
SCIENTIFIC-THEORETICAL DESCRIPTION OF NAAT

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ABSTRACT

The history of the entry, creation and history of the so-called “Nabiy Madhi” in Uzbek literature is directly related to Islam. The influence of Islam and its foundations on the culture of the Turkic peoples is enormous. Islam and its philosophy, universal, humanistic, immortal, noble ideas, are the basis of the two renaissances of humanity in history, called the “Great Awakening”. In this sense, the commonality of the fundamentals of Islam with literary ideas led to the further development of fiction and art, bibliography and calligraphy. The tradition of creating a cabinet of artists has been formed. The article deals with the introductory part of the dewans - naat, which has a strong place in the preface, and its lexical meaning, its place as a literary term, its scientific-theoretical description. It is shown that it plays an important role in the study of religious-philosophical, moral, mystical-mystical views of artists. It also provides information on the semantic types of naat, its place in the dewans, the genres adapted to naat and their poetics.

KEYWORDS: *Dewan, Debocha, Hamd, Naat, Vasf, Meroj, Perfection, Perfect Man, Poetic Skill, Prophet, Vision.*

INTRODUCTION

The arrival of Islam in Uzbekistan had a great impact on the beliefs, lifestyle and morals of our ancient ancestors. The humanity, justice and attitude of the new religion, the morality of the Muslims, turned their interest in this religion into an immortal love. The true religion, which began to lead man and humanity to a truly happy life by regulating the world order and human relations, education and morality, which were completely out of order, soon led the Turks to turn from falsehood to the truth. As a result, the Turks, having thoroughly studied the principles of Islam and strictly adhered to its *rukniyu fard*, taught that all branches of science: they took the lead in many other sciences, such as theology, hadith, mysticism, jurisprudence, medicine, philosophy, music, logic, history, language, and laid the foundation for the first renaissance. One of the fields that flourished under the influence and enlightenment of Islam, presented thousands of talents to the world, and was a translator of the scenes and experiences of the human psyche was undoubtedly fiction. With the spread of Islam in our ancient Turan, Turkish literature was enriched in all respects - artistically, semantically, formally and ideologically. In particular, mystical views, mystical content and mystical symbols became one of the important tools in the development of Turkish literature. Therefore, the Turks, who by nature were acquainted with poetry, art and literature, created the sources of their culture, enlightenment and spirituality on the basis of Islamic principles. As a result of the development of science, great discoveries have been made in many fields. Calligraphy, in particular, has risen to the level of an art form. Gradually, among the poets, the tradition of arranging their poems, compiling them into a book, and then composing a dewan was formed.

The Main Findings And Results

Our people, who are acquainted with science, literature and art, have been cherishing the rich

heritage of the people and their creativity for thousands of years. Literacy is one such legacy and has long been highly valued in the East. Along with the distinctive history of Devon ordering and book creation, there were also widespread traditional customs among the creators of the book. According to this tradition, each of the “natural poets and prose writers”, while continuing it in accordance with tradition, tried to enrich their work with new looks, a variety of meanings and, of course, artistically mature works. Initially, we can see this semantic diversity in the introductory part of the work, in the traditional introductory chapters - prefaces. In the prefaces, on the one hand, “along with the traditions of classical poetry of the East, the poet's unique innovation is clearly manifested, on the other hand ... they theoretically reflect the author's methodological views that form the basis of the whole work” [2, p. 66].

The prefaces consist mainly of chapters of praise, supplication, naat and praise. In these chapters, the creators are required to glorify Allah, the Messenger of Allah, the great men of the time - rulers, princes, *pir*-leaders and *salaf*. In particular, these chapters are dedicated to our Prophet, who played an important role - the creators paid special attention to these chapters. Naat, which means “praise” “evaluation” or “attribute” [1, p. 144], is a term used to describe the Messenger of Allaah (peace and blessings of Allaah be upon him). The qualities of our Prophet, who is an inexhaustible source of inspiration for the creators, his form, his beauty, his character, his courage in propagating the religion of Islam, and especially the story of Miraj, are an infinite treasure. That's why creators keep addressing this topic over and over again. Originally originated in the Arabs, the tradition of *naat bitish* (naat writing) moved from Arabic literature to Persian literature, and from Persian literature to Turkish literature. “Talent, a special feature, is the praise of the meanings of praise, and in mysticism, the praise of the character, nature, and morals of the one being praised ” [4, p. 350] appeared as praise in Arabic literature. In order to glorify the virtues and courage of the kings, great and brave, heroic people of the time, first in the folklore, then in the written literature. In the age of ignorance, poetry was formed and developed to the same extent as the beliefs, lifestyles, and morals of the Arabs. Just as Islam has shed light on all aspects of the world, so the role of Islam, the supreme ruler of the universe, in the moral *upliftment* of mankind, its conversion from falsehood to truth, and its pursuit of perfection, is unlimited. Therefore, endless hymns have been written from the birth of this great person to his death. In fact, Naat emerged by praising the birth of a prophet. According to the sources, on the occasion of the birth of the Prophet, his grandfather Abdumutallib recited the following verses out of joy [7]:

