

## The Moon in Persian Literature

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### Abstract

In the present study, it has been tried to investigate the moon from four mythical, astronomical, mystical, and literary perspectives and in each section, separately study each of these perspectives. In addition, the dominant view is that during this investigation, to some extent, the changes which this word has encountered from the mythical to more updated concepts are referred to. This study can be solving for those who may have questions about the field of study.

**Key words:** myth, the moon, astronomy, mysticism, Persian literature.

### Introduction

In the present study, it has been tried to investigate one of the theoretical dimensions of the moon. Therefore, briefly, the concept of myth is described and then the moon is investigated from its perspective. The nature of myth, the divine representations of the moon (the holiness of the moon, its majesty and light, the periodical revival of the moon and its religious resurrection, the moon and the sun, the moon as a totem, the moon and its dichotomous relations, the moon and the Four Elements, the moon and animals, the moon and its color, the moon and apples, the moon and silver, lunar eclipse, The crescent moon and the full moon, the new moon, the moon and rabbits, the moon and dogs, the moon and Kay Kāvus, the moon and the tiger, and etc. are investigated in the present study. Further, the moon's homes, astronomical myths, the water moon, the Aghtarani moon, the Parvin moon, the moonshine, the full moon, the Chivalrous moon, the little moon, the four-week moon, the Moon in Gemini, the day moon, the shield moon, the eclipsed moon, the Aid moon, the Lunar moon, the complete moon, the persuasive (Moghanna) moon, the Nammam moon, the Assad and the moon, the moon and Arab

travelers, the moon and darkness, the moon and Gemini are referred to.

Mah (the moon in Persian) means the Small Light which Arabs called it Qamar (or Borhan) and in Dari and Tabari languages it is called Munk and Mank (Ara Association). In addition, the moon is located in the sky and its synonyms are reality and truth; and this indicates the majesty and greatness of the moon. Rising, nocturnal, kind, from candles, light, flare, flame, curled silver, circle, glass, cup, pill, bergamot, apple, Nasrin, sandal, cotton, ball, claws, and etc. are among its descriptions (Anenderaj Dictionary). Its home is Cancer and its rising is from Taurus (Mafatih-al-Olum).

The moon in Latin is called La Luna which is a celestial entity orbiting around the Earth and gets its light from the sun and reflects it toward the earth. The moon in its orbiting around the earth passes an elliptical orbit for 29 days and nights and 12 hours and 44 minutes. This period of times is called a lunar month and twelve lunar months is called a lunar year consisting of 354 days. On the other hand, the duration of the transitional movement of the moon (around the inclined axis with 83 degrees and 30 minutes) is exactly equal as the duration of its situational movement therefore, always only one surface of

the moon is towards the earth. Its size is fifty times less than the Earth and averagely, it is located in the 353680 km distance of the earth, its Radius is 1736 km. the attractive force of the moon is approximately one-sixth the gravity force of the earth; however, this attractive force is effective on the earth including the tides of the seas and oceans which are due to the mutual attractive forces of the moon and the sun. The density of the moon is four-fifths of the earth's density. The moon's translational orbit motion is spiral line around the earth's orbital motion. The distance between two successive crescent moon is called a lunar month. Interlunar state is a situation which the moon is located between the earth and the sun and in this state, the moon is not observable because its lighted side is towards the sun and its dark side is toward the earth.

Badr (the full moon) is created when the moon in its path of orbiting around the earth, is located in the external hemisphere of its own orbit in relation with the sun. It means that the earth is between the sun and the moon and in this situation, the lighted side of the moon is toward the earth and is observed as a shining pill. The full moon is called the Moghabala and Istiqbal as well as the complete moon. In case of quadratures, the moon during its transitional motion, takes four states called the interlunar, the first quadrature, the full moon and the second quadrature. When the moon comes out of the interlunar state in the first night, a little part of the moon is observable. It is like a bow and becomes thickening night by night. After one week, the half of the full moon becomes lighted which in this state, it is called the second quadrature. From the fourth week on, little by little, the moon gets interlunar and at the end of a transitional motion period, it again returns to its crescent state. The time distance between the quadratures and the Badr (full-moon) is called Trinity. Lunar Eclipse occurs when the moon is in its full state and the earth is between the sun and the moon and the moon is placed in the shadow cone of the Earth. Lunar Eclipse can be total and partial and it depends on that the whole moon pill or some part of it be placed in the shadow of the earth.

The special weight of the moon is 3.3 and its mass is about one eighty-first the mass of the Earth. There are some cavities on the surface of the moon with different dimensions as well as plains and mountains whose heights surpass the highest mountains of the earth, but there is no atmosphere on the moon. The soil of the moon was investigated in 1969 for the first time and the flight of Apollo 11 and 12 of the USA gave this opportunity to investigate the instances of the soil of the moon for scientific investigations (Dehkhoda).

The moon of Khargahi is a metaphor for the beautiful beloved (Borhan) and the beloved (Anendraj) and the beloved who is for royal courts. The court dweller beauty

Mah (the moon) is the name of an angel dweller on the pill of moon and who the 12<sup>th</sup> day of the Solar month belongs to her (Dehkhoda).

