

## A COMPARATIVE STUDY OF THE VARIOUS ASPECTS OF MOON BASED ON ANCIENT ASTRONOMY IN NASER KHOSRO, ANVARI AND NEZAMI'S POEMS

<sup>a</sup>BEHNAZ SHAHNAVAZI, <sup>b</sup>HABIB JADIDOLESLAMI

<sup>a</sup> Department of Persian Literature, Zahedan Branch, Islamic Azad University, Zahedan, Iran.

<sup>b</sup>Department of Persian Literature, Zahedan Branch, Islamic Azad University, Zahedan, Iran

Email: <sup>a</sup>Behnaz.Shahnavazi, <sup>b</sup>Habib.Jadidoleslami@gmail.com

**Abstract.** This paper aims to detect, analyze, and compare various aspects of moon based on ancient astronomy in Naser Khosro, Anvari and Nezami's poems. To achieve this purpose, first the word astronomy science, astrology, and its manifestation in Persian poetry has been studied in brief. Then moon, locations of the moon, and its different manifestation in the poems of these three poets have been shown, analyzed and compared. The results of this study shows that moon had been shown in the poems of all these three poets in different forms such as showing moon in its twelve towers, cancer, Taurus, and folk beliefs about moon, eclipses.

**Keywords:** Naser khosro, Anvari, Nezami, moon and poetry

### 1 Introduction

Attention to sky and celestial phenomena caused men's surprise and encouraged them to unravel the mysteries and secrets of the beauties hidden in them. The first result of human's efforts for obtaining knowledge about star's movements was the fact that men believed in the possibility of life on the moon, this fact caused the creation of many religious and mythical beliefs, so that many of those beliefs has a special place in customs and religious beliefs of today's human despite the passage of thousands of years. The vast expanse of sky, incredible beauty of stars, the glow of moon, sunset and sunrise gradually increased the sense of interest and curiosity in mankind so that its manifestation can be seen in many artistic and literary works of the world, so that many of the poets and writers all over the world reflects the beauties of sky and astronomy in their works. Astronomy is one of the most ancient human sciences. In the past, people considered the situation of stars effective in the condition of their lives and also their fate. "Ancient people predicted climate change, wind, earthquakes, lunar eclipse, eclipse, rain and...by their observations and their personal experiences through centuries, doing this they have formed a set of rules which were transferred generation to generation to reach us today. In any case, these ideas are common knowledge and folklore culture; therefore they have a very important situation in anthropology because their roots are in wisdom, talent, and the accuracy of the folklore. (Shakurizade, 1993; 170). In the past, people lived in a context of folk and unscientific beliefs. Ignorance about the nature and cause of objects and phenomenon led to astronomical thoughts or beliefs. By astrological beliefs, we mean those opinions and beliefs that ancient people have had about stars, celestial bodies, and their effects on their lives and on the elements of nature: such as the belief that sunlight cause the creation of gems like garnet and amethyst.

Many works of poets and writers which are written to reflect all aspects of human life, show astronomy and all its beauties well. So that by looking them, we are able to solve many secrets of human issues especially ancient people. With the help of literature and literary works, we can come over time and place; we can see ancient people and live with them. In Persian literary works, astronomy is reflected so much. We can name the anonymous nature, and incredibility of sky, and also ancient's belief regarding the effect of sky and stars on human fate as the reasons of poet's attention to them. Persian literature as a mirror for Iran's art and culture, have had reflected many issues regarding sky in itself from the very beginning days of its creation. So it is necessary to study this issue in different Persian literary works. And the way of their reflection, their similarities and differences in the works of different poets should be compared.

Looking at the past Persian literature, it is obvious that all poets and writers have used heavenly and celestial phenomena in their works variously. Astronomy had a very important value and it was very common among wealthy families to appoint time for their works and also to show lucky or malevolent days, so that astronomy was regarded as one of the very essential information part of each spiritual and religious figure. On the other hand, there was a folk knowledge among people against each modern knowledge, in old days, sometimes the illusionary and superstitious aspect of some sciences were supposed more important than their rational and scientific aspects and some sciences were entirely based on superstition (Mahjoob,2003:137)

Astronomy had a very important value in pre-Islamic Iran, what is left in ancient books, clay tablets, and ceramics and especially in Ilami tablets about the name of months, 300-400 words, symbols and characteristics of stars shows that astronomy knowledge goes back to long before Babylon (Ghazani, 1990:546-547).

