

# The Names of The Zodiac Signs in The Epic Hayrat-Ul Abror

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**Abstract:** The need to understand the universe has had a strong influence not only on the exact sciences, but also on the formation of the language system. In studying the scientific-astronomical terminology and linguistic landscape of the fifteenth century, Alisher Navoi's epic Hayrat-ul abror is an important source. This article analyzes the lexical-semantic features of the zodiac names used in Hayrat-ul abror at the intersection of astronomy and linguistics.

**Keywords:** Hayrat-ul abror, astronomy, zodiac sign, Hamal, Savr, Javzo, Saraton, Asad, Sunbula, Mezon, Aqrab, Qavs, Jadiy, Dalv, Hut.

**Introduction:** Since ancient times, people have sought to understand the world—all the creations on earth and in the sky—to study nature and natural phenomena, to adapt to them, or to subordinate them to themselves. We would not be mistaken in saying that the concepts of time, era, and reckoning are also products of these human efforts. The heavenly luminaries—the Sun and the Moon—have from ancient times served people as the basis for calculating the year, while the stars have functioned as landmarks during distant and difficult journeys. In the ancient East, in order to orient themselves by the luminaries, people distinguished the bright stars located in certain parts of the sky into separate groups and called them constellations. Among the first to discover constellations were shepherds, hunters, and travelers. Therefore, many of them are named after shapes and objects (Triangle, Libra, Dipper), animals, creatures, and birds (Great Bear, Leo, Whale, Swan). Later, the names of heroes from Greek mythology (Andromeda, Pegasus, Cassiopeia) came to acquire significance. These names have also been taken as the basis in modern astronomy. [4:12]

In astronomy there is a concept called the “ecliptic,” which denotes the apparent annual path of the Sun across the celestial sphere and is formed as a result of the Earth's revolution around the Sun. Since the Earth moves counterclockwise along the circle of the ecliptic, without sensing the Earth's movement we think that the Sun is moving along the ecliptic circle. On this ecliptic plane there are 12 constellations. These constellations are called zodiac constellations. This is because most of the constellations are named after animals [4:25]. The term zodiac is also derived from the Greek zodiakos, from the root zoon—animal.

Along with the term “zodiac,” the word “burj” is also used to express the Sun's annual passage through the 12 constellations in the sky. The word “burj” is Arabic, an astronomical term denoting the collection of the twelve constellations located along the Sun's annual path and each of them (Hut, Hamal, Savr, Javzo, Saraton, Asad, Sunbula, Mezon, Aqrab, Qavs, Jadiy, Dalv). [O'TIL, vol. 1]

In Alisher Navoi's epic Hayrat-ul abror, in the na't section (the 5th na't) that comes after the basmala,

hamd, and munojot, the description of the Night of Mi'raj is presented in accordance with tradition. According to religious sources, the night when the Prophet Muhammad went from Mecca to Jerusalem and from there ascended to heaven on the steed Buraq, spoke with God, and returned, is called the Night of Mi'raj. In this chapter, continuing the tradition, Navoi depicts this event with great mastery. In it, the depiction of the Prophet Muhammad ascending through the planets, the stars, and the twelve zodiac signs creates a remarkable scene. Since Navoi possessed good knowledge of astronomy, he takes into account not only the names of the planets and stars, but also their characteristics, and by using the art of personification, he animates the inanimate things of the universe with human qualities and depicts the miraculous state of the Night of Mi'raj. [2:336]

Ham Hamal-u Savr berib jon anga,

Jon etibon ikkisi qurbon anga.

Hamal is the name of the first month in the solar year reckoning (March). [ANATIL, vol. 4, p. 147]. When translated from Arabic, it means "sheep" or "lamb." Ancient astronomers imagined the cluster of stars in this zodiac sign as resembling "the head of a sheep." Savr is one of the twelve zodiac signs in astronomy. It is the name of the second month in the solar year reckoning (22 April – 21 May) [O'TIL, vol. 3, p. 417]. In Arabic it means "bull" or "ox." On star maps it is also depicted as a strong bull preparing to charge. Hamal signifies the spring equinox—the New Year (Navruz), while Savr signifies the very height of spring. In both, "nature comes to life." By "anga," from a spiritual-Sufi point of view, our Prophet (peace be upon him) is meant. In "to give one's soul" and "to sacrifice one's soul," the sema of submission, devotion, and the disappearance of one being into another is intended. It would be appropriate to analyze the above couplet at the intersection of the semantic fields of "nature," "astronomy," "Sufism," and "love."