The myth considers for the world mysteries and metaphysic forces and indicates the nature of a lot of its natural elements. Therefore, it is not surprising that if, for example, "in the simple region of Aryans, the sky, the wind, the sun, the moon, the stars, and rain which all are the representations of the lie, are worshiped and against them, damaging forces and powers of the nature in the form of evil representations are blamed (Samadi, 1987: 17).

### **The definition of myth**

Maybe it is difficult to find a definition for myth which it is both acceptable for specialists and appropriate and understandable for non-specialists. On the other hand, is it possible to have a comprehensive definition which covers all types and functions of myth in all communities? Myth is a complicated cultural reality which can be investigated from different perspectives. The definitions which, for example to Mircea Eliade has less deficits "because it is more expansive than others" is that:

Myth is the narrator of the divine and heavenly history, it is the narrator of an even which occurred in the first time in the time of the beginning of all things. In other words, myth narrates that how due to the obvious works of the metaphysical entities, a reality, or the total

of reality, or the only part that comes to forth. Therefore, myth always guarantees a creation, i.e. it tells how something has been created and started its existence. Myth tells something really occurred and totally represented. The characters of myth are supernatural entities particularly known due to the actions they have done at the beginning of all things. Mythology represents their creative deeds make their divine and supernatural spirituality" (Mircea Eliade, 1983: 13).

If this definition is acceptable, it should be acceptable that mythology is describers of the divine elements of the world. This flourishing of the divine element that has founded the world and it is due to the interventions of the supernatural entities that human beings as today, have been changed into seeker and acculturated entities.

#### **The nature of myth**

In the everyday language, myth is synonymous to the word "imaginative" or "unreal", but this consideration is totally incorrect. Myth is not legend, it is a story that due to its content and information tells from the great primordial events, from the beginning of the world, the beginning of the humanity, life and death, the beginning of the advent of different kinds of animals and plant, the beginning of agriculture, the beginning of fire, and the beginning of religion. Its reason is clear; in mythical periods "human beings have always tended to return to the beginning of the world... and therefore, combine their time and those gods" (Bahar, 1989: 55).

But what is necessary to mention is that the reality of mythology is not consistent with logical systems nor with historical ones because the dead is a religious and spiritual reality and a particular and magical validity" (Shayegan, 1976: 106).

The point necessary to be mentioned is that the accuracy of the history of mythology is not important, but what is important is the concept and value that they have for their followers. Therefore, what makes a distinction between mythology and stories is the role of religion. But, mythology is more important than stories

and symbolic narrations because they in their religious rituals are represented. "They narrate the activities of supernatural powers and it is imagined that this representation results in the fact that powers become free or reactivated" (John Hinles, 1989: 23-24).

#### **The origin of the word Ma'ah (the moon)**

##### **Ma'ah (Mah) (Avestan: Mawongah):**

In Zoroastrian, Izad (god) is from the race of animals and watchers of the Lune and animals and trees and plants and is related to the 12<sup>th</sup> day of the each solar month. The moon in the ancient Persian mythology and rituals has been important along with the sun. For the ancient ethnic groups, the moon was worshiped like the sun and they considered it as the symbol of male and winter. The astronomical form of the moon or Qamar in the book *Al-Tafhim* is described as "a man has taken in his right hand a sword and in his left hand, he has taken the shield, while you imagine that he has 300 riders. On his head there is a throne. He is riding a carriage which four horses draw it" (Jafari, 2008: 1255).

The moon is the symbol of light in darkness, esoteric, intrinsic and imaginative knowledge and also the human logic. It gets its light from divinely. The moon is considered as the eye of the night and the sun as the eye of the day and all animals which pray in nights (cats, foxes, and etc.) are lunar. Animals which sometimes appear and sometime do not are also lunar. In Celtic civilization, bears have lunar power (snails, rabbits, hares, amphibians, and frogs are lunar (Askarnejad, 2005: 311).

The moon (Mah or Qamar) as the sun has a great role in old Iran's mythology because in dark nights, against the devil of the darkness, there is only divine flare which can tear the curtain of darkness and defeat the dark evil. In Zoroastrian, the moon is the guardian of horses and their races and the 7<sup>th</sup> Yasht is assigned to it. The 12<sup>th</sup> day of each solar month is named after it. In the Avesta, it is referred to the month of worshiping which is repeated three times and in Farvardin, the Yasht salutes the Farvahar who shows stars, the moon and the sun the ways of divinity. In Mehr, the Yasht of Mehr is

likened to the moon and praised greatly. According to the narration of *Bundahishn*, the moon is the guardian of the sperms of horses and animals and the first powerful and pure bull's sperm was transferred to the moon. Arda Viraf the saint in his journey to the sky, reached the moon in the second step and observed there a group of saints. The crescent moon in the ancient times was among particularly symbols of Iranians and according to Biruni, Iranians believed that the motion of the moon is by a bull of light which has two golden horns and ten silver legs. In many parts of Iran, and particularly according to the public, the sun and the moon are beloved and lovers women and men. The spots on the moon is the trace of the hands of the sun which drew its muddy hands on the face of the moon out of envy. The ancient people believed that the light of the moon can pierce the cotton cloth and when it sees the moon, its disquietude gets more. In myths, the reason of eclipses is the fight of mythical gods. In Indian myths, the full moon and interlunar state are the behaviors of the moon with its wives because he has seven wives and among them, he only has attention to one. In Persian literature, the moon is considered more as the symbol of beauty and light and the sign of majesty and magnificence and it is related to these concepts that the ironies, metaphors and expressions have been leaked from the imaginative pens of Persian poets particularly with regard with the beauty of women (Yahaghi, 2007: 745).

