

Study Of "Nazmi Aqoid" Work

Abdurahmon Latipov

PhD student of Ferghana State University

Gulbahor Musayevna Surxonova

Teacher of native language and literature
at school No. 2 of Margilan city,

Abstract: The article analyzes the commentaries on Abu Hafs Umar an-Nasafi's work "Aqoid un-Nasafi" and the controversy that the work "Nazmi Aqoid" belongs to Alisher Navoi.

Key words and phrases: "Famous" poet with the pseudonym", "Turkish scientist professor Dr. Ahmed Sevgi", "secretary Sayyid Maqsudjon Shoshiy".

Introduction

In different periods, Islamic scholars have created scientific treatises and commentaries on the creed. "Nazmi Aqoid" (in some sources it is also cited as "Nazmul Aqoid"), which was written in a poetic way and has come down to us, is recognized as one of these works. According to scientific sources, the word "Aqoid" means "things bound by faith" in the dictionary. In Istilah, the study of religious rulings in the Islamic Sharia is called the science of belief¹. In works of this direction, including "Nazmi Aqoid", the issue of studying such judgments is covered in detail.

The main part

According to the information, this work was completed in the 15th century. Its author is unknown, but there are opinions among scholars that it belongs to the pen of Alisher Navoi. However, the poet did not leave any information about the work "Nazmi Aqoid". Therefore, there are those who deny that he belongs to Alisher Navoi. For example, the Afghan scientist Mohammad Yakub Vahidi believes that the work "Nazmi Aqoid" does not belong to Alisher Navoi. "According to Vahidi, this work is clearly written at the end of the poem as belonging to the poet with the pseudonym "Mashhur".²

In one of his articles, Saidmukhtar Okilov, associate professor of the International Islamic Academy of Uzbekistan, candidate of historical sciences: "We can cite several other historical figures who created poems about the science of belief. For example, the famous Turkish poet Alisher Nawai also wrote a small poetic work called "Nazm-ul-Aqoid" as a commentary on Abu Hafs al-Nasafi's "Aqoid al-Nasafi". A manuscript copy of "Nazm-ul-Aqoid" copied in 1863 is stored in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni in Uzbekistan under the number 11946/II. The scientist presents this idea as a reference.

Another manuscript copy of the work "Nazmi Aqoid" copied in 1325 AH, 1910 AD is stored in the private library of Alimov Abduhoshim Rahmatullaevich, a literature lover living in Andijan region. In this copy, the scribe has given information that this work belongs to Alisher Navoi. This manuscript consists of 70 pages, copied in the type of a letter, consisting of 1036 bytes. There is no additional information in the margins of the manuscript. Not sealed by the clerk. On the last page 70 of the manuscript, information is given that the work was copied by Sayyid Maqsudjon Shoshi, a scribe from Tashkent.

Relatively more complete information about this work can be found in the article of the Turkish scientist Professor Dr. Ahmed Sevgi "Несефи акâиди"нин Али Şîr Невâî'ye isnat edilgen manzûm bir tercümesi" ("Nasefi Aqoidi attributed to Alisher Navoi").³ The scientist believes that "Nazmi Aqoid" belongs to the pen of Alisher Navoi and cites a number of arguments for this. In particular, he notes that the 1036-byte manuscript copied in Tashkent in 1325/1910, which he studied, was written by the scribe at the beginning and at the end that it belongs to Alisher Navoi. Considered in this respect, it appears that the sources studied by Ahmed Sevgi and the ones we have are the same. The scientist also said that the scientist

¹ Абдулқодир Абдур Раҳим. Ётиқод дурдоналари ("Бадъул амолий" шарҳи). – Тошкент: Sharq, 2016. – Б. 3.

² Усмонов О. Афғон олимлари Навоий ҳақида. Ўзбекистонда ижтимоий фанлар, 1967 йил, 8-сон, – Б. 35.

³ Prof. Dr. Ahmet Sevgi. Neseфи akâidi"nin Ali Şîr Nevâî'ye isnat edilen manzûm bir tercümesi. Seljuk University Edebiyat Fakültesi Dergisi. Yıl: 2014, Sayı: 31, Sayfa: 169-175

who introduced the work "Nazmi Aqoid" to the people of science is a Turkish literary critic Agah Sirri Levend. In fact, there is information in the sources about this work by Agah Sirri Levend that "...она атфедилен Назм-и Акъидъи булунмактадир" (to which "Nazmi aqeid" is attributed). In the bibliography of the same source, "Неваî Адина Басилмиş Бир эсер: Назм-и Акъид", Жеан Денй Армаған, Анкара 1958, с. 163-169" (a work printed under the name of Navoi: "Nazmi Aqaid", Jean Den'e Armug'oni, Ankara, 1958, S. 163-169), we also come across the information that⁴.

Ahmed Sevgi believes that the three stanzas mentioned about the author at the end of the work were added by others.

