



## HERMENEUTIC APPROACH IN THE ANALYSIS OF THE NA'T CHAPTER “SABBAYI SAYYOR”

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In the first verse of the naat, the poet sends greetings to our Prophet:

O Messenger of Allah, alpha-alpha salam,

Bika min zil-jaloli wal-ikram.

The poet sends blessings and peace to the Messenger of Allah. Because, in a number of religious and mystical sources, the virtue of sending blessings to the Messenger of Allah is mentioned. For example, “The Messenger of Allah, may Allah bless him and grant him peace, said: “The closest of you to me in Paradise are those who send blessings on me the most. So increase your blessings on me during the bright night and the bright day.” Therefore, the poet says, O Messenger of Allah, may Allah bless you with a thousand blessings from the Owner of Majesty and Honor (Allah). The quote in the verse “Bika min zil-jaloli wal-ikram” is taken from verses 26-27 of Surah “Ar-Rahman”: “All that is on the face of the earth is perishable. Your Lord, the Owner of Majesty and Honor, is eternal.”

**In the second verse, he introduces the reader to the information related to the place of his birth:**

Qurashi asl, Abtahi mahmil,

Hashimi kish, Yathribi manzil.

**It is known that our Prophet was originally from the Quraysh tribe and belonged to Abtah. He was from the lineage of Hashim, and his place was Yathrib (the ancient name of the city of Medina). Scholars of the history of the East emphasize that the first na't in classical literature was written in connection with the births of our Prophet. On the occasion of the birth of the Prophet, his grandfather Abdulmuttalib ibn Hashim said the following verses in joy:**

أشرفت ولدت لما وأنت

الأفق بنورك وضاءت الأرض





وفي الضياء ذلك في فنحن

نخترق الرشاد وسبل النور

**(Content: When you were born, the earth shone, the horizon was illuminated with your light. We are in this light and in it, we enter the luminous paths of Rashad) . Navoi dwells on this light in the following verses:**

But because your sun has seven appearances,

You have flooded the two worlds with light.

According to Alisher Navoi, Muhammad (peace be upon him) is the sun, the appearance of this sun, that is, the birth of our prophet, flooded the two worlds with light. He destroyed the darkness of the world and gave life to the people of the world. The source of this verse is verses 45-46 of Surah "Ahzab": "O Prophet, indeed, We have sent you (to all nations on the Day of Judgment) as a witness, a giver of good news (about Paradise) and a warner (from the torment of Hell). By the permission of Allah, He made it a lamp of light, inviting to Him (to His religion) and (showing the way)."

**The author continued the definition of light given in the above verse in the following verses:**

**Allah, Allah,** what light is this,

**There was no creation except this.**

This verse is a logical continuation of the above verse, and Allah, the Creator! What is the reason for this? What kind of light is this, which fills the two worlds, Except this, there was no creation (creation) before, he is amazed by the power of the light of our Prophet. According to the belief of a group of Sufis (including followers of the doctrine of Wahdat ul-Wujud), the first thing created by Allah is the "light of Muhammad" or the "truth of **Muhammad.**"

**The birth of the Messenger of Allah is a mercy for the people:**

May **Allah** be merciful to this people

Who has given them a king like you?

The Lord of the worlds, having mercy on the people, sent a leader and a king like you over them. Just as the great Allah did not create anything without measure, He also intended a certain purpose for the creation of our Prophet. The great and difficult tasks of our last Prophet Muhammad (peace be upon him) were to introduce the essence of





Allah to humanity, to convince people that Islam is the true religion, and to guide them in its spread. The poet's thoughts are evidenced by verse 151 of Surah Al-Baqarah: "And We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you (from polytheism and sins) and teaching you the Book (the Quran) and Wisdom (the Hadith) and making you know what you did not know." The same issue is also covered in the Hadith Sharif. Allah Almighty says in His Word: "Muhammad (peace and blessings of Allah be upon him) is a human being like you all, except that he is the Messenger of Allah to His servants."

**The same reasoning is continued in the next verse:**

Perhaps Adam rejoices in your sonhood,

The world is the offspring of your offspring.

Everyone rejoices in your sonhood, and the world is the offspring of your offspring. In the words of Ibn al-Arabi, this person "despite the fact that he was born after all the prophets in terms of time, all the previous prophets enjoyed the hardship of his prophethood." Therefore, all the prophets actually invited their communities to his religion. It seems that Adam Safiullah and all his children are the communities of our prophet. Sufis base this belief on the hadith attributed to our Prophet: "You were a prophet and I was a man between water and clay" (I was a prophet before Adam was mixed with water and clay). Navoi also emphasizes through this verse that the fact that Muhammad (peace be upon him), the last of the prophets, was chosen from among humans is a great honor for humanity and that such a great position is bestowed only on those whom Allah wills. After all, "Prophethood is a divine virtue and a divine gift. Allah Almighty gives it to those whom He wills, and He attributes it to those He wills among His creations through prophecy. It cannot be achieved through action and work, nor can it be acquired through much obedience and worship. It is solely and exclusively a divine gift." Navoi ends the vaf na't of the epic with a reference to the next mi'raj na't:

**My dear Prophets, come and be a messenger,**

You are both the last and the first.

Being the crown above all others is a distinction,

The night of Ascension revealed to you.

