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THE SKY IN THE KHWAJU KERMANI' POETRY

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ABSTRACT

The explorative look of poets and authors to sky and heavenly bodies led in familiarity of this group with astronomy. Consequently astronomical terms and beliefs entered to literature and Iranian orators created the most beautiful poetical notions and literary terms and so it makes understanding their poems difficult and hard. Making new combination for describing the heaven and its synonym terms is matter of attention for this paper. The current research tries to examine Khwaju Kermani's poem through this perspective and to analyze the heaven terms within library method.

Keyword: Khwaju Kermani, Divan (poetry), Astronomy, Heavens

INTRODUCTION

The dome-shaped unlimited space that is found above the earth is named as "sky". This seems infinite and is the home of innumerable heavenly bodies like constant stars and moving planets and satellites of planets and coherent bodies and comets and galaxies [1].

Al-Biruni says about the sky " Persians call it "Asemaan", it means "similar to Aass" (Aass means mill, then the term means similar to mill), because it moves and its

other name is "Samaa", and it is referred to something that is above you like cloud and is like home roof, but it is not absolute, and nothing can be attributed to it. And because it cannot be attributed by things its name would be "Aalam (world)" or "Falak (firmament)" [2]. The ancients reckoned the heaven consisted of a set of multiple heavens and each one of heavens was called the sky [3].

By witness of history Babylonians and Chaldeans were the master of astronomy all around the world, because they established the basics of this science. They put observatory for stars and they determined the place of each star. They regulated constellations and they determined house for the moon and the sun. They managed to predict solar and lunar eclipses by astronomical tools and utensils at something over forty centuries ago [4]. They used to imagine that the sky is consisted of seven stories and the moon and sun and Mercury, Venus, Mars, Jupiter and Saturn and inhabitant of this stories and in fact they are owner of them [5], they believed that heavenly bodies and constellation have direct relation with human society and one can discover the human mysteries and destinies by them. As a result derived from the same origin a series of science has emerged that was rather based on superstitions and it is called as Astrology [4]. This hypothesis that established the main base of geocentric system was transferred from Babylon to Greece and then dispersed among other peoples [6]. And this had been prevailed among commons and afterward these believes was found in Arabian Peninsula in Jahiliyyah era (age of ignorance in Arabia) [5]. Babylonians and Greeks and consequently Islamic and Iranian scholars except some

few (like Al-Biruni and Abduljalil Sajezi) reckoned the sky stories as layers of onions [5]. Where the earth is fixed at the center of universe and the sky is a huge sphere that encompasses the stars and this gigantesque sphere with all stars turn around two fixed north and south poles and thus the sky is called metaphorically the wheel or the carrousel [1].

The contribution of Iranian in cosmology and introducing heavenly bodies is undeniable especially about understanding the sky. In Zoroastrian cosmology the first part of the universe is material that is created by Ahura Mazda. By clarifications of Pahlavi stories the width and height of the sky are the same and the sky is from stone or a brilliant metal or it is reckoned as glass [7]. The sky is made from concentric spheres and the earth is in its center and the number of spheres is mentioned to be four, six or seven spheres [8]. At Islamic era with acceptance of Islam by Iranians and acquaintance with word of revelation and the life of the Prophet, Iranians doubled their effort for attaining various knowledge's, one of these knowledge's was astronomy and regarding the verses mentioned about the Earth, moon, sun and other heavenly bodies, Iranian attitude toward learning this science was increased.

The sky in the poem of Khwaju Kermani

By study of works and poetries of Persians we find out that the sky and its stunning grandeur always attracted the attention of poets and scientist from various perspectives and it was a ground for creating new and innovated images of metaphors. Meanwhile, Khwaju Kermani that was first ranked poets of Persian poems at 13th and 14th centuries, is not excepted from this general rule and addressed he heaven and its high position within diverse perspective. Here we just suffice to few samples for every category for preventing from prolonging the study.