After the arrival of Islam, not only this interest was not finished, but also its various aspects grew with time passage, and it caused the creation of different terms associated with cosmic events. "this terms penetrated into poets works gradually, and created an important connection between poetical illusions and cultural ideas, some of which is gathered in *Astronomical Terms Culture Book* " (Ghafelebashi and Hashemi, 2010:121).

Religious astronomy was one shape of prediction which was based on the principle that stars and planets affect terrestrial objects and individuals' fates. Today this kind of astronomy is not regarded as a science. But in past it was a kind of science to know the characteristics, situation of people and showed effects of stars and planets on them, it found a place among people over time, and some beliefs were shaped about some parts of this science. Ancient people could not find justifiable answers to their questions and what happened to them, so they tried to justify some of those events by relating them to sky and astronomy. Anyway, religious astronomy itself became a base for astronomy knowledge and religious astronomy was terminated over time by great scholars such as Abureyhan Al-Biruni who did not believed in this superstitions.

Astronomy and issues related to it had a very important effect on Iran's culture; its biggest manifestation can be seen in its presence in the works of great poets and writers such as Naser Khosro, Hafiz, Anvari, Sa'di, Senaiee, Nezami and others. Poets sometimes mentioned astronomical terms in their speech as metaphor or as simile. And also they sometimes used these terms to exclude some superstitious thoughts among people. Fifth and sixth centuries were one of the most productive periods in Persian literature. Khorasan, Aran, Azarbayegan and Isfahan were regarded as the most important centers of literature and poetry in this period. In this period, Islamic culture has penetrated in all aspects of people life. Poets had always focused on the arrangement of words relying on their knowledge in scientific and literary areas and they had tried to achieve fresh and innovative themes.

Astronomy was one of the common sciences of fifth and sixth centuries.

The appearance of scholars such as al-Biruni, Omar-Khayam in west and Ibn-saed and Abu-Ishagh Zarghani in east of Islamic countries is a proof to this claim. The creation of Talili-Zeyj, Malekshahi Zeyj, and Jalali calendar are among the important activities of this period (Mahyar, 1990; 571). Learning astronomy was one of the essential things for scientists.

In this paper, we are comparing the manifestation of moon relying on ancient astronomy in Anvari, Nezami and Naser Khosro's poetry. The review of astronomy in the poems of these three poets can show their view to astronomy in Khorasani and Araghi style; it is done to show the maximum frequency of the appearance of moon will happen in which poets' works. This paper is going to answer this

question: According to ancient astronomy, how and for what purposes moon was reflected in poems of Naser Khosro, Anvari and Nezami?

### 1.1 Astronomy

Astronomy is the plural of "Najm" word meaning stars. Literally astronomy means the appearance and rising of stars and growing up of the plants. In terms of ancient knowledge, astronomy was regarded as one sector of mathematics and also a branch of arithmetic science between Muslims in which degrees, minutes, and seconds were discussed by multiplication, division, subtraction, and roots. Its subject matter was about understanding the situation of celestial bodies in relation to each other and also in relation to territorial creatures, their number, size and their movements. In fact, astronomy is a science in which the celestial bodies appearances, the rules of their true and apparent movements, sizes, distances and their natural properties is discussed.

### 1.2 Ecliptic

Ecliptic is the path of the annual apparent movement of sun in relation to earth in the celestial sphere. It is an imaginary circle in sky that apparently (in the eyes of the earth's inhabitants) believe sun to move around this circle in a year. This circle actually detects the circle in which earth goes around the sun which is literally named "Savabet planetarium". It seems that sun in its apparent annual movement goes through twelve constellations of stars and celestial sphere known as ecliptic.

These twelve constellations of star include: transportation (lamb), Taurus (bull), Gemini (twins), Cancer (crab), Leo (lion), Virgo (cluster), Scorpios (the scorpion), Aquarius (cathment), Pisces (fish).

### 1.3 Fifth and sixth centuries' poem

Persian's fourth and fifth centuries' poetry is named Khorasani style. Because the first poems related to pro-Islam belongs to an area in Transoxiana and Khorasan. Of course Persian poetry at that time had a very much broader geographical range compared with the present Khorasan of today. It used to spread from north to Oxus River, from south to Sistan and from east to China.