وأنت لما ولدت أشرقت

الأرض وضاءت بـ نورك الأفق

كـ الـ ضياء وفي نحن في ذل

الـ نور و سـ بل الـ رشاد نـ ذـ تـ رق

Meaning, (And when you were born, you shone, the earth and the horizon were illuminated by your light. We are in this light and within, the rays and paths of Rashad will enter) [8, p. 142]. Named the “*Nabi makhi* - Praise of the Prophet” - naat is divided into *vasf* and *meraj* naat. In the descriptions, the life of the Prophet, his human appearance and virtues, the qualities and miracles of the Prophet, the events of his prophetic activity, the hadith, and other deeds of the Prophet are all described with endless love and set as an example to humanity. Therefore, the educational value of these artistically perfect qualities is incomparable. In the fourth verse of “Surat al-Sharh”, the Qur'an addresses the Prophet Muhammad (peace and blessings of Allaah be upon him) directly: “And We have exalted your remembrance”. Alouddin Mansur, commenting on this verse, explains: “Indeed, wherever a Muslim remembers the name of Allah and glorifies Him, of course, he also mentions the names of our Prophet Muhammad (peace and blessings of Allaah be upon him) and greets him, saying that this is the rank of our Prophet Muhammad (peace and blessings of Allaah be upon him). He did not give it to anyone except the Prophet (peace and blessings of

Allaah be upon him)” [9, p. 366].

The second series of notes - the theme of the inheritance - is devoted to the description of the event of the inheritance, its artistic interpretation. *Miraj* is one of the most famous events in the history of Islam. In the first verse of “Surat al-Isra”, the same historical event is revealed. “Glory be to Him Who sent His servant from the Sacred Mosque at night to the Al-Aqsa Mosque, where we have blessed him, to show him our miracles. Surely He is the Hearing, the Seeing” [5, p. 282]. It should be noted here that it is necessary to distinguish between *Isra* and *Me'raj*. If *Isra* is a journey from Masjidul Haram to Masjidul Aqsa, the ascension is to ascend from Masjidul Aqsa to Allah. In naats, love for the Messenger of Allah (saw) can be expressed in various forms. In particular, the chapters devoted to the description of the miracles of Me'raj, which can be called Merojnama, are “for the mystics, to be close to the Truth, to be in communion with Allah, and to receive the great blessings and blessings of Allah. It is the most real and exemplary form of fanaticism and perfection” [4, p. 200].

In the dictionaries of mysticism, “Me'roj” is interpreted as the ascension of the soul and the spiritual journey. *Miraj* is a great spiritual food and strength for a Sufi who knows that all his dreams and desires are to achieve the goal of Allah. That is why the image of the Night of Ascension is a special source of inspiration for the creators. In the content of the poem, the naat, which is a subject that can be adapted to genres such as *ghazal*, *rubai*, *murabba*, *musammat*, *mustazad*, *qita*, *tuyuk*, is the entrance to and study of the poet's creative laboratory; is an important tool in expressing his views on literary-aesthetic, religious-philosophical, moral-educational, mystical and perfection and the perfect man [6]. In the notes that are important in clarifying the author's worldview, our creators have mainly written on the following topics:

- notes describing the poem and his personal activities;
- notes in which words and deeds are discussed;
- notes describing physical features and some moral features;
- Mawlid and notes on some events of his life;
- Naats praising the miracles of our Prophet;
- notes on the proof of his miracles and prophecies;
- normative notes related to inheritance;

- the virtues and the naats written for their place of birth, parents, wives, children, companions, belongings, graves, mosques, testaments, manners and remembrance. The chapters “help, firstly, to give a correct understanding of the essence of each epic or story, and, secondly, to help the poet correctly identify important aspects of his philosophical, social, and moral views”. [2, 66].

However, these chapters, on the one hand, give a broad account of the great service of the Prophet in the introduction of Islam, the qualities and activities of the Prophet, his perfect character, virtues, and miracles sent to them, in particular, the night of the Ascension. , we see that his views on the universe and man are in harmony with his religious-Sufi views, knowledge and imagination about the Messenger of Allah, the Lord of the Universe. As we study the history of our classical literature, we become convinced that it has very rich and deep roots. Our ancestors, who wholeheartedly loved Islam and its precepts, used literature as a means of expressing their feelings. As a result, mystical literature glorifying such highly humanistic ideas as unique images, lyricism full of joy, poetry with colorful romanticism, the perfect man, and perfection was created. For the first time in the history of Turkish literature, Yusuf Khas Hajib began the tradition of reciting verses in the epic “Qutadgu Bilig”. Artists such as Ahmad Yugnaki, Khorezmi, Sayfi Sarayi, Rabguzi, Khojandi, Said Ahmad, Lutfi, who lived in the following periods, continued this