Allah the Almighty has granted you the privilege of being the first and the last among the people of the Prophets. He revealed to you the secrets of the night of Ascension so that you may stand out from all others and be the crown among them. The source of





these thoughts is undoubtedly the Holy Quran. Surah Al-Ahzab, verse 40: “Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets.” (Here Allah Almighty called the Prophet Muhammad (peace and blessings of Allah be upon him) “the seal of the Prophets. Just as a seal is placed at the end of every important written work, our Prophet Muhammad (peace and blessings of Allah be upon him) was the last prophet and since it was clear that no other prophet would come until the Day of Judgment, it was as if a seal was placed on the book of the prophets.)

So, in the descriptive poem, the emphasis is on the description of the unique, unique, and great statuses and qualities of the Messenger of Allah. In addition, the fact that the Messenger of Allah is a light of mercy for the people of the world is not overlooked.

The second poem in the work is dedicated to the issue of the ascension, and there are no references to verses of the **Quran** or hadiths in the title. The chapter is about the Prophet's "race to unimaginable places on his horse Buraq, and what he found that was beyond belief, with his intellect and wisdom." Indeed, the Prophet's ascension to heaven and the various miracles he encountered are incredible events. Navoi begins the poem with a description of this night:

**That night was a vast expanse,**

The zeal of the sky was the knowledge of the sky,

The sound of the wind was heard in the world,

The abundance of musk scattered in the sky.

The unique night scene in the verse gradually leads the reader to the Ascension, which was a practical part of the divine encounter - "Encounter with the Truth", "Communication with Allah", "An exemplary view of reaching immortality and immortality", and also one of the greatest miracles of the Prophet. On that night, nature and the lands of Paradise were covered with fragrance. It is described that the beautiful maidens of Paradise (the one who scatters the grain, two braided hairs) scattered grain to the sky.

**The following verses continue the thoughts related to the occurrence of the Ascension:**

That night was the light of the world,

It was hidden in the house of Ummihani.





The age is peaceful,

**The heart is awake but the eyes are asleep**

As the verse states, on that blessed night, “the bright moon of the world” (the Prophet), was in the house of Ummihani (the Prophet’s aunts). “... Then the Messenger of Allah (peace be upon him) was unaware of the world’s troubles, his eyes were asleep but his heart was awake. Prophets are like that, their eyes sleep but their hearts do not sleep. Then Hazrat Jibraeel took the Messenger of Allah to heaven.”

As for him, he was walking in a dark place

He was familiar with the earth.

Who, if he had a body, would have been earth,

But the light of that earth was pure.

The journey of the Ascension ended near the Kaaba. During the journey, the bodies of our Prophet were with them, but its soil was luminous. Because the very first thing created by Allah the Almighty is the light of the Lord of the two worlds, His beloved lover and Prophet Muhammad (peace be upon him). Hazrat Muhammad Zahid Qutqu ibn Ibrahim al-Bursawi, in his commentary on the book “Romuzul-Ahodis”, translated the blessed hadith that begins with: “Innama buistu khotiman fatihan...” with its explanation as “I am both a prophet who is the last of the prophets and a prophet who was created before Adam (peace be upon him)...” .

**In this poem, he describes the heavenly planets (Moon, Atorud, Venus, Mehr, Bahram, Mushtari, Zuhul) one by one, emphasizing that our prophet quickly passed through these planets:**

Which country did he enter,

He counted them all.

Having visited each planet, he counted the characteristics of those planets. None of the Turkic mi'rajnames mentioned planets until Navoi. “According to him, it is emphasized that during the mi'raj, our Prophet asked for the sins of his people.” In the introduction to “Qutadgu bilig,” the planets are described, “but they are not shown in connection with the mi'raj event, but in order to describe the power of the Creator.”

He also wrote that he had advanced beyond the twelve constellations (Hamal, Sarv, Jawza, Cancer, Asad, Sunbula, Mezon, Aqrab, Qavs, Jadi, Dalv, Hut):

There was no sky for the gems.





There was a constellation between each corner.

There was no sky for the gems of the sky (a box for precious stones), the prophet passed through each constellation. Literary critic H. Eshonkulov, while reflecting on the images of planets in his monograph "Samovot – ishq mazhari", states: "The seven planets and twelve constellations that we have seen in the spiritual and creative heritage of Alisher Navoi and other artists are celestial symbols with a wide range of applications in classical poetry, which, firstly, serve as active metaphors in their own meaning (celestial bodies), and secondly, to express complex spiritual processes associated with love." However, we see that not only love is expressed in the verses, but also many meanings.

**When thinking about the issue of the Ascension, tawhid and wahdat-ul-wujud are also mentioned in many places. Navoi also directly refers to the same issue:**

Without finding any trace of my own identity,

Perhaps without finding any trace of my own identity.

He refers to the fact that when our Prophet ascended to a high position during the Ascension, he was in a state of "without finding any trace of my own identity, without finding any trace of my own identity." Because our Prophet completely lost himself and became one with Allah both spiritually and physically. "Wahdat-ul-wujud (unity of being or single being) in other words, the Lord sees Himself in the heart of man. Therefore, the universe is a product of love, and man is the most beloved creature of God."

**The poet traditionally ends the last verses of the na't chapter with a spirit of hope for the intercession of our prophet:**

Obeys the prophets forever,

Hope for your intercession with all your might

If you are so kind to mankind,

No doubt Navoi is also in this position.

The prophets will obey you forever. Because they all hope for your intercession. You are kind to all mankind. Without a doubt Navoi is also hopeful for this kindness.

The second na't of "Sabbai Sayyor" is dedicated to the ascension, and unlike the ascension na'ts in other epics, the poet describes in detail the spiritual journey associated with the seven planets and twelve constellations, in accordance with the





content of the work. Naturally, this shows the close connection between the traditional chapter and the plot of the epic "Sabbayi Sayyor" (Seven Planets).

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