The simplicity of language, the ability of poets, their power in combining words, and creation of innovative themes, use of few number of Arabic word, the huge number of poems, the freshness of poetry thoughts and themes, metrical transformation, prosperous lives of most poets, signing of praise poems, describing nature and...are among the characteristics of Khorasani style poetry.

Sixth century poetry: the poetry of sixth century to the end of ninth century is known as Araghi style. This style includes Mughul, Ilkhanan, and Timurid periods. The reason for its naming is the fact that after the brutal attack of Mughul, the cultural centers moved from Khorasan to Iraq. Perhaps the most important style in all periods of Persian poetry is Iraqi style. Because the greatest Iranian poets belong to this period, and the most valued literary works of Iran belong to 7 to 9 centuries.

The entrance of numerous words and combinations from local dialects into Farsi, deeper and more extensive influence of Islamic culture, increase in Arabic words and combinations, the influence of Sufi thoughts and terms in poetry, pessimism of the poets to the situation of that time due to the ravages of this period, the spread of the poetry out of courts and its spread between wider groups of people, the expression of political and social situation, criticism of the mess, the expression of personal feelings and...are among the characteristics of this period's poetry.

## 2 Literature review

Comparative literature which is sometimes called "universal literature" is an essentially French science. In plain language it consists of the comparative review of works which have roots in different cultural areas. In fact, comparative literature is a branch of literary criticism which discusses the literary relation of nations, different languages, and the relation between nations' literature. It is an important branch of literature which discusses the similarities and differences between literature, language and nationality of different nations.

Comparative literature can compare the literature of two or more different countries, it can also compare the literature of one area with the literature of all other areas of earth, or even it can compare the literature of different periods of one single country among the poets and writers of that country. Therefore, in this article, the poems of Naser Khosro, the poet of Khorasani style, Anvari, the poet of Iraqi-Khorasani style and Nezami, the poet of Iraqi style are compared to show different reflections of moon in their works.

Our hypothesis is based on the principle that moon is manifested in the poems of the three poets; Anvari, Nezami, Naser Khosro, in various forms such as eclipse, moon's locations, brilliance of the moon and etc. We have discussed this hypothesis by analyzing and comparing the lyrics of these three figures.

So far numerous articles and books have been published regarding each of these three poets (Anvari, Nezami, and Naser Khosro). Also some researches have been done directly or indirectly about astronomy in the poems of these poets. But in the books, articles, theses, and other comparative studies which have been done so far, any works have been done focusing on moon in the works of these three poets. Among the works done about these poets, we can mention the below cases:

The book "Astronomy in the Works of Naser Khosro" written by Zahra Hesariani. The writer has discussed Naser Khosro's beliefs, the poet of fifth century (391-481), regarding the effects of stars and astronomy in universe. The article "astronomical beliefs in Nezami's poetry" written by Fatemeh Elahi. This article has discussed folk beliefs in three works of Nezami; "Khosro and Shirin", "Lili and Majnoon", and "Haft Peykar". The Thematic and Structural comparative thesis done on Anvari and Khaghani's poetry" written by Roghaye Hedayati Sani and many more studies which we cannot name in the article.

## 3 Results

### 3.1 Moon

Humans used to benefit moon's regular rotation as calendar, particularly in agriculture. Passengers and sailors also used the presence and moon's light for orientation and navigation. Moon also was presented in myths of many nations. In some cultures, people worshiped moon as a god.

In Persian literature, moon has had a very prominent place. It was always a symbol for beauty and brilliance. Using moon to describe and to show similarity is so common among Persian poets, that you can find few poets who had not used moon for these purposes.

Moon is also named "Maj, Mas, and Mahir" in Farsi. In Iranian's older language, it was seen as "Mang" too. In Persian literature, the words glowing, nocturnal, unwashed face, and merciful are attributes of moon, and the terms lights, flame, silver circle, circle glass, cup, tablets, bergamot, apple, sandals, cotton balls, and claw are among moon's evocations.

Moon is the nearest planet to earth. The beautiful image which humans have in their mind regarding moon has always had a great influence in their imagination and their feelings. "From astronomical aspect, moon is a planet which is dependent to earth, the time circle needed for its rotation is 33/27 days, and therefore

always one side of the moon is toward earth. Moon has had a prominent role in Iran's ancient myths, in Zoroastrianism, it was regarded as animals guard and the twelfth day of each solar month was named moon" (Mashhur, 2009; 75).

