

Summoning astronomy and the celestial bodies in the poetry of Abu Al-Fateh Al-Busti (D. 400 AH)

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Abstract :

The phenomenon of summoning astronomy and the celestial bodies in the poetry of Abu Al-Fath Al-Busti is one of the most important features and stylistic characteristics that distinguished this Abbasid poet. As his poems were colored in dozens of expressions indicating astronomy and stars, as the poet mixed through it between the components of nature on the one hand, and what he finds of intertwining connotations that simulate the reality of the symbols these phenomena carry and movement, stability and decline on the other hand, until it seemed to be a source of beauty, brilliance and tenderness like the sun, or always associated with sadness and pain like the phenomenon of a lunar eclipse, while Jupiter and Saturn represented the symbols of doom and perpetual misfortune in the poet's mind, the same applies to the rest of the terms and functions, as they became a tributary of wealth, from which Abu Al-Fath Al-Busti was inspired by the poetic and intense image to express the purposes and intentions that wandered in his consciousness and mind, which he wanted to communicate to audiences and readers alike.

Key words: Al-Busti , poetry, astronomy and celestial body.

Introduction :

It is unavoidable to say that the sky and the astronomy and celestial bodies it entails are a source of inspiration for the Arab poet in general and for our poet Abi Al-Fath Al-Busti in particular.

Abi Al-Fath Al-Busti mixes the components of nature on the one hand, and what he finds of similar connotations that simulate the reality of what these phenomena carry in terms of connotations, symbols, meanings, movement, stability, emergence and fading, change of forms and differences in line with the reality of the situation and the experience he is going through, which he wants to convey to the reader in the shortest and most eloquent expression .

Al-Busti's vision of astronomy and the celestial bodies varied according to their position in the soul, and he added to them what trembles in his chest, and what his mind stores in opinion and thinking about it based on the prevailing opinion that: Astronomy and cosmic phenomena have the direct effect of influencing things and changing their paths and destinies (Al-Ghanmi, 2015 AD, P. 51).

Whereas he has the ability of imagination unruly to create a creative image in harmony with the silent, suggestive nature, thus generating a set of visions and aesthetic, emotional, intellectual and psychological connotations, which in turn create an effective poetic pattern and matrix.

Accordingly, the research was divided into the following:

First: The Expressions: We used in it the expressions of astronomy and the celestial bodies that were mentioned by Abu Al-Fath Al-Busti, depending on the statistical stylistics in that.

Second: The objective study: In which we dealt with the most important purposes in which the terms astronomy, the stars, and the connotations that inspired them were coordinated.

First: Expressions:

The terms astronomy and the celestial bodies in Al-Busti's poetry varied, as they came in three forms and in different proportions, and they are as follows:

1- General terms of astronomers:

No.	Expressions	Rate of mention
1	Astronomy	12
2	the tower	9
3	The star	7
4	Planet	6
5	celestial body	1
Total :35		

2- Expressions of the celestial bodies (planets, stars, and constellations):

No.	Expressions	Rate of mention
1	The sun	19
2	the moon	8
3	Full moon	8
4	The Jupiter	5
5	Mars	4
6	Saturn	4
7	Whale	4
8	Mercury	3
9	Ram	3
10	Taurus	2
11	two bright stars of Ursa Minor	2
12	Gemini	1
13	The dragon	1
14	Balance	1
15	Crescent moon	1
	Total	66

3- Astronomical phenomena:

No.	Expressions	Rate of mention
1	Eclipse	5
2	occultation	3
Total		9

The total sum of all the words in all the fields = 109 words

Hence, this large number of expressions mentioned in the tables above formed a recurrence in the poetry of Abu Al-Fateh Al-Busti and formed a remarkable and exciting stylistic phenomenon that the poet greatly benefited from in his creative context.

Second: Thematic Study:

The poetic purposes in which the words astronomy and the celestial bodies came in varied, and they came according to the percentage of roses and the frequency as follows:

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A-Praise: One of the most common purposes in which the words of the astronomy and the celestial bodies are coordinated is the purpose of praise, as the poet tried hard to employ these words due to the semantic and aesthetic dimensions that he found in them and influential in the poetic and recipient discourse.

