

IN ALISHER NAVOI'S ODES, THE INTERPRETATION OF THE CONNECTION OF THE SEASONS WITH THE NINE STARS AND CONSTELLATIONS

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Abstract

In Eastern classical literature, depicting the seasons by comparison with human life is a traditional creative method. Within this tradition, Alisher Navoi goes on the path of a deeper description of the subtle aspects of the human psyche (through inner states) comparing them with the similar aspects of the seasons.

Introduction

Emphasizing the immortality of innumerable pictures, trees, flowers, and the whole of existence, he prefers to compare the development of the human condition through the changing of the seasons. The spring brings good news to the heart of the seeker; The grassy sigh of a summer lover; autumn is the sage who "distinguishes the taste of every fruit of the garden of the world"; winter The similar aspects related to the development of the state of poverty, which looks "coldly" at everything except the Truth and is completely freed from the needs of the soul, finds its elegant artistic representation. In fact, this action of the great poet is noteworthy. Because the universe seems infinite, but there is nothing infinite in it. Secondly, man is also a small particle of existence. It is necessary to live in connection with animals, plants, property in general. Such a unique life-giving idea decorates all the works of the great poet, including the ode "Ruh ul-quds".

Fikand otashi ayyomi sayf dar olam,
Chu barqi oh zi anfosi oshiqi shaydo...
Rasondā az aqibash toxtu tozi sarsari day,
Ki raft yak-yak az in hullaho ba bodi fano.
Shito, chunon, ki dar u mirad otash az shiddat,
Chi mumkin ahli xahonro buvad nishoni baqo.
Chunonchi silsila bastā ba halqu gardani davr
Hame ba davru tasalsul kashid in axzo .

The fire of the summer season fell into the fire in such a way that it reminded the ghostly lovers' breath. After Khazan, you delivered the fierce plunder of winter, and those leaves, reminiscent of floral fabric, were carried away one by one by the wind of decay.

The state of hunger reached such a level that even the fire went out due to its intensity (from the cold and wind of winter). Can the people of the world have hope for survival in the face of such scenes?

You have tied a chain around the neck of the age in such a way that it binds all things piece by piece to the thread of the age like those continuous links. It seems that there is a strong harmony between the image of nature and the spiritual world of man.

These parts are connected to each other. Every change in nature affects human psyche. Because man lives in the bosom of nature. Such deep philosophical thoughts of the poet become more visible during the transition from the description of the seasons to the description of the nine stars.

It is known that the spiritual progress of every poor person at the stage of spiritual maturity is further divided into pure levels.

The poet refers to the positions of the prophets in the sky and gives a beautiful artistic interpretation of the location of each star and planet through ancient astronomical images:

Ba huchrai duyum andar qalamzani chobuk,

Nishodā omada bar sar ba imloyu insho.

Muloime, ki baroyad ba rang har ki rasad,

Ba soni ob, ki zohir shavad ba lavni ino .

In the second room, you put a quick penman (secretary) who comes and stands at the beginning of an essay. Whoever goes up for the color (to the second heaven) will reach his goal, and instead of water, a little full of color will appear for him. The second celestial planet, Utorud, is called in the text "qalamzani chobuk" ("quick pencil sharpener"). In this, according to mythological views, it is meant that Utorud is the patron of writers and poets, the secretary of the sky, and the priest of poets.

It is known that in many theological-mystical literatures, the second heaven is recognized as the place of Jesus and Yahya alayhissalam. The great poet referred to the miracle related to the life of Jesus - "Isa khum" through the phrase "lavni ino" ("colorful humcha") in the line. According to the testimony of theological sources, Jesus had a miracle: if he put a colored garment in hum, it would appear black and white. The figurative meaning of the phrase is based on a deep essence. "The hum of Jesus" - The perfect human heart. Everything that enters the heart of a perfect person comes out pure and unblemished. Jesus' hum of different colors is a reference to kasrat - the world of diversity. The great poet realized that only a perfect person is the manifestation of the unity of the kasrat and emphasized that he can reach the bottom of his wisdom and secret skill.

Alisher Navoi mentions the twelve constellations after the description of the nine stars, as above, as a part of the Absolute Being, which reflects the knowledge of Truth. Constellations are constellations along the path of the sun across the sky. They consist of twelve constellations and are named as follows: Hamal, Sawr, Javza, Saraton, Asad, Sunbula, Mezon, Aqrab, Kavs, Jady, Dalv, Hut - that is, these are the names of the months of the Hijri-Shashmi calendar. The poet writes about their forms, location in the sky, participation in the change of seasons, mythological features and natural phenomena related to them.

The Qur'an says about constellations: "Indeed, your Lord is Allah, who created the heavens and the earth in six days, and then took His throne... He (Allah) is the one who gives light to the sun and the moon, and so that you may know the number of years and the reckoning (of time). He is the one who divided the destinations into constellations. There is no doubt that Allah created

this (being) with the Truth (law and purpose)," says the 5th verse of Surah Yunus. The poet also expresses the wisdom of God in each of them by explaining the shape of the constellations.