In moon's definition, the following words are mentioned in Dehkhoda's dictionary. In many parts of Iran, especially in popular opinion, moon and sun are man and woman who love each other. The spots on moon are the effect of sun's hand which has had put his muddy hand on moon's face as a result of envy. Ancient people believed that if a crazy person look at moon, his craziness will increase.

In the past, people also had some other beliefs about moon. "They believed, at ecliptic times, moon or sun were captivated by Jinns, they started beating drums and shooting guns to release moon or sun." (Mirnia, 1990, 241). They believed moon's light causes the growing of plants and the color of flowers. "the common belief was that moon will cause the color of flowers, so poets called moon Mashate (meaning cosmetologist) or Sabagh, meaning the painter of flowers" (Mosafa, 2002, 696).

### 3.2 Moon's crescent manifestation in Nezami, Anvari and Naser Khosro's poetry

Ancient astronomers regarded moon as the nearest planet to earth. By the appearance of Batlimuce and the publication of "Mojasti", this belief became a real fact and moon was known as the first star of the multiple spheres (seven, eight, and nine) and this opinion was accepted by all astronomers. Accordingly, they had expressed various opinions about moon, they believed moon's home is in Cancer, its appearance is in Taurus, and its demise is in Capricorn. They also believed that travelling is not permissible when moon is in Scorpion and when it is in Gemini, intending to do something was not permissible too.

We should note that sun is shining itself, but it is not the case about moon. We see moon, because of sun's shining at it. We see full moon, if that side of moon which is toward us be exposed to sunlight. If sunlight shines to only some part of the moon, we saw moon as a thin crescent, half-moon or like a round circle depending on the amount of shined light. This optical phenomenon is called different phases of the moon.

When moon is placed completely opposite to sunlight, it fades in intense radiation of sun and we cannot see it. This situation is called New Moon. Anyway, all these astronomical changes lead us to see moon in different shapes; from a thin crescent in first days of the month to a full-moon in the fourteenth night of the month. This beautiful manifestation of moon in the sky has caused many beautiful poems in Persian literature especially in the works of Nezami, Anvari and Naser Khosro. In some of the below cases, poets have likened their beloved one to moon in respect of their beauty.

The image of the laugh of the crescent has been portrayed in the sky (Nezami, 1995: 538). "Lili and Majnoon".

Your face is as beautiful as sun and moon, your lips are as sweet as sugar and honey (Anvari, Sonnet, 11) - the book of poem.

Your beauty is like the fourteenth- night moon, your beauty is like Azeri idol (Anvari, sonnet No.11) the book of poems.

Anvari and Nezami have superiority over Naser Khosro in describing moon and also in the creation of beautiful images and metaphors by using moon. Their similes are very beautiful and in some cases the similes are their own innovations. One of the beautiful descriptions of moon in Persian literature relates to the appearance of the crescent of moon for Eid al-Fitr declaration. The appearance of Shawwal crescent was necessary to declare Eid. Poets have used this event and have created beautiful images in this respect. Such as the poem by Anvari:

He said" say God and worship God

I said " oh the crescent of Ramadan" (Anvari, Ode No.134)-the book of poems.

### 3.3 Moon's location

Since third century AD, many astronomers relied on a set of stars which were near to moon and the planetary alignment to determine moon's location in sky. They wanted to determine instances of moon's orbit in sky. They believed "at any time in day or night, there are fourteen locations above the horizon and also fourteen locations below it, and when one of the locations rise in west, the fifteen locations falls in east. And it is clear that from the rise of one location to fall of the other location, it will last 13 days" (Alfonso Nalyno: 1970, 143).

Past astronomers categorized these 28 locations in four groups of spring, summer, autumn, and winter. They have chosen these names for the locations: Aldebaran, Soraya, Jibhe, Spica, Boothes, Rosemary, Saad Zabh, Saad al Seud. Nezami has named most of moons location in his poem:

Quake has happened in the sphere, from the shape of towers and moon's location in sky. The image of the crescent of the moon is portrayed in the heaven. The Cow constellation is like sea's cow, it is like a gem in Soraya. June has seen on a bed made of two bodies. Crab is like forest's cubits whose nail is removed. Jibhe has made sky as shining as one hundred lights by its beauty. The hearth of Lion constellation is shining as a result of the presence Lion, like the fire of flares which are shining. Like generous people, it has spread its light in the sky. Like a generous person who put bread in the bowl of orphans. Mizan has spread its light like a wise man that spread his knowledge by his tongue. Bootes is like a hunter who is riding two hunting dogs. Scorpion has superiority over the bows. Baldeh has had all the blessings under its presence. Joday has cut his head like a goat, because it has heard the myth of the goat. Zabeh has closed its mouth, because of its fear and has taken the leash of Sa'ad. (Nezami, 1934:174-176). -"Lili and Majnoon"