#### **The divine representations of the moon**

##### **The divinity of the moon, its majesty and illumination:**

The moon is taken as the representations of divinity in the cosmos which represents spirituality and divinity. The illumination of the moon, the symbol of divinity and majesty is mentioned in the Yasht month, while it is pointed out that "Amesha Spenta spreads out that divinity on the earth of Ahura". Further, in *Bundahishn*, the moon is taken as magnificent. In the discussed text in the present study, concurrent to the likening of beautiful and magnificent species, to the moon, the

features of the moon are attributed to them (Zomorodi, 2006: 87).

He has the majesty of kings and the illumination of the moon/they are all attributed to Bahram King (*Shahnama*, vol. 7: 371)

They described the Kavooos the king as the majesty of the moon (*ibid*, vol. 3: 10).

The moon due to its periodical revival and resurrection which is changing from the crescent to the full states and vice versa, is one of the symbols of the day of doom and religious death and is the symbol of divinity as the sun.

In *one hundred in Bundahishn* the reward of worshipping the moon is mentioned; therefore, in the mythical literature of Iranian culture, swearing the moon is a common theme (Zomorodi, 2006: 87).

I severely swore to the moon/and also to the throne of the pious king

If I seize him on day with anger/I split his blood over the earth (*ibid*, vo. 3: 222).

I swear to the sun, the moon and the Avesta and Zand/that you should not lead your heart toward wrong (*ibid*, vol. 6: 302)

I severely swear to the moon/to the Azar Gushasb and to the throne (*ibid*, vol. 9: 63).

#### **The periodical revival of the moon and the religious resurrection**

The moon as the "the nightly system of the spirit" in the wisely horizon of the mind plays an important role. Zadseparm in signifying the planets for the limbs, considers the moon as the brain and points out that the Izad (the god) of the moon when illuminating, due to its righteous nature, illuminates brains. Periodical revival of the moon and its relation with the night which reminds us the "the nightly system of the spirit", is presented properly in Ferdowsi's poetry:

If there is a dark night, all around/you should not be involved in the wrong never

If you journey for 30 days/after this period, the dark universe will be all-lighted

All the world will be yellow in color when the moon appears/like the back someone who is in love

Every night it will be narrower/and nearer to the shining sun (*ibid*, vol. 1: 18).

This state of the moon in its symbols, as there is in the case of the sun, is closer to the sense of death and resurrection and religious birth, as the moon is in interlunar state for three nights which is symbolized as its death and the fourth night, it will be recognized as the symbol of resurrection and death and live and revival of human beings. The relation of the moon and mountains is a divine relation as indicated in the following cases:

He sat on the back of the quick horse/when the new moon rose behind the mountain

The moon rose from behind the mountain/when the blue sky started to be vanished(ibid, vol. 1: 231).

### **The moon and the sun:**

The coexistence and closeness of the moon and the sun is worshiped as the best kind of friendship in the Yashts. In a Zorvani narration, the intercourse of Hurmaz with his mother and sister from which the sun and the moon were born is mentioned. In the literary texts, the closeness of these two is the symbol of divinity: I am a sinful servant/before the God of the sun and the moon

All you say is useful/the shining sun and moon are your guardian

Go and serve Jamshid the king/who is the worshiper of the sun and the moon

The sorrow and happiness of the beloved of hope and fear/the creator of the sun, moon, day and night

Walnuts are all around/the moon and the sun close their eyes form the beams

Immediately I drew my hand toward the sun and the moon/and I wanted to take the face of the moon (Zomorodi, 2006: 91).

### **The moon and the dichotomous relations**

#### **1. The moon and the months**

In constellation hierarchy, as it is famous, the moon is the first floor of the heaven, but the Pahlavi narrations consider its location in the second floor. Maybe the intention of its author is that the earth is considered to be in the first floor. In the investigated texts, in cases, the

constellation or the moon or the location of the moon in constellations are mentioned:

The blood was bled over the merry moon/stars were watching the scene (ibid, vol. 4: 249)

In the dark night, the king did not sleep/when the moon started to appear behind the constellation (ibid, vol. 5: 388).

He, the full moon went to that bull/the moon reaches his majesty in the constellation of the bull (Nezami, 2006: 117).