The sky as a term and its synonyms

The sky as the term of sky

Khwaju sometimes referred to sky by the same term i.e. the sky:

When the king of East hit the golden Flag on the summit of the mountain

The Sky brought out the Sword from its sheath. (Khwaju: 15)

The call comes from the heaven to its enemy: "don't be happy".

The torch of privacy of spiritual men lights up (Khwaju: 100).

The sky as the wheel

Khwaju has chosen several time "wheel" instead of sky in its poems. The application of word "wheel" as the meaning of sky has high frequency in Khwaju poets:

Your highness is the glare of the ways for the wheel

And your stirrups are ascension for the people of Earth (Khwaju: 15)

The Wheel listen to songs of earthen birds

I expand meanings from yell of poet's pen (Khwaju; 96)

I am famous of the world for being good-natured

Because the wheel recognize radiance of my pearl like sun shine beams (Khwaju: 97)

Sky as the sphere

He sometimes refer to sky as the word "sphere":

I saw the Sphere as the shape of Scorpion and Pleiades

That it has curved tress on its back and earrings on its ears (Khwaju: 54)

If a bit of your love falls on the Sphere

The firmament palace bride would tears its veil (Khwaju: 226)

The Sphere became honored from trash of its temple

And the planets became victorious because of its high spirit (Khwaju: 599)

The sky as the term Samaa

He mentioned the Arabic synonym of sky i.e. "Samaa & Samaavat":

It is the nightingale of garden of holy path and the planet of the sky

It is pearl planet in the earth and planet pearl of the Samaa (Khwaju: 1).

Khwaju in above poem praised the Prophet and has called him "planet pearl of the

Samaa", it means the brilliant star of the sky.

Holy soul in the air of spiritual men's meeting

Has come drunk on the roof of Samaa at the morning (Khwaju: 490)

The sky as the term of firmament

He sometimes refers to sky with the term of firmament in its poems:

If the firmament bows down before it, it is not unfitting

The home is well established by its fairness (Khwaju: 4)

You made the firmament the wreath of the palace

And you made the king as the bird of the garden (Khwaju: 119)

When the moon of its flag showed itself on the firmament

The time gave the selection to the Moses. (Khwaju: 138)

The sky as the term of carrousel

And sometimes he use the term "carrousel" for the sky:

If the Carrousel points out to my love it is not astonishing

Because I am like another sun in conquering the world

If it moves, the Carrousel yells to escape.

And when it shows up the mountain yells to be careful. (Khwaju: 158)

At fighting day, the carrousel is like your flag

The curls of bride's hair didn't become victorious (Khwaju: 167)

The sky as the term of Dome

And some time the terms such as "turning dome or revolving dome" was used for this meaning:

We spread the flag of wandering king from roof of turning Dome (Khwaju: 31)

People are starving for some breads

Some people having rice demand gold from turning dome (Khwaju: 23)

Whoever didn't withdraw from this turning dome,

I became conspicuous and pointed out by people in all cities like the new moon (Khwaju: 772)

Heaven court

As in the past there were established governmental set-ups such as Post, military, judiciary establishment around the kings and princes for managing thing, the astronomers considered the heaven as the court by inspiration of that splendid system of palaces in which each one of seven planets: Sun and moon and Mercury, Venus, Mars, Jupiter and Saturn had special position and place and were involved in performing their duties and obligations.

Meanwhile the Sun was considered as the king of firmament by its shining, splendid, power, grandeur and highness. The moon was known as the lady of firmament, or minister or messenger of the firmament by

its susceptibility in the life, human thinking, beauty and gleam. The mercury was known as the writer and minister of literary. Venus was the minstrel of the heaven who involved to music and adorning the feasts. The mars were the myth of war within Iranian and Greek mythology and was known as warrior or fighter of the heaven by its attributes of bravery and stubbornness. Jupiter in astrological rules was the star of luck and the symbol of wisdom and astuteness and therefore was known as the judge of heaven and the star of knowledge. The Saturn regarding their rules was maintainer and boundary keeper of the heaven [1]. Two planet of Venus and Jupiter were small luck and bigger luck respectively and the planet of mars and Saturn were smaller and bigger sinister respectively.