Anvari has also mentioned some of these locations:

My voice in praising you will arrive to Nasre, in your praise, I will sing poem after poem. (Anvari, Ode No.181)- The book of poems

It has turned from a fly to an eagle, it has gone up to spica from a very low position (Anvari, sonnets, 466) - the book of poems

Poets have paid more attention to some moon's locations in comparison with other locations; therefore we will mention a few of them below.

### 3.4 Bootes

Bootes is the fifth location of northern constellation which is also called "Sayah", "Beghar", "Gavcheran", "Hares al-Sema", and "Hares al-Shemal". Booths represents a hunter, holding the leash of two dogs in one of his hands while riding a lion.

Bootes is like a hunter riding a lion while having the leash of two hunting dogs in its hands (Nezami, 1934: 174-176) Lili and Majnoon

Booths constellation is not mentioned in Anvari and Naser Khosro's poetry, but it is mentioned in Nezami's poems several times.

Debor means entering from the back. This star is named Aldebaran, because it comes out from the back of Soraya. It is also named "Tabe al-Najm", "Tali al-Najm", and "Hadi al-Najm". Because of the fact that it is placed in the center of Taurus constellation, it is also called "Eyn al-Taurus", meaning the eyes of Taurus constellation.

Aldebaran has the fourth location among Moon's locations. Astronomers believe that it is malevolent. In the past, astronomers regarded the rain which came in this location, to be malevolent and assumed it to be an introduction for drought.

The intention of Aldebaran is not toward nullity, if you are a friend, know the reality of Aldebaran (Naser Khosro, 1976:544) - the book of poems

Aldebaran constellation is used just in Anvari and Naser Khosro's poetry, Nezami has not used it in his poems at all.

The tenth location of moon is called Jibhe which has had much manifestation in Persian Poetry. Jibhe constellation is manifested in Nezami's poetry, Anvari and Naser Khosro had not mentioned it in their poems.

Jibhe has lightened the sky by its beauty as if there is one hundred lights in the sky (Nezami, 1934: 174-176).

Astronomers have named the red shining star which they have observed out of Bootes constellation as "Rameh Spica". Of course "Azal Spica is placed in the fourteen location of moon and it is not regarded as one of Scorpion's constellation stars.

Brightness and high position of these two Spicas are among the most important motivations which have caused poets to mention them in their poems so much.

All three poets have mentioned these two Spicas in their poetry but Anvari has used it more than the others.

Astronomers have named the three stars which are placed in front of Scorpion constellation as Eklil; they are placed in a line. This constellation is the seventeenth location of the moon. In Persian poetry, when we say the seventeenth location, we mean "Eklil", we should not interfere it with "Northern Eklil" or "Southern Eklil".

Eklil is the heart of the crown, it has superiority over scorpion (Nezami, 1934: 175\_ - "Lili and Majnoon

Last night the sun of sky, Eklil was seen. I hope both of them to be lucky (Anvari, Ode No. 122).

"Eklil Constellation" is manifested in Anvari and Nezami's poetry. Naser Khosro had not used it in his poems.

"Baldeh is the twenty-first location of moon. This location is the place between "Na'ayem" and "Sa'ad Zabe" in which there vacuum space. It is among those locations of moon that poets have paid great attention to it and have mentioned it more than other locations of moon. But in the poetry of the three desired poets, we can see its manifestation just in Nezami's poems.

The placement of moon in the shadow of earth is named lunar eclipse. The darkness of half of the moon or even its whole darkness has lead poets to create beautiful images by their innovative minds. Therefore there are many beautiful verses in this regard in our poetry.

Lunar eclipse is another phenomenon which is just reflected in Anvari's poetry. Naser Khosro and Nezami had not mentioned it in their poems.

Sun and moon will get together at the end of each lunar month in one single tower, one single minute and one single degree, this phenomenon is called community. In this situation moon will be placed under the radiations of sun, and it causes it to be invisible. The time period in which moon is located under sun's radiation is called community. And Arabs have named it "Serar"(meaning hidden), because it is hidden beneath the sun's radiation. Also it is named "Mehagh". Some astronomers regard this phenomenon to be malevolent.

