

REPRESENTATION OF NUMBERS IN THE CLASSICAL POETRY OF ALISHER

NAVOIY AND MUHAMMAD RIZA OGAPIY

Matluba Sadullaeva Akhrorovna

PhD. History and philology department

Asia International University.

matlyuba2002@yahoo.com<https://doi.org/10.5281/zenodo.15251126>

Abstract. *This thesis explores the symbolic and structural use of numbers in the classical poetry of two prominent Central Asian poets: Alisher Navoi and Muhammad Riza Ogapiy. By analyzing their rubaiyat (quatrains) and other poetic forms, the study examines how numerical elements contribute to thematic depth, aesthetic harmony, and philosophical discourse in their works.*

Key words: *sacred seven (7), the forty (40), symbolic and spiritual meaning, mystical traditions, islamic cosmology, sufi symbolism, khamsa (the quintet), sab'ai sayyor (the seven travelers), metaphysical and moral connotations, poetic numerology, philosophical poetry, number-based frameworks, temporal relativity, symbolic use of numbers.*

ПРЕДСТАВЛЕНИЕ ЧИСЕЛ В КЛАССИЧЕСКОЙ ПОЭЗИИ АЛИШЕРА НАВОИ И
МУХАММАДА РИЗЫ ОГАПИ

Аннотация. *В этой диссертации исследуется символическое и структурное использование чисел в классической поэзии двух выдающихся поэтов Центральной Азии: Алишера Навои и Мухаммада Ризы Огапи. Анализируя их рубаи (четверостишия) и другие поэтические формы, исследование изучает, как числовые элементы способствуют тематической глубине, эстетической гармонии и философскому дискурсу в их произведениях.*

Ключевые слова: *священная семерка (7), сорок (40), символическое и духовное значение, мистические традиции, исламская космология, суфийский символизм, хамса (квинтет), саб'ай сайёр (семь путников), метафизические и моральные коннотации, поэтическая нумерология, философская поэзия, основанные на числах рамки, временная относительность, символическое использование чисел.*

Introduction. In classical Eastern literature, numbers often transcend their literal meanings, embodying symbolic and mystical significance. Alisher Navoi and Muhammad Riza Ogapiy, two luminaries of 15th-century Central Asian poetry, adeptly utilized numerical symbolism to enrich their works. This article delves into how both poets employed numbers to convey profound philosophical and spiritual themes, enhancing the depth and resonance of their

poetry. As an important element of human intelligence, thought, and imagination, numbers have a special place in fiction. Interestingly, numbers are also given symbolic meaning, which requires high skill from the creator. For example, Muhammad Riza Ogahiy cites the following system of numbers in his rubais:

*Ten minds, nine shields, and eight heavens,
The seven moons are all six aspects,
There are five senses and four elements and three birth,
Both worlds serve you for months.*

*(O'n aql, to'qqiz sipehr-u sakkiz jannat,
Ham yetti muniri axtar-u ham olti jihat,
Ham besh his-u to'rt unsur-u uch mavlad,
Ham ikki jahon bir senga aylar xizmat.)*

This verse by Muhammad Riza Ogahiy is a poetic way of showing how the entire universe, from the highest heavens to the smallest human senses, is beautifully ordered and connected. The numbers represent different levels of creation and existence — from spiritual knowledge and the sky, to human nature and the physical world. Ogahiy uses this list of symbolic numbers to say that everything in the world and beyond — the heavens, the stars, the senses, the elements — all work together. In the final line, he says that both this world and the next are in service to "you" — possibly referring to a beloved person, a wise soul, or even God.

If we look at the experiences of classical poets from the perspective of the use of numbers, we can see that they used numbers as a way to emphasize a particular theme, a certain concept and a true meaning.

*I made epics, saying that the people of our time were unfaithful,
Navoi: if you find loyalty in a person, question him,
(Zamon ahlin vafosiz debki, qildim dostonlar sabt,
Navoiy bir kishida gar vafo topsang, so'roq o'rtay)*

In this verse, the disloyalty of the people of our time, the fact that one has the virtue of keeping their promises, is expressed through the number "one". Navoi often used numbers with layered meanings, aligning with Islamic mystical traditions and Sufi symbolism. In "Sabbai Sayyor" (The Seven Travelers), each of the seven stories corresponds with a day of the week and a planetary body, echoing cosmological and metaphysical ideas from Islamic and Persian thought:

Seven days my heart wandered like a caravan,

Each day, a star became my companion.

(“Haft kun sarobad yuragi yo’ldoshim bo’ldi,

Har kun bir yulduz menga do’st bo’ldi.”)

Here, "seven" implies a complete cycle of experience—material and spiritual—drawing from Islamic concepts of the heavens. The number forty holds deep resonance in Islamic tradition (the Prophet’s age at revelation, 40 days of retreat). Navoi uses it in metaphorical language to express purification or transition:

The heart that endures for forty days shall find solace,

Behind each suffering lies a trace of delight.

(Qirq kun sabr qilgan dilga sabo esar oxir,

Har ranj orqasida bordir bir lazzat asar.)

Ogahiy’s poetry employs numbers more subtly, often as metaphors for natural or temporal cycles, fate, or emotional states.

Spring dressed my memory in the colors of four seasons,

Yet why did only sorrow come in the year?

Like a flower I bloomed for a moment, then withered—

A whole life passed, but why am I forgotten?

(To’rt fasl ayladi gulgun bahor xotiram,

Yil ichra nechun keldi faqat hasratim?