As the sun is a light, but it does not have a flame

Like rain with generosity, but is hail is gold

His actions are deceitful, his words are surreptitiously

His pens, his views are meteors (Al-Busti, 1989 AD, p.33)

We note the poet in the text intended to the sun's indication ; As a source of generosity, light and illumination , it is thus an attribute of praised , because he possesses the same qualities, and we note that the image was the essence and entity of the poetic process (Al-Sayegh, 1987 AD, p. 23).

In this purpose he says:

And I made kneel down in sadness the horses of my companionship, and the distressed screamer is the best screaming

Whom took over the Jupiter ! far be it from you to criticize Mars (Albusti, 1989 AD, 61)

Jupiter is the symbol of happiness for the Arabs, as for Mars, it is the symbol of greater weakness, as our poet Abu Al-Fath Al-Busti tried to take advantage of this feature in strengthening the power of significance in this speech and clarifying the intended purpose.

Praising the caliph, he says:

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From his face, the star of Jupiter appears, whose ruby is bearing fruit, so buy (the same previous source, p. 87)

And the use of the symbol of happiness continues, because it is the most effective in the poet's opinion in communicating the meaning while influencing the structure of the poetic context, as the poet expressed through his verses the method of collective thinking towards the planets, where people view it as one of the causes of happiness or sadness (Al-Haramah, 1996 AD, P. 64).

And his saying praising the caliph:

If there are sermons, his views deny the army and its diversion

And if it came at night, its light appeared to the knees as a star, for it is in effect (Albusti, 1989 AD, pp. 23-24)

The Caliph is the guide for the army on the battlefields, as he is the star that shines with it, as it is a symbol of generosity and light.

And from it - also -:

And if I spread what you deserve, I scattered you the stars of astronomy (ibid , p. 276)

The stars in the text are a symbol of glamor, joy, light, pleasure and sublime. This symbol is worthy of prose over the prince, so the reader finds that the poet's contexts have been transformed into aesthetic formations in which the language of creativity evokes the sensory or emotional form of bodies or meanings in a new formulation (Al-Saegh, 1987 AD, p.159).

And his saying - also - praising the systems and writing of one of them:

I sacrificed you, O Muhammad, from a generous and easygoing, sweet mood

It has a wonderful curriculum and not, so the curriculum is relentless

Its meanings zodiac is not up to the signs, and does it rise to the signs, Raj! ? (Albusti, 1989, p. 56)

Even in praise of meanings, the poet intends to make them high signs that no one can ascend to, as they are a symbol of height, elevation, clarity and distinction.

His saying in highness :

Highness , the cynosure of the praetor, and its shortness with every single word

And every meaning, worries, is ejector as if it was derived from Mercury (Ibid , p.65)

The expressions and meanings chosen by our poet for the pillar of sublime remain distinct, special and unique, and inspiring hope and repelling worries, and Mercury came here as a symbol of joy and pleasure.

In praise of the Caliph, he says:

And I need a master who has tolerance and opinion, whose planets will not be absent

And the days of chastity reveal his tolerance and the sleeves of the unseen heal his experiences (Ibid , p. 27)

The reader will notice that the poet Abu Al-Fath Al-Busti has made the words of the stars in this poetic text a source of generosity and light.

And from it in praise of the caliph - also -:

Lord poetry, when I praised you , it traveled in worlds, distance and closeness

As if I deposited it in the orbit of the sun, it spread the country east and west (Ibid , page 29)

It is noticeable that the sun came as a symbol of light in this text, and it was objectively equivalent to praise, as it indicated sublime, sublime and luminosity.

B-Pride: Abu Al-Fath Al-Busti used remarkably for the purpose of pride in the astronomical functions and the celestial bodies, until they became a prominent feature in his poetry.

As he proudly says:

If I moved from house to house and became after an accommodation that was subject to travel

So the free is free and dear to the soul, where it resides, and the sun in every sign has lights (Albusti, 1989 A.D., p.94)

A poet is very proud of himself, as he says that his move between home and home does not affect his personality and social position, but rather remains lofty and free, just like the sun that moves between the constellations but it is shining and bright, so the poet always invokes visual images, because they are one of the most delicate senses, and one of the most influenced by reality (Al-Haramah, 1996, p.91).