The brilliance of your face has superiority over Mehagh, your beauty will remove the intoxication of the drunken (Anvari, Ode No.78) the book of poem

The ancient people believed that moonlight will cause cotton to be spoiled. This issue is reflected in Anvari and Nezami's poetry, but Naser Khosro had not mentioned it in his poems.

Moonlight will spoil cotton, but her beautiful moon-like face has not any defect (Nezami) Khosro and Shirin)

How much is remained to your appearance, my heart is like a cotton which is placed under moonlight (it is spoiling) (Anvari, Ode No.9). The book of poems

In the past, people believed that looking at moon will cause the disturbed people to get more disturbed. This issue has a very beautiful reflection in Persian Poetry. This phenomenon is not mentioned in the poetry of Anvari and Naser Khosro, but Nezami has reflected it in his poems.

He cannot turn toward me, because the crazy people are not permitted to look at the moon. (Nezami, ode No.13).

\*the verse mentions the belief that disturbed people cannot look at the moon, doing so, they will get more disturbed (Nezami, 1934: 105) – "Lili and Majnoon"

Like a crazy person who has seen the moon, sometimes he stands up and sometimes sits down.

\*again it has mentioned the idea that crazy people are not permitted to look at the moon.

It's better not to make me happy by seeing you, because the crazy one cannot look at the New Moon (Nezami, 1934: 77).

Ancient people believed that moonlight is a guide for passengers and for those who have lost their ways. Muslims also had a strong believe in this regard, there is also one verse of the "Holy Koran" which mentions this phenomenon "God is the one who has placed stars for you to find your ways in the darkness of land and see, we surely guided those who know" "Verse 97 of Sura Anam). Anvari has a poem which reflects this issue beautifully.

Moon came out as a guide and Venus came out as a beloved, it will guide you in all the way (Anvari, Ode No.189) - the book of poem

Astronomers have divided the twelve towers of "Zodiac" into two parts; they have specified six towers to moon and the other six to sun. They have specified the towers beginning from the start of Leo Capricorn to the end of Goat to sun, and from the beginning of Aquarius to the end of Cancer to moon. Accordingly, they have regarded Leo Capricorn as sun's location; they also have assumed Cancer Capricorn as moon's location. They have allocated the five remaining towers of moon and sun to other planets based on astronomical data. Nezami has reflected this idea that moon's location is in Cancer Capricorn in one of his poems.

Moon entered into its towers, as if it is coming to its castle (Nezami, 1964:383) - "Khosro and Shirin

Ancient astronomers regarded some towers as the position of dignity for some planets. They assumed these places based on astronomical information and accurate grading. Accordingly the dignity of moon is considered in Taurus tower, Nezami has mentioned this issue in one of his poems.

Whenever Venus is placed in Taurus, and Jupiter in Sagittarius, they are placed in their heavenly location, (it's time of their dignity) (Nezami, 1964: 99).

\*it has mentioned the dignity of moon in Taurus.

In past, people assumed the entrance of moon into Scorpion to be malevolent. They especially believed that travelling is not permissible in this situation. This belief is reflected in Persian Poetry. In the poems of Anvari, Nezami and Naser Khosro, there is not any direct mention to this issue, but Anvari has reflected the malevolently of Scorpion in their poems.

Your revenge is as malevolent as Scorpion's

Your kindness is as good as the luckiness of Scales (Anvari, Ode, No145) - the book of his poems

\*it has mentioned the ominous nature of Scorpion

Nayerin or sun and moon together

The brilliance and indefinable beauty of moon and sun has long been in the focus of people especially astronomers and poets have created beautiful images and meanings regarding these two. This issue has been reflected beautifully in the poetry of all three poets; Anvari, Nezami, and Naser Khosro. But it is seen in the poetry of Anvari more than the two others. Anvari has written a whole ode in this regard, he has brought moon and sun together in all its verses to praise it.

Sadness and happiness of the beloved, fear and hope of the beloved

Moon and sun, the creator of night and day (Nezami, 1996:125).

\*this verse has mentioned to moon and nights together (Nayerin) as the creator of nights and days.

Her face is more beautiful than the sun

She has given of her beauty to moon and sun (Nezami, 1995:151)

\*here again the verse has mentioned moon and sun together (Nayerin) and says his beloved is more beautiful than moon and sun.