### **The moon and the four elements**

The chemical consideration of mythology regarding the moon and its relation with the four elements is only limited to water. In Bundahishn and Micro Aveta, this issue is referred to. In Manvid texts, the creation of the moon is a combination of wind and water. The ironic expression "the spring of the moon" in Nezami's poetry, other than its real sense, it can refer to its mythical relation with water.

In search for the illumination of the spring of the moon/eyes are on the road crying as the spring (Nezami, 1997: 95).

The earth adorned the moon as the sun/and in three dark days, water is nurtured by God (ibid: 456).

The flowers rises from the spring of the sun/the moon hides beneath water (Nezami, 1991: 59).

### **Lunar Eclipse and Solar Eclipse**

In folk beliefs it has been mentioned that in the time of lunar eclipse, the moon is devoured by a dragon and the people go upstairs and by crying and drumming try to frighten the dragon to leave the moon (Askarnejad, 2006: 319).

The moon has been darkened/your washbasin has not decried it as such (Nezami, 2007: 12)

When my time is at the hand of God and the king/the moon was eclipsed and the public count the minutes (Molavi, 2005: chapter 1: 111).

The moon is compatible with him in this madness/every year in the lunar eclipse, the sky releases it. (Khaghani, 2006: 230).

### **The crescent moon and moon**

Some Indians believe that when the gods, turn by turn drink the life water available in the

moon and the moon is reduced little by little. After that, they wait for the sun to fill the moon with the life water.

Another myth indicates that the moon was in great love with Ruhini one of his wife, and other wives complained to their father Guship and cursed the moon to suffer from tuberculosis. The other wives who were the sister of Ruhini and wanted the father to curse him and he was satisfied to do so, then two weeks reduced from the life of the moon to after that he tries to return his power (Askarnejad, 2006: 316).

Because the moon of thirty nights reduced due to its pride/the shining day increased by fifteen hours (Khaghani, 2006: 7).

I am less than the thirty day moon for a three day month/I am called ironically the sun by that Gemini (ibid: 30).

Before such a banquet, the birds gathered/the night has become as the cord of kamancha and Rubab (ibid: 42).

The clouds changed the night into the morning as the back of the tiger/the moon as the horn of the fawn, removed its veil (ibid: 45).

In the astronomical decrees, the moon or Qamar has been the messenger of the constellations of the heaven and stars and it was attributed from the constellations to Cancer, from lands to the seventh land, from the days of week to Monday, from metals to silver and from colors to the green. According to Al-Tafhim, the moon refers to the groups of people, the kings, elites and the rich to the cities and professions: searching in the activities of the messengers and representative and in religion and jurisprudence, and religious scholars and mastery in something and medicine and engineering, division of water and cutting hair and selling food and silver rings and slave girl. And also it signifies the magicians and fugitives.

Among the moods, well-heartedness, good behavior with people. Treat loyally with kings and humbly with slaves, having good manners, forgetful and talkative, the detector secrets of friends, and his attributes are good and righteous and solver of the problems, accompanying people, being valuable for them,

happy, his efforts should be more for women and making friends. Among the behaviors and actions, lie, hypocrisy, paying too much attention to food and less attention to marriage or marrying with many women and believing that everything I want I can do.

The ancient people have considered 28 (or sometimes 27) constellations or homes one of which every day it passes and are called the constellation of the moon or lunar homes. The name of these constellations are:

1 and 2: Shartain or Shartan and Batin in Aries, 3 and 4: Sorayya and Dabran in Taurus 5. Hagha in Jabbar, 6 and 7: Han'a and Zara'a in Gemini 8: Nathra in Cancer and Leo; 10, 11 and 12: Fazbara and Sarfa front in Leo; 13, 14 and 15: A'vva and Samak A'zal and Ghafar in Virgo, 20 and 21: Na'ayem and Balada in Sagittarius; 22: Zabeh in Capricorn; 23, 24 and 25: Sa'd bala' and Saud Akhbia in Aquarius; 26: the First Faragh in the Major Faras; 27: the second Faragh in the Major Faras and Amra-al-Mosallasa; 28: Batn-al-Hut in Amra-al-Mosallasa.

As known, in heavenly hierarchy, the moon is the first floor of the heaven, but the Pahlavi narrations consider its location in the second floor. Maybe the intention of its author is that the earth is considered to be in the first floor. In the investigated texts, in cases, the constellation or the moon or the location of the moon in constellations are mentioned:

The blood was bled over the merry moon/stars were watching the scene (ibid, vol. 4: 249)

In the dark night, the king did not sleep/when the moon started to appear behind the constellation (ibid, vol. 5: 388) .

He, the full moon went to that bull/the moon reaches his majesty in the constellation of the bull (Nezami, 2006: 117).

The moon is a planet dependent of the earth whose distance from the earth is 382170km and its mass is about one eighty-first the mass of the Earth. The duration of the transitional motion of the moon equals 27 days; therefore, always, one side of it is toward the earth. The peak and nadir of the moon has not been identified due to its quick motion. The maximum of the Northern latitude of the moon is 25 degrees and 40

minutes and the minimum of the Southeast latitude is 25 degrees of 43 minutes. Around the moon in the constellations and homes, 27 days, and 7 hours and 42 minutes and one lunar year is 353 days and 8 hours and 48 minutes and in this duration, it has 12 times eclipses.

