

Creation of the Sky in the Ancient Text

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ABSTRACT

The sky in the middle Persian “asman” (in Avesta “asan” and “asman”) has come in old testaments. In Avesta (the sky is equivalent, non important Goddess, and in middle Persian literature it is introduced as a divine paradise and sometimes is itself a sky which as if it has put on a shield or a steel armor. The sky means stone and it seems in primitive ages, the people thought that it is an allied stone which is placed on the ground. In Persian and middle Persian texts. The sky gem has been described as a diamond or glass which refers to the sky strength. In Persian poetry, the sky has been termed like the words *desting*, *falak*, *chatre mina*, *azure ball*, *takhte firoozeh*, *taghe Niloofar*, *chdor kabood*, *fanoose gardan*, *gonbad gardoon* and etc... in the point of linguistic view. The word (Aseman) has been consisted of two syllables, refers to “as” and “man”. As means mill and “man” is similarity suffix in the meaning of like and as means something which turn and roll, but doesn’t grind. As Attar says: the mill do grind and doesn’t mill temporarily and the sky has originated from this word.

In ancient texts, the creation of the sky and its columns is different. In this paper, the author has tried to review the word sky, according to terminology and according to creation and its place in Quran’s ideas and ancient texts, and also he applies the meaning of this word in the poetry.

Key words: sky, creation, glass, stone, ball, falak.

INTRODUCTION

In Quran, the worldly universe on which we live is interpreted as a ground and what has been placed above it is consisted of a few stories that interpreted as a “samavat” and “sama” is the name of creatures which live in above and shade on human beings. According to this, the sky is above the ground and surround it. What is upon us and is decorated by stars and astronomy. “we created the ground and the skies and what among them in six days and no pain and fatigue come to us. (sura 38-verse 38) according to truth worthy by God, the sky has seven storey. These stories above each other, are as a strengthened and safety roof.

“The God is who created the seven skies and like them, created the ground and sent down his penetrating command among sky and ground, so that you know, the God is capable of doing everything. (sura divorce-verse 12).

The sky has mainly its single essence and the Holy God according to his knowledge, has created and rejuvenated it. The powerful creator hoisted this portic. And dispensed this columnness roof in the boundless space.

“this is God who as a pure essence, created the skies in such a columnness (as you see. Then with his totally strength, command the moon and the sun, so that move in a special time, and make the world’s situation regulated, according to his robust regulation and strengthened showing” (sura raad, the verse 2).

In *Kashf Al asrar*, the creation of the sky has come in such a way: he created the skies in two days as said: the days were Sunday and Tuesday. And created the ground in two days, in Thursday and Saturday. He created the skies from smoke and the ground from sea floor.

The ancient Iranian, consider four stories for the sky. From the Sasanian age, the number of these stories had reached to number seven.

Ferdowsi, call for the seven floor in one couplet:

Like Keivan Bahram Nahid and lion.

Like the sun and tire under which the moon

In the other couplet, Ferdowsi consider seven stories for the sky and the ground as well. While demonstrating the war situation and coming up the dust from the ground, he said: the dust came up from the in such a way that one of the floors of the sky was removed and went to the sky:

From the soldiers foot at that extended plain

The ground became six and the sky became eight.

Nezami, the poet in the sixth century, with regard to this, says:

From the victory of seven skies

It was sent saying hello to the king of the world.

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But Hafez shirazi:

Follow, follow, though with mischief
 Armed like whirl wind now she flies thee.
 The account of or a story about an individual or an incident.
 Hail to thee, blithe spirit!
 Bird thou never wert.
 That from heaven or near it
 In profuse strains of unpermediated art.

According to Ekhvan al-Safa , earth is at the center of the universe and firmaments are around it. The nine firmaments ascendingly are: 1) heavenly sphere (Atlas firmament) , 2) firmament of constant stars , 3) firmament of Jupiter, 4) firmament of Saturn , 5) firmament of Mars , 6) firmament of Sun , 7) firmament of Venus , 8) firmament of Mercury and , 9) firmament of Moon.

If you pass by me , I will pass by from the nine firmaments , I will go to the sky if you allow me.

Among these firmaments , firmament of Moon is the closest one and that of the heavenly sphere is the farthest one. That part of the universe that exists beneath the moon , is Known as the under-moon universe or the universe of the existence and corruption.

In the holy Quran the nine firmaments are considered as the empyrean. Aboreihan Bironi had been accepted the eight firmaments presented by Greek philosophers and never added another one to them.