Ham tongibon olida Javzo kamar,

Ham Saraton tuz bo'lubon jilvagar.

Javzo is one of the twelve zodiac signs in astronomy. It is the name of the third month in the solar year reckoning (22 May – 21 June) [O'TIL, vol. 2, p. 61]. It is also called the sign of Gemini. In the couplet meaning "Javzo girded its waist in service," the phrase "the belt

of Javzo" (English "Orion's Belt" – Uzbek "Ovchi belbog'i") is an astronomical concept referring to the three bright stars in the constellation of Javzo. This is because they are located in the sky exactly in the form of a "belt" – on the waist part of the hunter-shaped constellation (like the hunter's belt). These three bright stars—Alnitak (on the left side of the belt), Alnilam (in the middle of the belt), and Mintaka (on the right side of the belt)—also have names derived from Arabic: Al-Nitham Nazm (The String of Pearls), Al-Nitak: Nitoq (The Girdle), Al-Mintakah: Mintaqa (The Belt), meaning "string of pearls," "beaded necklace," "strap," "belt," and "waistband." [8:304–315]

Saraton is one of the twelve zodiac signs in astronomy. It is the name of the fourth month in the solar year reckoning (22 June – 21 July) [O'TIL, vol. 3, p. 446]. Saraton means "crab" in Arabic.

Sher yo'ldin tutubon go'shai,

Sunbula raxshig'a bo'lub to'shai.

Palla yo'li gardidin iksir sanj,

Aqrab aro no'shu davo, nishu ranj.

Qavs tutub chilla duosi uchun,

Jadi berib fulla g'izosi uchun.

Dalvg'a Yusuf kibi solmay nazar,

Hutda Yunus kibi qilmay maqar

Yel kibi chun qat'i buruj aylabon,

Arsh fasilig'a uruj aylabon. [1:43–44]

Dalv is one of the twelve zodiac signs in astronomy. It is the name of the eleventh month in the solar year reckoning (22 January – 21 February) [O'TIL, vol. 1, p. 548]. In Arabic it means "bucket" or "waterskin." Hut is one of the twelve zodiac signs in astronomy. It is the name of the twelfth month in the solar year reckoning (22 February – 21 March). In Arabic it means "large shark, whale." [O'TIL, vol. 5, p. 566] In Yusuf Khos Hojib's work Qutadg'u bilig, the sign Dalv is expressed with the lexeme Ko'nak, and the sign Hut with the lexeme Baliq:

Yana O'g'laq, Ko'nak va Baliq keldi,

Bular tuqqach, osmon yorishdi ... [3:83]

In Devoni lug'otit turk, the word Ko'nak is explained as "ewer." [DLT, vol. 1, p. 373] In The Explanatory Dictionary of the Uzbek Language, it is explained as "a specially made leather container for storing kumis and

other liquids, a wineskin, a waterskin.” [O‘TIL, vol. 1, p. 415; vol. 2, p. 19] The word Qovg‘a is used in dialects in the meaning of “wooden pail, bucket.” [O‘TIL, vol. 2, p. 592] Thus, we may say that the sema uniting these lexemes is liquid, that is, water. In the zodiac, Dalv (Qovg‘a) is also called Aquarius, that is, in Latin “water-carrier.” The hemistich cited above, “Dalvg‘a Yusuf kibi solmay nazar,” alludes to the sema “well” (the well into which the Prophet Yusuf was thrown by his brothers), while the hemistich “Hutda Yunus kibi qilmay maqar” alludes to the “fish” that swallowed the Prophet Yunus.

### **CONCLUSION**

In conclusion, it may be said that the use of zodiac names and astronomical concepts in Alisher Navoi’s epic Hayrat-ul abror demonstrates not only the poet’s artistic mastery, but also his great scholarly potential. By fitting cosmic terminology into linguistic forms, the poet showed not only the artistic, but also the scientific-philosophical scope of the Turkic language. The integration of terms from the exact sciences into the text served to enrich our classical literary language; to ensure the artistic expressiveness of the work as a means of artistic depiction; and to create a complex whole expressing the universe, the human psyche, and their reflection in language.

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