The situation of Moon in the heaven court

The moon is the inhabitant of first firmament and is the closest body to earth. Al-Biruni believed that among people it represents the kings, nobles, authentic women and wealthy people [2].

The notions presented by Khwaju from Moon are follows:

He suggests sometimes the moon as the messenger:

If you were the messenger

The destiny expels the moon from the firmament (Khwaju: 16).

The messenger that the wisdom called it as moon

Has hit the eye arrow on the Capra by Jupiter (Khwaju: 58)

When the azure king of the throne
Has completed the messenger planet (Khwaju: 95)

Sometimes he refers to the moon as "traveler in the night, or way navigator".

The moon is a famous traveler in night

It has traveled a lot of cities (Khwaju: 578)

The moon is famous for the entire city for being traveler of paths

But in the field of your grandiose is just a traveler over winds (Khwaju: 639)

Without shine of its sunrise, tell the moon to not rise from the eastern horizon.

Tonight I don't care about that alone night traveler (Khwaju: 218)

Assigning the traveling in night to the moon is because the moon cares about escaped people and brings news and messages [2].

He sometimes assigned it the job of porter for court of praised one:

For reaching to it, Venus became a matchmaker

And from its honor, the moon became porter of its home (Khwaju: 615)

And sometimes the moon is used as (chamberlain, servant):

You are a Turk and your spot is Ethiopian

You are full moon and your chamberlain is the new moon (Khwaju: 543)

The firmament is a butler who offer cup of wine

The moon is the beautiful servant of its room door (Khwaju: 588).

The damascene new moon of its cloud is a knight of stronghold

It has become the obedient servant (Khwaju: 615)

The moon has risen and it put the camphor candle

The Gemini has stood outside as a porter (Khwaju: 367)

The moon is the servant of your royal tent

Therefore it sets up tent for your grandiose (Khwaju 148)

Sometime the moon is assumed as horseshoe maker in the firmament:

The moon is the horseshoe maker of circular royal Wheel

It has made three golden horseshoes for your dark horse (Khwaju: 621).

The moon can be observed within first three nights of its appearance in shape of an arch.

Since it resembles to the horseshoe and the yellow and golden color of moon at early nights is metaphoric for the golden horseshoe.

In following verses the torch-keeping, torch-kindling and mirror-keeping was granted to the moon.

The sun is its eastern litter

The moon is its western torch-keeper (Khwaju: 609)

The torch-kindler of firmament palace is the moon

I found the beam of its love sun from its shining (Khwaju: 76)

The full moon is torch-kindler and mirror keeper

And it is servant and porter of its palace (Khwaju: 624)

Sometimes the moon is known as Daf-player of feasts:

For richness of your omen and luck

The sun and moon turned into your oud-player and daf-player (Khwaju: 70)

And sometimes it is known as butler (Saki).

Now that the master of tent is the Venus and the butler is the moon

Then the wine is the source of sun and the heaven is the glass (Khwaju: 757)

It sometimes attributes the job of goldsmith to the moon.

If the moon knows itself as the goldsmith

The heaven puts your horse' shoe as its earrings (Khwaju: 40)

And sometimes the moon is introduces as the architect and stucco mason

Its moon plastered the stucco on the room by its silver trowel

Its sun put the mud on the roof by its golden bucket (Khwaju: 96)

And the moon sometimes introduced as the wise of heaven dervishes because its good-nature.

The good-natured moon that is the Wise of the house of dervishes

Became full and brilliant by high spirit of firmament (Khwaju: 93)

CONCLUSION

Khwaju kermani like other great poets paid attention to heaven and movement of constellation by susceptibility from its own time ideas and made use of it within its religious or superstitious believes. High frequency of astronomy vocabulary and terminology in its words represents its complete acquaintance with astronomy knowledge and its proficiency to its rule in such manner that for understanding its language it is necessary to be familiar with astronomy or astrology terms. Though Khwaju was not pioneer in using these terms and its method was imitation of its previous poets but creating innovative combinations whether descriptive, additional or allusive for heaven can be considered as his own style in his poetry.

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