Zi bahri on ki hame kajravist shevai charx,

Chu charx rutbai xarchang soxti volo.

You have made the status of the crab (fourth of the zodiac signs) high. Such a phenomenon can be observed in life and in the fate of a person.

In this part, wonderful pictures are drawn using the art of diagnosis, and the artistic value of the ode increases by describing the unique characteristics of the constellations.

If we consider the oneness of Allah, who is the essence of everything in the world, then the essence of the whole universe, which consists of the divine essence, is in its unity and integrity. Such interdependence and harmony can be seen in the following verses.

Libosi barg chu ashxori bog'ro po'shid,

Shud az namoishi har yak chu gunbadi mino.

Shamol chun ba taharruk fikandashon omad,

Va chashmi aql namudor sayru davri samo.

Tayur har yak az on charxro chu anjum shud,

Zi shox bar shox oyanda burch-burchoso .

A cloak of leaves covered the trees of the garden, and the shape of the turquoise sky (dome) was revealed in the canopy of each. The wind was moving so strongly that it was difficult to imagine the scene that Yeru had created in the sky. Such changes took place from each tree to the star, so that the swaying of the branches of the tree resembled the movement of the stars from one constellation to another. It seems that in the verses, each of the previously bare trees covered with blue leaves is likened to the width of the sky, and its branches are likened to constellations, and the fruits of these constellations are likened to "fixed" - that is, fixed stars, and the birds that jump from branch to branch are likened to "suho" - stars in motion. .

This is how the poet connected the concept of nature and heavenly bodies. He tries to show that the sky and the bodies in it form another chain in the interconnectedness of the whole universe, that each nation of these chains has its own, certain place and is of great importance.

Everything in existence moves in close connection with each other. So, the universe was created on the basis of a certain law, and on the basis of that law, "We created the heavens and the earth and everything between them only with the Law of Truth." The creation of the universe "with the law of truth" was the reason for its perfection. Planets several times larger than our Earth, which embrace vast oceans, steppes, and mountains, are suspended in the sky and are constantly in motion by the order of the Creator. We can confirm this opinion with verse 40 of Surah "Yasin": "Lash-shamsu yanbag'i laha an tudrikal-qamara wa lal-laylu sabiqul nahar. And kullun fi falakin yasbahun».

Alisher Navoi praises the incomparable and incomparable miraculous power of the Truth by describing the constant movement of the Sun, all the planets in the sky, and other heavenly bodies suspended in space based on a certain direction. In the lines of the qasida, all of God's creatures, even Arsh, Kursi, angels are at his service, and most of the constellations also glorify the desire for the Messenger of God to come to him as soon as possible. After the mentioned scenes, the great poet moves to the description of the event of Me'raj and emphasizes the humanitarian

essence of Islam, and praises to Allah, who "clarified" the "shariati gharro" ("bright Islamic law") to the prophet Muhammad.

The odes of "Sittai Zaruriya" are related to each other. That is, in the 1st ode, divine monotheism - the unity of the universe, the One eternal and eternal being, the power and majesty of the One God, controlling the affairs, changes, and actions of the entire universe from the smallest particle to the universe, and demonstrating His power, in the 2nd ode - the Prophet (PBUH) of the universe is praised. the blessed place, the fixed planet, the throne, the chair, the moon and the sun waiting for him, the joyous reception of the messenger of the angels, the communication with the Lord is described; In the 3rd ode, poverty and kingdom are compared and the greatness and priority of poverty is proved; The 4th ode mentions the unfaithfulness and unfaithfulness of the world, the tyranny of the heavens, and shows that people do not love this transitory, mortal world, but strive for the hereafter, and pay attention to spiritual and spiritual growth; In the 5th ode, the true humanity of the children of Adam, who were banished from paradise, is criticized for their "unpleasant and inappropriate moral traits that are not characteristic of a perfect person", their wrongdoings in the path of lust, and in the 6th ode, the way to get rid of these defects is Sufism and Tariqa - the main road to perfection. will be explained in detail.

Thus, all six odes are created on interrelated themes, and the main theme that connects them is theology and ideas about the development of perfection that approaches theology. Four of the six odes in the series are "Tuhfat ul-afkor" to Amir Khusrav Dehlavi's ode "Daryoi Abror", "Qut ul-Qulub" to Anvari's ode, "Minhoj un-najot" to Khaqani and Anvari's odes, and "Nasimul ul-khuld" to Khaqani's ode. The answer is written in tatabbu' style. Alisher Navoi preserved the theme and form of these famous odes, developed them in content, filled them with new ideas, thoughts, literary arts, created odes in a new spirit, and demonstrated his art and skills. On this basis, "Sittai zaruriya" took the form of a whole series of works. Navoi himself notes this in his work "Muhokamt-ul-lughaatayn": "These six qasidas are praiseworthy and praiseworthy, and the people are enlightened in the language of Sufism and Tariqat."

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