The moon is the nearest planet to the earth and its residents and after that, the sun has influenced the thought and cognition of human beings. Therefore, the residents of the earth has called it as their friends. The book *Our friend the Moon* of Pierre Roseau has been published about the moon (Mosaffa, 2002: 678).

The moon as the sun, has been worshiped by different ancient groups, the Abdoh of Qamar or Ibad of Qamar in India fasted the half of each month and after the rise of the moon, they broke fast and drank pure milk. In this situation looked at the moon and asked it their wants and then before the Idol Moon, started to dance and sing.

In Sumerian mythology, the moon is illustrated as a man who deduces women and each month, he makes them menstruate. In this mythology, the moon is the god beloved by women, he causes raining and snowing and the frogs ask him to cause rain suppliantly.

In the ancient Greek astronomy, the Universe has been divided into two parts, the world under the sky of the moon and the world above the moon, what is related to physics and the issues related to it is known as the world under the sky of the moon and what is related to the moon and stars and beyond the moon is related to astronomical issues.

In Pahlavi astronomy, three days of the constellations is called a month. In the Islamic era, the moon is called in this sense. The Ma'ah in Persian which in Arabic is called Shahr, its duration is 27 or 28 days.

That wine of love by which each raw person becomes experienced/however it is Ramadan, bring a cup of it (Hafiz: 467).

According to Persian dictionaries, the Moon (Ma'ah) is an angel who depends on Qamar and the solution of everyday issues is related to him. And it is the name of a land between Hamedan and Nahavand and Dinward, as Fakhroddin Gorgani states:

By the virtue of spring, our country is green/Venus (Zohreh) and the Moon (Ma'ah) come out of its soil

#### **The Nakhshab Moon:**

The Moghana' Moon, the Black Moon, Kashghar Moon, the Mozavvar Moon, the Kesh Moon

It is an artificial moon which in 162 AH was sent to the sky by Hashim Ibn Hakim known as Al-Moghana', from the Black Well in Nakhshab of the Kesh City in Maveraünnehir. A large number of people gathered to observe it and he claimed that the soul of Abu Muslim had been reincarnated in his body. It was narrated that Moghanna' had had an ugly face and was blind by one eye; therefore, he covered his face with a veil (Moghanna').

They are like Nakhshab Moon and Mozavvar/they are illuminators of each session and circles (Khaghani, 2006: 111).

They know the moon of the Universe/and also the Moghanna's Moon (Khaghani, Tohfato-ul-Araghin: 234).

If an enemy seizes your position/Moghanna' knows how to make a moon as well (Khaghani, 2007: vol. 8: 415).

For being a spring, each morning/like Moghanna' make a moon (ibid: 415).

#### **The moon and Leo:**

Among the homes of the moon, Zarra', Nathra, Torfa, Jibha, Zobra, Sarfa, are respectively the 8<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, and 13<sup>th</sup> homes in Leo.

After that, the moon reaches Leo each month/then I see bread on the tail of the lion (Khaghani, 2006: 283).

See bread is a metaphor for seeing the full moon and its two-week life.

#### **Investigating the moon from mystical perspective**

In Sufism's and Mysticism's works, and also in Persian, there are expressions which more or less means seeing. Expression such as "Moshahada (Observe)", "Royat (observation)", "Basirat (vision)", "Nazar (attention)" and "Nazar Kardan (paying attention to)". The apparent meanings of these expressions is the

sense that is conducted by eyes and in general, they are meanings which in mysticism and Sufism refer to visual sense and power. Of course, the expressions Royat and Absar do not mean any sense or perception by eyes, in fact, in Arabic and Persian, when a perception similar to seeing is stated, the expression Moshahada and Basirat are used. As the issue of seeing or Observation is a clear response, the issue related to seeing, i.e. the phenomenon is clear and unambiguous; the truth sought by the mystics is clear and obvious. The mystic traveler is searching for the truth and Sufism is a path for knowing god. Therefore, the mystic traveler, at last, will reach it and what he will see, it will be God. But, is God observable? And in case of Moses, when he asked God to show Himself to him and told: Oh, my God, show Yourself to me, God told him that he never can see God. Seeing God is not a small claim.

Of course, in Quran, there are verses in which there are some descriptions of the face of God, but many jurists and some of the Sufis and mystics refuse to assign the face of God to the entities in the world. This group of jurists tried to interpret some verses in which the face or the hands of God are described and if we deny the face and the hands of Gods, then how we can speak of "seeing" God.

The issue of observing God in Mysticism and Sufism is merely a mystical and Sufi issue, but like many of the other mystical issues, it has origins in theological discussions and in fact its history of evolution is directly related to teleological discussions.

### **The moon is the symbol of God and His representations**

At night, the earth is lighted by the illumination of the moon and the heart of a mystic is illuminated in the night of the world by the divine illumination (Mathnawi, the second chapter: 467).