Bir lahza guldek yashnab, so’lib ketdim,

Bu bir umr o’tdi, ammo nechun bexatram?)

Four seasons imply the completeness of the life cycle.

One moment (bir lahza) versus *one life* (bir umr) reflects temporal relativity—Ogahiy’s existential numerology.

Both Navoi and Ogahiy demonstrate that numbers in classical poetry are more than mere quantities—they are conceptual frameworks through which abstract ideas, spiritual insights, and moral reflections are conveyed. Their use of numbers follows both Islamic cosmology and Persianate literary traditions, in which numerals carry symbolic, esoteric, and universal meanings.

The structure of their poetry frequently mirrors these number-based philosophies, often found in the *khamsa* genre, quatrains (*rubaiyat*), and didactic poetry. In Navoi’s famous “*Khamsa*”, the use of symbolic numbers helps to scaffold narrative structures and spiritual messages. The number five (*khamsa*) not only refers to the five works of the collection but also mirrors Islamic theological concepts—like the Five Pillars of Islam, suggesting a deliberate alignment of form and faith.

Ogahiy's poetry, although less overtly mystical, reflects a more experiential and introspective use of numbers, often blending personal reflection with universal truths. His references to time, fate, seasons, and life stages suggest a subtle numerological awareness rooted in temporal rhythm and existential thought.

Conclusion. Alisher Navoi and Muhammad Riza Ogahiy masterfully employed numbers in their poetry as vehicles of metaphysical, moral, and emotional meaning. These numbers serve as bridges between the material and spiritual realms, forming a symbolic lexicon that deepens our understanding of their poetic universe. While Navoi leans more heavily on mystical traditions and Sufi cosmology, Ogahiy utilizes numbers in a more personal and reflective manner, expressing the cycles of nature, the fragility of life, and the transience of joy and sorrow.

Their poetic numerology reflects not only their intellectual depth but also their sensitivity to the symbolic order of the cosmos. By weaving numbers into their verses, they participate in a broader classical tradition in which numerals are not abstract but embodied truths, resonating with spiritual insight, philosophical rigor, and aesthetic elegance. Through this, numbers become not just tools of measurement, but poetic elements that reveal the unseen harmony of existence.

REFERENCES

1. Ahmed, Leila. *Women and Gender in Islam: Historical Roots of a Modern Debate*. Yale University Press, 1992.
2. Elias, Jamal J. *The Throne Carrier of God: The Life and Thought of 'Ala' ad-dawla as-Simnani*. SUNY Press, 1995.
3. Gutas, Dimitri. *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works*. Brill, 2001.
4. Hujwiri, Ali ibn Uthman. *Kashf al-Mahjub (The Revelation of the Veiled)*. Translated by Reynold A. Nicholson. Luzac & Co., 1911.
5. Meisami, Julie Scott. *Medieval Persian Court Poetry*. Princeton University Press, 1987.
6. Nasr, Seyyed Hossein. *Science and Civilization in Islam*. Harvard University Press, 1968.
7. Navoi, Alisher. *Khamsa*. Various editions and translations.
8. Ogahiy, Muhammad Riza. *Rubaiyat and Diwans*. National Library of Uzbekistan, Manuscript Archive.
9. Schimmel, Annemarie. *Mystical Dimensions of Islam*. University of North Carolina Press, 1975.
10. Schimmel, Annemarie. *The Mystery of Numbers*. Oxford University Press, 1993.
11. Togan, Zeki Velidi. *Introduction to the History of the Turkic Peoples*. Klaus Schwarz Verlag, 1991.

12. Yarshater, Ehsan, ed. *The Cambridge History of Iran: The Timurid and Safavid Periods*.

Other used materials

13. Sadullayeva M.A. Number as the essence of things: philosophy of Western and central Asian scientists. // *Imom Buxoriy saboqlari*. – Samarqand, 2024. - №1. – B.48-51
14. Sadullayeva M.A. Philosophical foundation of digitalization and digital transformation of communication. // *Xorazm Ma'mun akademiyasi axboroti*. -Xiva, 2024. - № 2/3.
15. Sadullayeva M.A. Symbolic language of numbers in Muslim architecture. // *ACADEMICIA*. An international multidisciplinary research journal. -Vol 10. Issue 5, May 2020.
16. Sadullayeva M.A. Mathematical Phenomena of the Quran. // *International Journal of Academic Pedagogical Research (IJAPR)*. -Vol 4. Issue 11. – November, 2020. -PP.51-54
17. Sadullayeva M.A. Falsafada ramzning gnoseologik tahlili. // *International journal of education, Social science and humanities*. - Finland, 2024. – Volume 12. Issue 1. – PP.186-197
18. Sadullayeva M.A. Number as the essence of things: Pythagorean philosophy. *Ijtimoiy-gumanitar fanlarning dolzarb muammolari*. - Toshkent, 2024.- № 10.-140-145
19. Sadullayeva M.A. Interpretation of symbolic numbers in the poetry of Alisher Navoi. *Медицина, педагогика, технология: теория и практика*. - Volume 3. Issue 1, January 2025.
20. Sadullayeva M.A. The sacred numbers in Firdausi's "Shahnameh": symbolism, meaning and mystical significance. *Медицина, педагогика, технология: теория и практика*. Volume 22. Issue1, December 2024.
21. Sadullayeva M.A. Exploring the role numbers in William Blake's visionary works. *Journal of scientific research, modern views and innovations*. Volume 1. Issue 4. February, 2025