We have studied the text of the copy of "Nazmi Aqoid" that we have in order to determine how close these opinions of the scholar are to the truth. The work "Nazmi Aqoid" in our hands also consists of 1036 verses, in which the issues related to aqeed in Turkish verse are based on the work "Aqeed un-Nasafi" by Umar al-Nasafi, and from the 13th to the 69th page, a review of the excerpts from it is given.

In the process of studying the text of the work, first of all, we paid attention to three stanzas, which are believed to have been added to it by someone. In fact, at the end of the work, the following lines are given, which provide information about its author:

"Maxzanul asror" dedi Ganjaviy,
"Matla'ul anvor" dedi Dehlaviy.

"Tuhfatul ahror" dedi qutbi Jom,
"Hayratul abror" Amiri kirom.

"Nazmi akoyid" dedi mashhuri mast
Kim, anga taqdir edi ro'zi alast...

If we consider that the above stanzas were added to it later, one can agree with Ahmet Sevgi's opinion. In fact, logically, if the work belonged to Alisher Navoi, firstly, "Hayratul Abror" would not have been mentioned, and secondly, the expression "Amiri kirom" would not have been used, because the poet, who avoids arrogance and conceit, did not even hint that he was an amir in any of his works. Thirdly, the language of this passage taken from "Nazmi Aqoid" is much simpler than the language of Alisher Navoi's works, that is, it is more "Turkish". Fourthly, the mutual rhyming of the words Nizami and Dehlavi in the above passage does not correspond to the artistry demanded by Alisher Navoi.

From this point of view, according to the opinion of the Afghan scientist, the phrase "Mashhur mast" at the end of the work can be a nickname or name of the author. In addition, the nickname "Mashhur" appears in other places of the work:

Xat kibi Mashhur otim o'chmasun,
Men bu jahondin ko'chub ul ko'chmasun...⁵

Toki o'qish orqali davomli funun,
Rahmat yuborgusidur Mashhur uchun...⁶

While studying the history of the creation of "Nazmi Aqoid" work, it became known that there are other works with comments on "Aqoid un-Nasafi" by Abu Hafs Umar al-Nasafi in Turkish. Among them, the work "Aqidai Nazmiyya" written by Mir Haydarkhan ibn San'atullah ibn Zulqarnayn (died in 1314 Hijri, 1898 AD) is one of them. This work is a translation of the Arabic commentary on "Aqoid un-Nasafiya" by Sa'diddin Mas'ud ibn Umar ibn Abdullah al-Hirawi al-Taftazani (722-792/1322-1389) into Tatar.⁷ This work "Aqidai nazmiyya" begins with the verse "Khudo ismi-la kildim ibtido"⁸. Also, it became known that the 59-

⁴ Ali Şir Nevâî <https://islamansiklopedisi.org.tr/ali-sir-nevai>

⁵ Назми Ақоид. – Тошкент, 1910. – Б. 11.

⁶ Назми Ақоид. – Тошкент, 1910. – Б. 13.

⁷ Л.В.Дмитриева. Каталог тюркских рукописей института востоковедения Российской Академии наук. – Москва: Восточная литература, РАН, 2002. – С. 355.

⁸ Л.В.Дмитриева. Описание тюркских рукописей института востоковедения. – Москва: Наука, 1980. – С. 128.

page work "Nazmi Aqoid" by the author with the pseudonym Alimi is stored in the Turkish writings section of the National Library of Egypt under the number 1104/1692-93⁹.

Conclusion

In conclusion, it can be said that Abu Hafs Umar al-Nasafi's work "Aqoid al-Nasafi" is one of the most famous treatises in the Islamic world, commentaries and translations were written on it in various languages, including Turkish. The work "Nazmi Aqoid" that we discussed above is one of them. This work has not yet been fully explored. Analyzing it from the point of view of linguistics and literary studies allows to gather deep information about the Uzbek literary language of the period when the work was created and its importance in creating an artistic work.