tradition with dignity. Alisher Navoi rightly won the title of “poet of naat” in all his works. In the naats created as a result of such endless love, boundless respect and love for the Prophet Muhammad (peace be upon him) are expressed, and intercession is hoped for. This begs the legitimate question, why love the prophet? Why is intercession expected? The reason is that naats are dedicated to the only “PERFECT MAN” in the world, our Prophet Muhammad (peace and blessings of Allaah be upon him). Every Muslim, anyone who believes in Islam as the true religion, must love Islam and the Prophet in order for his faith to be complete and perfect. Love for the Prophet is a part of faith. Our great ancestor Imam al-Bukhari narrates the following hadith in “Al-Juma as-Sahih”: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Whoever has the following three qualities, faith will give him peace of mind:

- To love Allah and His Messenger above all else;
- To love the one one loves only for the sake of Allah (because Allah loves him);
- “To hate one who hates only for the sake of Allah (because Allah hates)” [3, p. 7].

In the above hadiths, the conditions of perfection and the qualities of a perfect human being are clearly stated and emphasized. So, without Faith and Love, man can never be perfect. Perfection can never be achieved. He is not worthy of intercession. When our creators write about perfection and the perfect man, they teach that everyone should know and follow the Shari'ah, and read the Qur'an and the Hadith regularly. Our Prophet is an example for everyone who strives for perfection. The reason is that we can see the application of the rules of the Shari'ah in the life of our Prophet, in his character, in his life, in his prayers, and in his way of life. Allahu ta'ala: “There is a good example in the Messenger of Allah for those of you who hope in Allah and the Last Day, and remember Allah much”, says “Surat al-Azhab”, verse 21 of the Qur'an [5, p. 420].

The Prophet (peace and blessings of Allaah be upon him) grew up with good morals and character from a young age. After he became a Prophet, the most beautiful beauty was given to him by Allah. In verse 4 of “Surat al-Qalam”, the Prophet (peace and blessings of Allaah be upon him) said: It is said, “Surely you are of a great character” [5, p. 564].

One of the corresponding hadiths says: “My Lord brought me up and made my upbringing beautiful” (Narrated by Ibn Samani) [7, p. 96]. He who follows the Messenger of Allah will be loved by Allah. About this in the Qur'an: “Say (O Muhammad!): If you love Allah, follow me. Then Allah will love you and forgive your sins. Allah is Forgiving and Merciful” (Surah Al'Imran: 31) [5, p. 54]. The life of the Messenger of Allaah (peace and blessings of Allaah be upon him) and his Sunnah are a great school of example for us Muslims. A person who strives for perfection will live his life imitating the virtues of wise and righteous people. Therefore, the most deserving and just person to be an example for one who strives for perfection is the perfectionist, the Supreme Being, our Prophet Muhammad (peace and blessings of Allaah be upon him). It is not without reason, therefore, that the creators paid special attention to the naats in the prefaces.

CONCLUSION

We can summarize the above analysis as follows:

First, the conversion and study of Islam by the Turks led to great renaissances in the cultural and spiritual life of the local population. Literacy, calligraphy, and fiction developed. The tradition of creating a cabinet and a book was formed among the creators.

Second, naat, which literally means “adjective,” has entered the history of our literature with Islamic culture. Taking a firm place in the preface of the Dewans, it has become a particularly inspiring theme for artists.

Thirdly, lyric genres such as *hikmat*, *ghazal*, *qita*, *mustahzod*, *qasida*, *musammat* have taken a

strong place in the chapters of epics (masnavi), in poetic passages, in the introductory chapters of prose works, as a subject that is suitable for all genres by its nature.

Fourth, the naats can be studied in the form of content descriptive and descriptive naats. If the life and prophetic activity, human qualities and all the deeds of the Prophet (peace and blessings of Allaah be upon him) are described in detail in the descriptive verses, the story of the gift of the Prophet (peace and blessings of Allaah be upon him) to the Prophet (peace and blessings of Allaah be upon him) is described.

Fifthly, we can find the first notes in the history of our literature in the epic “Qutadgu Bilig” by Yusuf Khas Hajib. Until now, there have been no notes in Turkish literature.

Sixth, the notes are created on issues of different themes according to the content of the work. In addition to describing the perfect people and character of the Messenger of Allah (saw), the creators praised the Perfect Man in the image of the Prophet.

Seventh, in these chapters, on the one hand, we learn about the life of the Prophet, the events of his prophetic activity, and on the other hand, the relationship with him - infinite love, the artistic expression of the heartbeat burning in the desire to achieve his intercession.

Eighth, in these chapters, the creators expressed their views on religious-philosophical, moral, mystical-mystical, perfect man, and perfection.

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