As moon has the sun shining on his face, it will turn to a luminous crescent (Naser Khosro, Ode No.136) – the book of his poems

\*here again moon and sun have come together (Nayerin).

Since you have been born, no one has seen any other mother giving birth to moon and sun together (Anvari, Sonnet No. 19)- the book of his poems.

\*in this verse, the poet has mentioned Nayerin again.

Moon and sun with all their beauties, are the servant of your beautiful face. (Anvari, Sonnet No.171). The book of his poems

\*here again, the poet has mentioned moon and sun together

#### 4 Conclusion

Naser Khosro, Anvari and Nezami, all lived in fifth and sixth century, a period which can be assumed as golden ages of poetry and literature in Iran. Many great Persian poets appeared in this period. In that time, innovation and the creation of beautiful poems have got such a great importance among poets that they tried to get superiority over each other. Accordingly little by little the entrance of scientific information into poems became a sign of superiority among poets. Astronomy was among those sciences that poets tried to enter it into their poetry. One of the most beautiful astronomical images in poetry is the image of moon in the poems of Anvari, Nezami and Naser Khosro. In a comparative study of different reflections of moon in the poems of Nezami, Anvari and Naser Khosro, the following results were obtained.

- Based on ancient astronomy, moon is reflected in the poems of Anvari, Nezami and Naser Khosro variously including the brightness of moon, its crescent, and also various image creations of moon such as moon's location, moon in its twelve towers, eclipse, and the presence of moon and sun together.
- Among the different images of moon, there are some ancient and to some extent superstitious beliefs in the poetry such as the beliefs about the effect of moon on cotton, the belief that says the crazy people got more crazy by looking at moon, and also the belief about its being guide for passengers.
- Referring to moon and sun together (Nayerin) is reflected in the poetry of Anvari more than Nezami or Naser Khosro's, Anvari has a whole poem in this respect.

- The frequency of the use of moon in creation of beautiful images is seen in the poetry of Anvari and Nezami much more than Naser Khosro's.
- In the creation of images by using moon, the only towers which are reflected are Cancer and Taurus.
- The images in Anvari's poetry are much more in praise of the beloved in comparison with Nezami and Naser Khosro.
- The reference to most locations of moon is seen just in Anvari and Nezami's poetry and Naser Khosro has mentioned them less.
- The frequency of the use of moon and its different locations especially Eklil is seen in the poetry of Anvari much more than Nezami and Naser Khosro's.

#### References

1. Anvari, A.: Anvari's poem, volumes I and II, by Mohammad Taghi Modares Razavi's effort, Tehran: book publishing firm, 1968.
2. Anvari, A.: Anvari's poem, volumes I and II, by Mohammad Taghi Modares Razavi's effort, Third edition, Tehran: scientific and cultural publishing company, 1993.
3. Anvari, A.: Anvari's poem, the efforts of Pariz Babaie, first edition, Tehran, Negah publication, 1993.
4. Biruni, M.: Reviewd by Jalal al-Din Homaie, Tehran: Babak publication, 1983.
5. Ghafele B., Hashemi S.: especial application of arstonomical terms; one of the charesteristics of Ferdowsi's poetry, the Journal of Persian Prose and Poetry styles, Third year, 2010. Vol. 7, p. 119-139.
6. Ghazani, S.: Astronomy Knowledge of Ferdowsi", by Gholam Reza Setoode's effort, firsth edition, Tehran: Tehran University Press, 1990.
7. Hesariani, Z.: Astronomy in Naser Khosro's poetry, first edition, Tehran: Loutus Publication, 2011.
8. Mahyar, A.: Ancient Astronomy and its Reflection in Persian Litreature", second edition, Tehran: Information Publication, 2015.
9. Mahyar, A.: A Look at Stars and Heavens". Journal of Faculty of Litreature and Humanities of Mahhad University, twenty-third year, 1990. Vol. 3, p. 571-593.
10. Nezami E., Eghbal Nameh, the efforts of Vahid Dastgerdi, Tehran: Academic publication, 1964.
11. Shakurizade, E.: Folk in Khorasan, Journal of Litreature College, 1983. vol. 5, p.170-175.
12. Sufi, Abdul R.: "Sovar al Kavakeb", translated by Khaje Nasir Tusi, the efforts of Moez al-din Mahdavi, Tehran, Iranian Cultural Foundation Publication, 1972.