And from it - also -:

Or they pretend to you that my covenant is tailless , the freeman does not accept an tailless covenant

My attitude likes the tempers of Jupiter , what evil have , so is there a buyer for the Jupiter ? (Albusti, 1989 AD, p. 17)

It is noticed that the poet is proud of himself that he is the owner of a word and a covenant, and never breaks the covenant, and that its character is similar to that of the buyer in indicating goodness and giving. - There is credence to the saying of one of the critics that (words have souls, and the function of good expression is to release these souls in an atmosphere appropriate to their nature so that they can fully suggest) (Al-Arrayed, 1974, p. 12).

He proudly said after his imprisonment:

I have sacrificed you, oh soul of all honorable ones! With all previous I have as a spirit and soul

I was imprisoned and after the eclipse where the horizons of the full moon and the sun are illuminated? (Al-Busti, 1989, p. 105) .

The eclipse described in this text as a symbol of the poet and an objective equivalent to the self and its suffering in this life, as its disappearance similar to the eclipse is a temporary disappearance and concealment, and after it the eternal light and light that envelops the universe will be released, and the poet has deliberately aspired to these utterances, Because it awakens in the receiving psyche a set of positive emotions and feelings.

And he also says:

Because of our eclipse without cause their efforts have been won

It may be eclipsed without it as the sun could eclipsed the moon body (ibid , p. 258)

The term eclipse continues as a creative impulse for Al-Busti , to show through it his hiccups and inner components, and that the eclipse is not a weakness or defeat, but rather a transient condition that does not affect the prestige and position of the busty, and that the sun is receding but it is loud and glowing in full sky.

C- The filtration : filtration took a place of cosmic utterances, where it flirtatiously says:

O full moon that illuminate the universe , my soul burned of your love

I am one of the free-minded group , but due to your love I am under salvage (ibid , p.135)

The poet shone a lot in summoning cosmic expressions, as they are a source of wealth from the sources of beauty and pleasure, as he stands in this text flirting with his beloved, describing it as a full moon of beauty and attraction. He also says:

The full moon frighten me with its alienation and my heart be patient of its alienation

(Ibid , p. 40)

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And he returns again to represent his beloved with the full moon of heaven, height, distinction and magic, and when the moon becomes full represents the summit of the fullness of light and light, and these images emerge charged with emotion and feeling (Lewis, 1981 AD, p. 23)

He said :

O moon stays in the heart ! My blood is sacred, how can it be permissible ?

The sword of alienation has been withdrawal and the heart of the reunion is getting lost (Al-Busti 1989 , p. 145)

We notice that the moon came as a sign of beauty and glamor, so our poet represents his lover with the moon, whiteness and radiance, and here is the absolute rule of the unbridled imagination of the poet in broadcasting images, colors and shapes.

In this respect he said:

A moon that populates the minds with a magic that is centered except for its eyes (Ibid , p. 210)

The poet is a lot of the moon indication , because it is an icon of light and love, and our writer Al Busti uses these terms and expressions, because he is well aware of the influence of astronomy on the structure of the creative text of the effect on the audience and the receivers .

He said - also -:

My longing to you is the spring of the heart, something of pleasure, with lights of Jewelry

If you want a parable for it to resemble , then see how the sun did well in Ram (ibid , p.143)

Here, in this text, the poet rushes to represent it with the sun in radiance and diffusion, for the visual image - here - is a simulation of nature, its beauty and its light. Listeners and readers (Ghazwan 1994 AD 119).

He also has:

O deer with a fractal face that kept telling planets in a crescent

Do not blame me if he sleeps in the secret of my tears, then it is guilty free from it , not for me (Albusti, 1989AD, p.149)

His beloved is likened to a glowing crescent with beauty, splendor and light, and love reaches the point of weeping from the pain of separation.