God the Sublime is the representation of the name of Fayyaz (the Grace Giver) and Wahhab (Donation Giver). If human beings seek asylum to darkness and be deprived of the light, they

themselves are the cause of this deprivation (Mathnawi, the third chapter: 2829-30).

The claimers, without seeing the Moon of Truth, present one hundred signs of it to distort the people (Mathnawi, the fifth chapter: 403).

### **The moon is the symbol of Friends of Allah**

Mystics believe that all human beings can be companion of the Messenger of Islam in the Ascension by following him and see their God. However human being have their nature from the soil, they can become the all-pervasive Moon by the attention of God (Mathnawi, the fourth chapter: 3491).

Selecting the moon as the symbol of the friends of God has some reasons:

1. The moon of the friends of God is at the level of philosophy which although their bodies are living in the subordinate world, their spirit lives in the heaven.

They are free from the world and its representations/they are flying in the skies like the moon (Mathnawi, third chapter: 3974).

They are strange in this world and as Molavi describes "there is no home for fish in lands".

2. The earthly contamination and impurity cannot reach the moon and contrary to the friends of God, it does not deny its illumination to even impurities.

The illumination of the moon can never be impure/if that illumination reaches the pure and impure

All purities again return to the moon/as the illumination of reason and soul return to God

All description of the piety and purity is for the moon/its projection of lights is on impurities of the path

From that contamination and impurities of the path/the illumination cannot be contaminated (Mathnawi, fifth chapter, 1258-61).

The wrong doings which the deniers of the friends of God do against them is likened for Molavi as the barking of dogs which they do for the shining illumination of the moon. In fact, dogs do their duties in barking and the moon does not deny its illumination and guidance of the people:

The moon spreads out light and dogs bark/dogs cannot culminate the light of moon (chapter sixth, 11-15)

The travelers and companions at night/they decide to go and do not fear of dogs' barking (chapter sixth, 2087-8).

The obvious instance of commitment to duties is Noah whom people ridiculed him for 100 years, but their satire did not influence the illumination of Noah (ibid: 790).

Molavi in Mathnawi represents the majesty of the friends of God and the humiliation of their enemies with very beautiful allegories in such a way that readers can identify the humiliation of the deniers of the friends of God and their place in the Hell. To Molavi, somebody who God kiss on his eyes, how can be hateful of this and that:

He whom Allah (Soul) kiss on his eyes/he cannot be sorrowful of the people and universe

At night, the full moon in the sky/does not fear from dogs' barking

Dogs do their duties/the moon do tis duty as well

Each does its own duty/and water is not led to straw

Straw swims on the surface of water/water runs pure and fearless

Muhammad cut the moon at midnight/Abulahab cannot do nothing against this miracle

Jesus can come to life a dead man/the Jews are hateful of this action

The barking of dogs cannot reach the ear of the moon/particularly the moon which is respectful for God

The king prepare feasts and parties/he is unconcern of rebels (Mathnawi, 2005, second chapter: 197).

Molavi in his works describes Noah, the Messenger of Islam and Imam Ali as the moon. He in lovely prayer speaks to Imam Ali and told Imam Ali that he is like the moon which without speech, spreads out illumination:

If the moon starts to speak/the travelers of the path of truth are come to path sooner

They are guarantees from deviation and wrongdoing/the voice of the moon is dominant over that of the devil

Without speech, the moon is the guide/when he speaks, there is light in light (Mathnawi, first chapter: 3760).

Because in this case, the travelers journey with more confidence.

The moon is the symbol of inspiration and revelation:

According to Molavi, the words is the shadow of truth particularly if themessianic breath is breathed in his body, surely it is influential, guide and illuminator such as stars and the moon:

This word is like stars and the moon/but without the permission of God, it is not effective

This star spreads its influence/to the ears of seekers of revelation (chapter six: 104-6).

Another instance of the speech of the moon is the Mathnawi itself to which Molavi refers and considers the cause of its creation Hisam-ul-Din Chalapi:

Oh, the Light of Truth, Hisam-ul-Din/it was because of you that the moon light came to Matnawi (chapter four: 1).

#### **The moon from the perspective of literary devices:**

The new moon in poetic similes are likened to blond eyebrow, slim body, cup, the fire of pastors, eyebrow, Siamak' officers, the Cup of Jam, coil, wicket,silk ring, ear ring, sash, anklets, scythe, golden bowl, strings, silver strings, golden bowl, monogram, curved bowl, collar, perfume container, double chin, cut-off nails, backs bent, silver cup, bows, belts, bolts flowers, earrings, lip, gilt fish, Muhjin, bridal hair band,knife , shoes, letter Nun (ن) shoes on

fire, half-circle-tail peacock, golden half tub, Jesus half cresset, and etc. (Mossafa, 2002: 689). But because in the mythology section this issue was discussed, further discussion does not seem necessary.

One of the common themes which is approximately highly frequent in poetic Divans the simile of the beloved to the moon in terms of beauty and tanned body. The moon is the symbol of the beloved and it may be the reason that Majnun and mad people should devoid of the moon because the moon represents the face of the beloved for the lover and consequently the severity of love.

