

SCIENTIFIC AND LITERARY REFLECTION OF THE SEASONS IN THE WORKS OF NIZAMI GANJAVI

*Tahira MAMMED**

Head of Department of Theory of Literature of ANAS , Doctor of Philology, professor

Nizami Ganjavi demonstrates great skill in describing seasonal changes and also shows a deep knowledge of the scientific data of his time related to astronomy. His creativity is rich in beautiful literary examples of classical Eastern literature like Bahariyyas (versifying spring) and Khazaniyyas (versifying autumn), as well as poems describing summer and winter. In the poet's poetry, seasonal changes is presented as a movement that reflects the beauty, harmony, order, and balance of human-nature-space-God relationships in the Universe.

In his poem called "Description of Barda" the beauty of the city is being described in the background of different seasons:

How beautiful and stylish Barda is,
Flowers are all around both in spring and winter.
Tulips are spread all over the mountains in July,
And the breeze of spring warms winter up. (4, 201)

The poet trying to revive the mental state of his hero and the events with a lyrical mood, establishes a poetic connection between nature and man and creates beautiful pictures. One of such scenes is a khazaniyya presented in "Leyli and Majnun" as a setting for the scene of Leyli's death. The poet displays Leyli's death not in severe and cold winter, but in fall, when the colors acquire new vitality, reminiscent of pre-death beauty. In the "Arrival of autumn and Leyli's death" part of the work, autumn is like Leyli, and Leyli resembles fall. Nizami describes autumn, the transition from the last diversity of nature to winter, with its visible and invisible sides as follows:

As a rule, when the leaves fall,
Bloody waters flow from these leaves.
There is blood in every branch,

* E-mail: tahire.mammed@yahoo.com

Drops are dripping from the holes ... (5, 245)

The same mood is observed in Leyli revealing her secret to her mother in her last breath:

I'm on the way. . . . what can I do now?
 Don't hold me back , for I'm on the move.
 I'm in blood, you say kindness?
 I'm dying, you say living?
 What tortures I secretly coped with, mother!
 Now my heart is overflowing with sorrow. (5, 247)

The poet is trying to revive a different state of mind and the connection observed between the Creator and the creations in each season with the power of poetic expression. For the poet, spring is a moment of beauty and harmony that the Sun longs for and brings perfection with enhanced light. Nizami Ganjavi describes the arrival of spring as the awakening of nature and the human spirit, and he notes that it has been celebrated with rituals since ancient times:

In Novruz and Satta holidays,
 Rituals were restored.
 Brides and girls
 Leave their houses happily.
 Hands in henna, faces beautified
 Coming from everywhere enthusiastically
 The wine is in front and cheeks are red like tulip
 Hitting goblets face to face with Mughal
 From spells of fire
 The sky is full of smoke. (4, 171)

Nizami Ganjavi, who prefers the religious views and Islamic worldview of his time, is critical of the ceremonies celebrated by fire-worshippers, and respects Alexander's abolition of the Mughal rites: Wise Alexander had issued a decree:
 -Let the rite of the Mughals eliminate. (4, 172)

Although he presents it on the basis of comparing religious beliefs, Nizami conveys detailed information in poetic language about the ancient history and ways of fulfilling the traditions in which the people lived..

Nizami explains the changes of seasons and years with the astronomical mobility in zodiac. At this point, the poet relies on scientific findings formed from both ancient Chinese and Babylonian-Greco-Roman sources; he associates the change

of seasons with the periodic movement of the constellations, stars, and planets. The poet, who pays special attention to Novruz in the change of seasons, explains the change of months and constellations towards Novruz. Nizami Ganjavi reflects the changes in the constellations, as well as in nature with great artistry and scientific awareness. While describing the ascension of the Prophet Muhammad (pbuh) in the "Treasure of Mysteries", even the description of the constellations is arranged towards spring, Novruz.