D-Wisdom: Wisdom has gained a share of the words of the stars, planets and signs, as he says advising and warning against the power of kings and their moodiness:

Ask God the generous who believed in His durable treasuries

And if you are close to Sultan, do not ignore your anticipation Stay tuned

The kings may be inferior when they are satisfied and banished when they resent resentment

Just as Mars in the Trinity gives and by the Quadrature takes away what has benefited (Ibid , p.67)

The poet - here - warns the public that approaching the Sultan is not a cause for safety, because the Kings and Sultans have no security. They approach you today, and they drive you away tomorrow. This wisdom was strengthened by the poet instead of Mars, and he is a symbol of pessimism and misfortune, since Mars in the third dimension of the galaxy gives luster and shine but in the fourth dimension he takes what was given from the light, the universe becomes darker, and what was given is taken away. The poet made a great use of these influential symbols rooted in the consciousness of the Arabs in general.

He also says:

Do not count on an ordinary someone and a well-rounded picture that dazzles the moon

How much a boy! has a splendid appearance, and its interior was against that which appeared (Albusti, 1989 AD., p. 250)

The poet warns in this text that we should not be deceived too much with forms, for forms are deceitful, and we must rely on actions and sayings before appearances, because most of them are falsified and have no value. Morality is the criterion of differentiation between people. .

Within :

Shouldn't the Sultan give advice that is popularized by cordiality and a worldly-wise opinion

You exceeded the dawn of the sun with glory and power, and you forcibly humiliated all who have possessed

So what tiring movements do you keep? The sun's rays do not move (ibid., P. 174)

The poet calls for slowness in life and narration in making decisions, so that there will be no regrets in the future in making decisions, especially in crucial matters, especially matters of war, and he must prove the

steadfastness of the sun with the height of its infinite generosity, and these astronomical vocabulary gives the soul its inspirations.

And his words advising the writers:

O writers! Do not be subjected to rulership, diminish and serve

The planets were in their nobles except Mercury when Adam was depicted (Ibid , p. 287)

Our poet asks writers when working in this profession to be humble and humble among them, and not to be subjected to criticism and satire of princes, kings and rulers, and he advises them not to touch them at all, for this judgment is what makes the star of the writers high and bright. The poet - as we note - sought help in the first verse with expressions calling for mental guidance, but in the second verse, he intended the visual image, intending for sensual guidance.

and say :

Do not be alarmed at everything, what a frightening thing is, every horoscope measure is badly enough (Ibid , p. 252)

The reader notices that Al-Busti commands the common people not to be alarmed by everything that bears signs of dread, that is, he calls for a person to be courageous and steadfast, he says that not all the movements of the moons and stars, and astrologers 'astrology are harmful, they may be natural cosmic movements taking place within the dynamic context of astronomy.

He advised one of the proud rulers saying (34):

Say to the one who has been deceived by the pride of his kingdom until he breaks the obedience of the righteous

The honor of the kings in their knowledge and opinion, as well as the height of the sun in Gemini (Al-Busti, 1989 AD, p.24)

The poet orders the kings after deceiving the king, and they must take the advice of the righteous and wise men, and have wisdom, good opinion and knowledge, as these are the basics of power and wisdom.

E – satire : The poet deliberately used cosmological signifiers to express his feelings and rhetoric regarding the topic of satire and slander, as he says in the satire of Abi Al-Mule:

Ibn Abi Al-Baghl turning away from justice to falsehood and oppression

And if the mind became his counsel and safeguarded from the stigma of decency

Assignment of the act to the Lord of all places

The creator of the spheres and the pearls

But it is a bull, so what makes it for the whale and the bull (Al-Busti, 1989 AD, p.89)

The poet - here - deals with the abandoned Abu al-Mule with the help of signs, especially the sign of Taurus, as he uses the word (Taurus) to describe Abi Al-Moghul as a metaphor for lack of understanding, stupidity and lack of power.

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From it he also says:

If only this had been on the authority of a broker

He distinguished between justice and unjust

But it is on the authority of a foolish man

We are moths with whales and oxen (Ibid , p.88)

Al-Busti continues to use Taurus as a sign of lack of understanding and lack of destiny, and he goes deep into the hype of the satirical and makes idiocy a characteristic of his attributes.