Oh, Complainant you are as the moon and your servant is the sun/one of your slave is as valuable as the moon and the other as the sun (Khaghani, 2006: 58)

You are the envy of the full moon, she is as the new moon/the request of healing, and he has from the king of the word in five stages (ibid: 384).

The drunkard has come to my home at midnight/that sun-like idol, that moon with ruby lips (ibid: 553)

Or take me to the tavern of that moon/this drunkard of mine is form there, there I would be broken (ibid: 643).

Sometimes poets, due to highlighting the beauty or an desired attribute in the beloved, compare her with the moon and take the beloved more beautiful than the moon. This is the thing that is known as Priority Simile:

You who see the moon from her back/and the sun from his face (ibid: 691)

Compared to your face, there is no place for the moon/where are the lovers who can dream you (ibid: 707)

Oh you who is more beautiful than the moon one hundred times/the lover mad of you is fairies and the moon (ibid: 735)

Your face is sweeter than that of the moon/your lips are sweeter than sugar (Nezami, 2006: 216).

If she is as tall as cypress, you can worship her/if she is as beautiful as the moon, play reed (ibid: 390).

Another issue mentioned about the moon and its aesthetic similarities with the beloved in literature is the issue of the status and the place of the moon. As we know, in the Iraqi Style, the heavenly or at least inaccessible beloved and the lover always considers himself as lower in status than the beloved. This thought is accessible for likening the moon to the beloved. In addition, the Iraqi Style, the not only surrender to the wants of the beloved, but the rendezvous is never fulfilled or the beloved will be invisible for some days, and when she shows herself, the lover would be madder and more anxious; like a mad person who looks at the new moon. In aesthetics, the face of the beloved in Persian literature and particularly the Khurasani Style is a round face and is the peak of beauty like the full moon when it is shining beautifully. May be if the issue is more closely investigated, it is found out that why the moon is preferred to the sun in terms of metaphors for beauty. Because the sun is yellow-faced and being yellow faced is the symbol of being sick, but the beloved cannot be described as a sick person, unless in case of embarrassment. On the other hand, looking directly to the sun is difficult, but the lover can look at the face of the moon and the beloved. The last issue is that the time of meeting; the moon at night which is the time of tranquility and poetic thought, represents itself beautifully.

**The roundness of the beloved's face as the full moon:**

Her face is like the full moon/her ringlet is liked a curled trap (Khaghani, 2006: 652).

That idol is like the full moon/she is a fourteen year old girl (ibid: 837).

He came to that full moon at night/the moon is more respected in Taurus (Nezami, 2006: 117).

**The high status of the moon reminds the priority of the beloved**

The moon emblematic of the beloved:

My moon who is riding at the back of a camel/I should go and welcome her to my heart (Khaghani, 2006: 638).

The moon emblematic of army officer and battle:

With the sword of an officer I will go/and with this dragon, I will take the moon (Nezami, 1991: 49).

The moon on the hunch: the name of a one melody of the three melodies of Barbod:

When you started the melody of the moon on the hunch/the tongue of the moon came out of its mouth (Nezami, 2007: vol. 8: 192).

The camel was burdened by the moon/I would like to make it as Jupiter (Nezami, 2006: 637).

To color the moon with flowers is emblematic of hiding the truth.

A part of the moon is emblematic of beauty.

The moon-like body is emblematic of beauty and sweet-heartiness)

Pass the shining moon is emblematic of doing something useless

Becoming the shining moon is emblematic of being disgraced

The four-week moon is emblematic of being slender and weak

When the moon reached the fourth week, the odor of New Year/I would fast for four months as pray (Khaghani, 224).

The golden moon: a crescent which is made by gold and mounted on the top of the flag.

The moon of Khutan is emblematic of beauty (Khutan was a city in Turkistan whose beautiful girls were famous.

The Khargahi moon: the moon having halo and is emblematic of a veiled beautiful girl

When Khosrow saw the Khargahi moon/entered the love of that tall girl in his heart (Nezami, 2007, vol. 8: 305).

The sun-like moon is emblematic of beautiful and kind face of the beloved

The complete moon is the full moon

Look at the complete moon which disturbed my sleep/disturbed the seventh sky in the devastated home (Molavi, vol. 1: 37).

The moon in Scorpio: in astronomical terms, when the moon is located in Scorpio, it is the symbol of unluckiness and doing every action should be avoided. In literature, it is emblematic of anxiety of love.

The beloved moon is emblematic of the beloved

The moon of two fifth and one fourth: the full moon

The moon of two weeks: the full moon

The face moon is emblematic of the beautiful face

Moon faced is emblematic of the beautiful face

The sugar-hearted moon is emblematic of God (Mathnawi, 2000: 3)

The moon-headed moon: the thin crescent moon in the first month

The moon-faced: beauty

The sky moon: the moon of the heaven

The moon as the perfume container of the sky is emblematic of the wine cup

The shining moon is emblematic of beauty

The full moon is emblematic of the beautiful face of the beloved (Divan Kabir, vol. 5: 165).

The Keshmiri-faced moon is emblematic of the beautiful face of the beloved.

