqoid un-Nasafi". Among scholars, there are opinions that this work belongs to Alisher Navoi. But the poet did not give information about this work in the list of his works

Keywords:

Aqoid science, "Aqoid un-Nasafi", commentary on aqoid, "Sharh ul-Aqoid an-Nasafi", "Nazmi Aqoid", expression of issues of aqoid in Turkish poetry.

Introduction

The Uzbek literary language has an ancient history. So, the study of the lexical-semantic, linguopoetic, linguostylistic and linguocultural features of the modern Uzbek language, the comprehensive study of the language features of the old Uzbek language has of great importance. In this sense, the literary sources of each era, especially the written works of the 15th century, are considered important issues of linguistic features, the composition and spelling of each word used in them, the study of linguistic phenomena in the lexical-semantic system, and scientific justification.

The main part

In the development of the Uzbek literary language after the 12th century, the role of the historical events of that period became significant. V. V. Bartold said about this: "The Mongol invasion had a strong impact on the

fate of the Turks. Because the language of the state formed by them in Central Asia gradually became Turkish" [7,10]. "The state formed as a result of Mongol invasion in Mavarounnahr is called Chigatoy ulus. This country created its own written literary language, which served as the basis for the old Uzbek literary language of the 15th century" [7, 19].

In the 15th century, was written a poetical commentary in Turkish on Abu Hafs Umar al-Nasafi's work "Aqoid un-Nasafi" called "Nazmi Aqoid". Among scholars, there are opinions that this work belongs to Alisher Navoi. But the poet did not give information about this work in the list of his works. Therefore, there are those who deny that it belongs to Alisher Navoi's pen. For example, the Afghan scientist Mohammad Yakub Vahidi believes that the work "Nazmi Aqeed" does not belong to Alisher Navoi. Information about this is given on page 35 of the magazine "Social Sciences in Uzbekistan", issue 8, 1967 [3, 35].

Saidmukhtar Okilov, associate professor of the International Islamic Academy of Uzbekistan, candidate of historical sciences, in his article "Influence of Abul Mu'in an-Nasafi's work "Bahrul Kalam" on Sirojiddin Oshii's work "Bad'ul Amoli" published in the journal "Scientific articles of Ali ibn Osman al-Oshi's International Symposium" organized by the Religious Foundation of Turkey and the Faculty of Theology of OshMU: "We can give an example of several other historical figures who created in the form of poems about the science of Aqeedah. For example, the famous Turkish poet Alisher Nawai also wrote a small poetic work called "Nazmul Aqoid" as a commentary on Abu Hafs al-Nasafi's work "Aqoid al-Nasafi". "A manuscript copy of "Nazmul Aqoid" copied in 1863 is kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni in Uzbekistan under the number 11946/II" [11, 389]. In this copy, it is stated that this work belongs to Alisher Navoi as follows: "Amir Nizam ul-milla va-d-din Alisher al-mutakhallas bi-n-Navoi, the teacher and muqtada of the Turkic-speaking people of Balig ul-bulag'a and afsah ul-fusaha shu'arai, is the description of the divine sirruhu and Those of you who have read the book, put the words and phrases of the responsible faith on the nazm of the jewels of the poem, and all the people of heresy and falsehood are breaking their hearts by rejecting the evidences of the corruption of the faith. This madanu-sh-shawahid wa risolai purfavoidga name "Nazmi Aqoid" (became)" [6, 1]

Abu Hafs al-Nasafi's work "Aqoid al-Nasafi" and its commentary "Sharh ul-Aqoid al-Nasafi" by Imam Taftazani, which inspired the writing of this "Nazmi Aqoid" work, were studied by researchers. About this, the Tatar

کیمدور عقاید نی عیان ایلگائی
تر کی عبارت دا بیان ایلگائی

In the chapter "Sababi ta'lifi kitab", the author tells him that a person who speaks Turkish cannot enjoy this work, so he asked that the

Bir Kufiy kelturdi manga iltijo,

Nazmi aqoyidg'a necha oshno.

Turkiy iboratlar bila tobsun bayon

Ma'nilari barchag'a bo'lsun ayon.

بیر کوفی کیلتوردی منگا التجا

scientist is an associate professor of the Russian Islamic Institute, candidate of philological sciences Safiullina R.R. writes as follows: "The most popular work in Muslim and Tatar madrasahs is Taftazani's "Aqoidi Nasafi", which is one of the most published works. "Sharhi Aqoidi Nasafi" was published 15 times by the Tatars" [10, 103-105]. A number of other scientific sources also provide information about this work. In them, the place of the work in the study of Islamic doctrine is specially noted. In particular, Turkish researchers also note that Imam Taftazani's book "Sharh ul-Aqoid an-Nasafi" was of great importance in the rise of Nasafi's work "Aqoid un-Nasafi" in the Islamic world" [1]. "Imam Taftazani taught at various madrasas in Movarounnahr, and was a religious advisor to Amir Temur in Samarkand. He completed his commentary in Khorezm in 768/1367. In practice, there was no Islamic educational institution that did not teach "Sharh ul-Aqoid al-Nasafi" as a textbook [1]. So, by the fifteenth century, Imam Nasafi's work "Aqoid un-Nasafi" had gained fame in the whole Islamic Sunni world through Imam Taftazani's work "Sharh ul-Aqoid an-Nasafi".

Turkish poetic review of "Aqoid un-Nasafi" work "Nazmi Aqoid" is one of the scientifically unstudied works. The author wrote this work in Turkic (old Uzbek) language, which is important for all times. It is known that Turkic languages have a word formation system that differs from Arabic and Persian languages in terms of grammatical construction with their own linguistic qualities, and the author skillfully used this:

Кімдур оқойидні айон аялагай,
Түркій Иборатда байон аялагай.

words of the work be expressed in Turkish and its meaning be made clear to everyone:

نظم عقاید غه نچه آشنا
 ترکى عبارت بیلا تابسون بیان
 معنی لارى بارچه غه بولسون عیان
 Turkiy kishilar ham ani anglasun,
 Anglamayin hech kishi qolmasun.[2, 10]
 ترکى کىشىلار بىم انى انکلاسون
 انگلاماین بىچ کىشى قالماسون

Conclusion

Whoever is the author of this work, which has not been researched as a scientific source by foreign and local scholars, he was well aware of Abu Hafs Umar ibn Muhammad Najmuddin al-Nasafi's work "Aqoidi Nasafi" and the doctrinal issues raised in it, and managed to convey it to the people in poetic form. Here is one thing - the language of the work attracts attention with its simplicity, vernacularity and comprehensibility. Studying the features of the language of the work allows us to come to a certain conclusion about it and its author.

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