He said :

The honor of a scoundrel is like him

An example has anomaly and a defect

And the evidence of truthfulness is what I said

The honor of the Mars in the house of Saturn (Ibid, p. 286)

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When the poet encounters two idlers, he finds it impossible to use two symbols of pessimism and evil, namely Saturn and Mars. Because the creator sees them as a good help in communicating meaning and influencing the recipient by showing meanness and misery.

And he says, indignant and inflammatory of eternity and his deeds:

Do not admire an eternity that has been in vain

His supervision and high in the lower sides

He criticized his rulings that he was led by them

Jupiter the happiness is high above Saturn (Al-Busti, 1989 AD, p.153)

Our poet says, "Do not marvel at the height of the cave above the nobles, because the Saturn of evil is higher than the symbol of the good being purchased, but the shrines remain reserved for both.

and say :

Brother of mine, I tried him once

The length of his experiment regretted me

Was it profitable to try it?

The ark of arrogance flies by it (Ibid , p. 25)

He satirized one of the rulers said:

It has dimmed my hope that I will see my work

Stronger than Jupiter in the first pregnancy

And I am leaving what I try

As if I had turned back luck from Mars (Ibid, p. 282)

The reader notices that the poet possesses a lot of determination, awe and hope, as if he was the buyer at the beginning of his inception, and with what he possesses he is frustrated and defeated from within, because he will go to a person on the state stingy, and thus he is as if he is drawing luck from Saturn with the symbolism of doom.

F- Lamentation: The wording of astronomers has become common in the purpose of lamentation, but it is the least of the purposes, as one of the rulers says genetically:

The trustee friend left and did not remain after him

A generous one who irrigates the earth with its overflowing clouds

We lost it when it was completed and cared for its superiority

The same is true for the eclipse of the full moon at its completion (Ibid , pp. 296-297)

In this painting, the creator paints an influential elegy, with the lament of a ruler, making it like a cloud that irrigates the earth for his generosity in the parish, and his loss resembles a full moon after its completion and beauty in the horizon, as it suddenly drops and leaves a deep void in souls and minds.

J- Description: One example was included in the purpose of the description that includes terms for the planets and celestial bodies, when Abu Al-Fath described Queen Bilqis

By saying:

As if it were a young nylon

It appears to us from the water of the deep

And taking into account the rising of the sun,

opens up pupils from arrogance

Belqis in the sanctuary of its flasks

Standing in a green dresses

She watches the sun and her religion

That she has the character with the matter (Ibid , p. 256)

The poet likened Queen Belqis to being of the gender of the sun and from her religion, in terms of appearance, beauty, elegance and beauty, but she surpassed the sun by having command and obedience, so she combined beauty and absolute political authority.

In the end, I can only say that Abu Al-Fath Al-Busti used the language in an artistic way indicating his creative skill, and then embodied his poetics in creating response and influence on the recipient, even applying the saying that the image is the artistic vessel of poetic language in form and content (Kababah, 1999 AD, p.58) .

The Results: From what we observed from the results from the above, we see that astronomy formed a wealthy tributary of Abu Al-Fath Al-Basti, as many poetic images were inspired by him and in various purposes and purposes, as he stood praising, proud, flirtatious, and genetically incendiary ... etc. The celestial bodies and their real and mythological qualities are the axis on which the poetic image revolves, and it is worth noting that the words of astronomy and the celestial bodies took symbolic meanings in the poet's mind, as they were generally mentioned with the following impressions:

1- / The sun appeared as an objective equivalent of the poet's personality in the entirety of the Divan, as it indicated, in addition to the icon of beauty, that it is a symbol of prestige, elevation and generosity.

2- / The apparent lunar eclipse is a syndrome of sadness in the poet's mind.

3- / Saturn and Jupiter are symbols of doom and perpetual misfortune in Al-Busti.

4- / The solar eclipse is a permanent symbol of suffering and anxiety for the writer.

4- / The poet sees the moon and the full moon as inseparable from beauty and light, and an effective axis of spinning

5- / The planets come to be a permanent symbol of lofty and lofty for Abu Al-Fath Al-Basti.

6- / The sign of Taurus represents an objective equivalent of stupidity and lack of destiny.

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