Look where does good news of heavenly journey come from
 From the star sign of Cancer!
 Capricorn shone and created a cluster of light,
 He took the "Thorn" and threw it to the Leo.
 Venus arranging arms of Libra,
 Measured the weight and value of the blessed night.
 The scales prostrated in front of his face,
 His weight is heavier than stone and scales.
 He got up, approached the tail of Scorpio,
 gave him an ointment from the breath of Susanbar.
 Sagittarius shot an arrow from his bow,
 And saved Capricorn from poison.
 From the horoscope of Eunice, who entered the belly of Pisces,
 He passed through Aquarius, and Joseph was born.
 He established the throne in the sign of the Aries,
 Immediately tons of flowers blossomed.
 The flowers and tulips of that garden burned,
 The whole earth was painted the color of spring.
 The night turned into the day. The noon sun is bright,
 Cypresses bloomed. A miraculous spring. (6, 35-36)

Nizami Ganjavi mentions Novruz in three stages. These holidays make up the Novruz system. "One of the ceremonies included in the Novruz system is Sada holiday. Historically, this ceremony was called the holiday of fireworks. Sada means a blazing fire. A. Biruni writes that Sada holiday was celebrated on December 21, not in January. It is known that the belief in fire and the fire worship existed long before Zoroastrianism. From time to time, many holidays and ceremonies related to fire were held in Azerbaijan. Sada was celebrated between the 5th and 10th of Bahman (January 24-29). According to sources, in addition to the Azer and Sada ceremonies, there were several fire-related holidays. " (3)

Biruni's celebration of Sada on December 21 is most likely due to the arrival of winter and the longest night of the year. It is possible that the rites were

performed on the same day. On that day, the sun's entry into Capricorn and the darkness and the prolongation of the night could have led to the rites of fire and rituals to help the sun. The following verse by Nizami also expresses assist the Sun:

Sagittarius shot an arrow from his bow,
 And saved Capricorn from poison.
 Salvation, beauty and festive mood begin with the transition to Aquarius:
 From the horoscope of Eunice, who entered the belly of Pisces,
 He passed through Aquarius, and Joseph was born.

In poems we see that with the transition to Aquarius the foundation for beauty is prepared in nature. In Nizami's works holiday rituals are being described. This increases the likelihood that Nizami Ganjavi showed that the Sada holiday was celebrated in late January and early February, rather than on December 21.

The holidays celebrated in Azerbaijan, the study of rituals performed, and the ongoing ceremonial traditions reinforce the belief that Sada coincides with the end of January and the beginning of February. This is still reflected in the celebration of Little Chilla in many of our regions. The celebration of Khidir Nabi in the first ten days of Little Chilla and the performance of rituals similar to the last Tuesday, Charshanba, at that time can be explained as parallelism to the traditions of the Far and Near East in the people's memory, along with spring preparations.

Today, when we look at the traditional New Year's calendar of the Far East, we see some similarities with Sada. The following countries like Korea, China, Tibet, Mongolia, Vietnam, and Japan celebrate the Lunar New Year in late January and early February with special rituals in accordance with national traditions. (2) In Korea, the Seollal New Year holiday is celebrated on January 28 - February 2, 3 (at the beginning of the new month), and in China, the Lunar Spring Festival is celebrated on February 12 (between the new moon and the waning moon) (1). As you can see, the beginning of the new year in the Far East coincides with our holidays of Little Chilla and Khidir. These holidays, which are now celebrated with rituals in some of our regions, especially in Nakhchivan, were probably held in all regions before. Nizami Ganjavi's mentioning the antiquity of Sada along with Novruz may be connected with the vitality of both holidays in the poet's time.

Nizami describes the arrival of Novruz in two stages, in accordance with the change in the constellations: First, the Sun rises above the Aquarius and enters the Pisces; This is our traditional last Tuesday. The poet characterizes this stage as a month of removing sorrow and dust from faces. At that time, the people are

preparing for spring by cleaning and renewing their houses, yards, and clothes. The second step in the zodiac is the transition of the Sun from Pisces to Aries on March 21. In Hamal's chest, Suraya (that is, a cluster of stars close to the ground) builds a throne, and tons of flowers flows into the plains ...

Although Nizami Ganjavi gives the description of seasons with the changes in the constellations and the advance of the Sun in zodiac based on his knowledge of the ancient world astronomy, he showed originality and high artistic skill in his poetic expression. The innovations brought by the poet to the tradition of artistic and philosophical evaluation of stars, constellations, and planets have strengthened this tradition in Eastern and Western literature later.

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