The moon of Canaan is emblematic of the beautiful face of the beloved, and Yusuf the Messenger.

### Conclusion

Myth considers mysteries and supernatural and metaphysical creatures for the world and indicates the nature of many natural elements. Therefore, it is not surprising that, for example-"in the simple religion of the Aryans, the sky, fire, wind, the sun, the moon and stars, and rain all representations of life, are worshiped and against then, the damaging natural forces, are represented and blamed in terms of devil and evil creatures. The moon is one of the mythical element which in Persian literature has had relations with different religions or has had influenced on the parts of different religions. In the present study, the representations of the moon was studied in Nezami's Divan, Khaghani's Divan, and Molvai's Mathnawi. However, this volumes were effective in terms of selection of primary works and the study achieved different representations of the moon, the Divan of Khaghani is filled with familiar and unfamiliar allusions, astronomical expressions, different literary devices, and etc. and this elements has been dominant over the poetry of Nezami. In case of Mathnawi, although the view to the moon becomes more

mystical, sometimes the moon is viewed in its astronomical application. In the section of mythology, it was mentioned that in Zoroastrian, the moon is the god of transporter of the sperms of animals and horses and is also the guardian and watcher of animals, plants. It is dependent on the 12<sup>th</sup> day of solar month. The moon in the ancient Iranian mythology is along with the sun and was considered important. For ancient groups of people, it was worshiped along with the sun and he was represented as a male symbol of the winter. In Zoroastrian, the moon is the guardian of the horses and the transporter of the sperms and the seventh day of Yasht is assigned to it and the 12<sup>th</sup> day of each solar month is the name after it. In Avesta, the moon was worshiped three times a month and in Farvardin, the Yasht saluted the Farvahan who guided toward holy paths the stars, the moon and the sun.

According to the narration of Bundahishn, the moon is the guardian of the sperms of horses and animals and the first powerful and pure bull's sperm was transferred to the moon. Arda Viraf the saint in his journey to the sky, reached the moon in the second step and observed there a group of saints. In many parts of Iran, the sun and the moon are lover and beloved male and female.

The spots on the moon is the trace of the hands of the sun which drew its muddy hands on the face of the moon out of envy. The ancient people believed that the light of the moon can pierce the cotton cloth and when it sees the moon, its disquietude gets more. In myths, the reason of eclipses is the fight of mythical gods. The moon due to its periodical revival and resurrection which is changing from the crescent to the full states and vice versa, is one of the symbols of the day of doom and religious death and is the symbol of divinity as the sun.

In one hundred in Bundahishn the reward of worshipping the moon is mentioned; therefore, in the mythical literature of Iranian culture, swearing the moon is a common theme. Since in the ethnographical documents, dominantly magician was transferred from the moon and the moon is the resource of every kind of magical power, the relationship of the mad and

the new moon can be interpreted according this view. The relation of the devils and fairies is an obvious one. Therefore, the moon which is full of magical powers can be mysterious particularly in its changing states and situations for the mad. In the astronomical decrees, the moon or Qamar has been the messenger of the constellations of the heaven and stars and it was attributed from the constellations to Cancer, from lands to the seventh land, from the days of week to Monday, from metals to silver and from colors to the green. According to Al-Tafhim, the moon refers to the groups of people, the kings, elites and the rich to the cities and professions: searching in the activities of the messengers and representative and in religion and jurisprudence, and religious scholars and mastery in something and medicine and engineering, division of water and cutting hair and selling food and silver rings and slave girl. And also it signifies the magicians and fugitives.

Among the moods, well-heartedness, good behavior with people. Treat loyally with kings and humbly with slaves, having good manners, forgetful and talkative, the detector secrets of friends, and his attributes are good and righteous and solver of the problems, accompanying people, being valuable for them, happy, his efforts should be more for women and making friends. Among the behaviors and actions, lie, hypocrisy, paying too much attention to food and less attention to marriage or marrying with many women and believing that everything I want I can do.

Somebody came to the Messenger of Islam and asked him that whether it is possible to see God? The Messenger of Islam answered that as we can see the moon as clear as possible, in the Day of Doom we can see God. The question and the answer of the Messenger of Islam is related to the hereafter in the Day of Doom, while the story of Shams and Ohaduddin is related to this world not the hereafter. As Molavi describes Noah, the Messenger of Islam and Imam Ali as the moon. He in lovely prayer speaks to Imam Ali and told Imam Ali that he is like the moon which without speech, spreads out illumination.

The new moon in poetic similes are likened to blond eyebrow, slim body, cup, the fire of pastors, eyebrow, Siamak' officers, the Cup of Jam, coil, wicket, silk ring, ear ring, sash, anklets, scythe, golden bowl, strings, silver strings, golden bowl, monogram, curved bowl, collar, perfume container, double chin, cut-off nails, backs bent, silver cup, bows, belts, bolts flowers, earrings, lip, gilt fish, Muhjin, bridal hair band, knife, shoes, letter Nun (ن) shoes on fire, half-circle-tail peacock, golden half tub, Jesus half cresset, and etc.

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