References

1. Nazmi Aqoid. – Toshkent, 1910-yil.
2. Madvaliyev A. O'zbek tilining izohli lug'ati. 4-jild. – Toshkent: O'zbekiston, 2020.
3. Shamsiyev P., Ibrohimov S. Navoiy asarlari lugati. Toshkent: G'afur G'ulom, 1972.
4. Rahmatullayev Sh. O'zbek tilining etimologik lugati. 3-jild. – Toshkent: Universitet, 2009-y.
5. Abdulqodir Abdur Rahim. E'tiqod durdonalari ("Bad'ul amoliy" sharhi). – Toshkent: Sharq, 2016-yil.
6. Umarovich, A. M., & Latipov, A. (2022). About the Poetic Commentary "Nazmi Akaid" on the Works of Umar An-Nasafi" Akayd An-Nasafi". *Eurasian Scientific Herald*, 12, 43-46.
7. Latipov, A. (2023). "NAZMI AQOID" DA MA'NODOSH VA ZID MA'NOLI SO 'ZLARNING QO 'LLANILISHI. BARQARORLIK VA YETAKCHI TADQIQOTLAR ONLAYN ILMIY JURNALI, 3(3), 228-231.
8. Latipov, A. K., & Fattohov, X. X. (2021). THE USE OF WORDS FROM THE ARABIC LANGUAGE IN THE POEM "INSON". *Galaxy International Interdisciplinary Research Journal*, 9(12), 281-283.
9. Umarovich, A. M. (2022). Stylistic Use of Auxiliary Words in "Baburnama". *International Journal of Culture and Modernity*, 17, 53-60.
10. Umarovich, A. M., & Sayyora, E. (2022). "BOBURNOMA" ASARIDA QOLLANILGAN AYRIM KOMAKCHILARNING SEMANTIK XUSUSIYATLARI. BARQARORLIK VA YETAKCHI TADQIQOTLAR ONLAYN ILMIY JURNALI, 2(10), 50-54.
11. Амонов, М. (2016). ТРАНСЛИТЕРАЦИЯ ИЗАФЕТНЫХ СОЧЕТАНИЙ В "БАБУРНАМЕ". *Актуальные научные исследования в современном мире*, (6-1), 95-98.
12. Amonov, M., & Azizova, F. (2022). Thematic Groups of Arabic Words in Boburnoma. *International Journal of Culture and Modernity*, 13, 82-89.
13. Omonov, M. (2019). MORPHOLOGICAL FORMS OF PERSIAN IZAFET CONSTRUCTIONS IN "BABURNAME". *Theoretical & Applied Science*, (11), 260-263.
14. Амонов, М. (2016). АЛИШЕР НАВОЙИ ҲАЗАЛЛАРИДА ҚЎЛЛАНИЛГАН АРАБИЙ ИЗОФАЛАРИНИНГ ТУРЛАРИ. *Актуальные научные исследования в современном мире*, (6-1), 91-94.
15. Amonov, M. U. (2019). Accordance with the original of isafetic combinations in "Baburnama". *Scientific Bulletin of Namangan State University*, 1(8), 239-244.
16. Umarovich, A. M. (2021). The proportion of arabic isophical compounds in the "baburnoma" with the original. *Academicia: an international multidisciplinary research journal*, 11(2), 1554-1557.
17. Amonov, M. U. (2021). On Arab borrowings, denoting the name of the profession, which is actively used in the Uzbek language. *ISJ Theoretical & Applied Science*, 11(103), 863-866.
18. Umarova, N. R., Zokirov, M. T., Dusmatov, X. X., Amonov, M. U., & Mamajonov, M. Y. (2020). Frame Structure Of The Concept "Gold" In Navoi's Poem "Iskander's Wall". *Psychology and Education. Journal*, 57(8), 542.

⁹ Ali İhsan Akçay. Türk edebiyatında manzûm akâidnâmeler: inceleme metin (doktora tezi). – Bursa: 2011. – S. 18.

19. Zokirov, M. T. (2021). ABOUT THE INTERRELATIONSHIPS OF LINGUISTICS AND PSYCHOLOGY. *Theoretical & Applied Science*, (4), 422-425.
20. Zokirov, M. T., & Zokirova, S. M. (2020). Contrastic analysis at the phonetic level. *Academic Leadership (Online Journal)*, 21(05), 163-169.
21. Zokirov, M. T. (2019). About the general characteristic of bilingualism. *Scientific Bulletin of Namangan State University*, 1(10), 260.
22. Turdaliyevich, Z. M. (2022). Actual Problems of Bilingualism in a Multi-Ethnic Environment. *International Journal of Culture and Modernity*, 13, 17-23.
23. Mamajonov, A., & Dadabayeva, S. (2022). SUPERSYNTACTIC INTEGRITY WITH THE MEANING OF CONTRAST. *American Journal Of Philological Sciences*, 2(04), 14-20.
24. Zokirov, M., & Isomiddinov, F. (2021). EVFEMIZMLAR BORASIDAGIDAGI TURLI YONDASHUVLAR XUSUSIDA. *Редакционная коллегия*.
25. Porubay, I. F., Zokirov, M. T., & Ibragimova, E. I. (2023). FEATURES OF CONTEMPORARY INTERNET LANGUAGE. *BARQARORLIK VA YETAKCHI TADQIQOTLAR ONLAYN ILMIY JURNALI*, 3(2), 210-216.
26. Turdaliyevich, Z. M., & Farhod, I. (2022). Loiql Is the Successor of the Great Figures Of Tajik Literature. *International Journal of Culture and Modernity*, 14, 51-55.
27. Zokirov, M. T. (2019). About the general characteristic of bilingualism. *Scientific Bulletin of Namangan State University*, 1(10), 260.
28. Зокиров, М., & Зокирова, С. (2010). ТИЛ ИНТЕРФЕРЕНЦИЯСИНИНГ МОҲИЯТИ ҲАҚИДА УМУМИЙ ТУШУНЧА. *Известия ВУЗов (Кыргызстан)*, (6), 10-11.
29. Zokirov, M. (2007). Lingvistik interferensiya va uning o'zbek-tojik bilimimizda namoyon bo'lishi. MDA-Toshkent.