In the Kashf al-Athrar , the heavenly sphere is called the great empyrean by believers , another firmament that is firmament of fire is believed to stimulate firmaments and to the believers this firmament is God-the glorious , the most high and the magnificent dignity (Kashf-al-Athrar , vol. 2 , PP. 384-385). Creator of the sky and the earth , the one who made the existence from inexistence , has never gone a way except the right way and has never chosen a path except the truth and honesty.

[O! people didn't you know that God has created the universe in the name of justice (and for a great purpose) and whenever he wants , he can destroy mankind and everything in the earth and replace them with a new creation? (Ebrahim Surah , verse 19)]

God is the unquestionable owner of creation and his possession is clear not only on the sky but also on the creatures. The real and truthful ownership so that he can take possession on it as he wish and behave with it as he will. Those who are wise and of a noble extraction see this great phenomenon from God's power and feel his grandeur. It is in most of these phenomena that they see the promises binding together and Know this as the manifestation of his affection and kindness or anger and indignation. If they see thunder and God's kindness and affection and his blessing in the light.

[And one of the signs of God is the light (force of thunder) that frightens you from thunderbolt of torture and makes you hopeful to the mercy of rain , that revive the earth after death. The evidence of the divine power is obvious for the wise (Roum Surah , verse 24).]

Creation material has been gathered from scattered and separated particles , then it has been pressed together to make the sky. It is believed that creation of the sky has been completed in six days or six time zones.

[Your God is the one who created the whole universe in six days. Then he turns to the creation of the empyrean. The day has been covered by curtain of the night that follows it with a hurry , and the sun , the moon and , the stars have been conquered by him. O! people be aware that God owns the creation and valid verdict belongs to him that is pure and eminent and creator of the universe (A'raf Surah , verse 54).]

Not only the sky but also what is inside the sky and things that are on the earth and all of the things that are between the sky and the earth have been created by God.

The sky as a great phenomenon , the sun and , the moon are in their right places. The sun is like a light brightens the whole universe ; The moon turns on the darkness of the night ; All the stars are in existence by God.

[God , the great , put towers in the sky and the bright light of the sun and the shining moon have been placed by him (Forqan Surah , verse 61).]

In the zoroaster religion , the sky , garment of Hormazd , is the first mundane creation used for other creatures to enjoy from it.

The sky is my garment and it is the first mundane creation.

Creation of the sky begins from the first day of Farvardin till the 10th of Ordibehesht , means fourty days. The first celebration in the year (=Gahanbar) is a thanksgiving day for this creation. It begins from 11th of Ordibehesht and ends on the 15th of the same month. It is called Midiuzarm.

Nature of the sky is from the male diamond , Khamahan or the white glass. In Pahlavi , moreover its old meaning , diamond means steel. In Persian literature the male iron means steel.

The statement of male iron and male steel refer to the rigidness and severity of the sky.

Khamahan also means boiling metal and an explanation for the sky and the essence of the sky. In Persian, this word is used in the form of Kham-Ahan and Khamahan. The author of Borhan to explain the word Khamahan says: «... It is a stone that is very harsh and dark, tends to red and has two kinds, black and white ...». There are two myths in this respect: One is, attribute of Khamahan that refers to the metal quality of the sky and the other is the stone quality of it. Aside with the first belief, the second one has a long history between Iranians.

The essence of the sky is from bright and white glass; Its brightness is of a sun (Pahlavi narration, chapter 46, Part 8).

Another description of the sky is its egg-formedness; It origins from an ancient belief of a Zoroaster myth, at least an Indo-European belief. On the other hand in the most ancient Iranian belief, inexistence as it was existence itself, has made an egg; the egg became dormant for one year. Then it has been divided into two parts. The whiten part became the earth and the golden part became the sky. Moreover, in most Greek myths, the primary egg has been considered. Eurynome as a goddess of the whole universe, stood up nakedly from the first surprise, After a long story, it turns to a dove, layed an egg that was the origin of being, the egg divided into two parts, caused the sky and the earth to appear. Some people believe that this myth, being accompanied by Greek myths has an Indo-European origin and has been taken there by people probably of Palestine who were gone to Greece in 4000 B. C. But, despite other examples of Indo-Iranian myths, It is probable that belief in the primal egg existed between different Indo-European races, so it has not been borrowed (Research in Iranian mythology, p.48) the sky also has been described in other mid-Persian texts.

What material has made the sky and to what basis has it been put? The answer is that: the sky is round, ample and high, inside the sky is as ample as the before mentioned egg and it has mundane brightness. It is like a stone, the most harshest and the most beautiful ever seen (Religious public prosecutor, question 90) and somewhere else, sky is like an egg with a hen inside it (Religious prosecutor, question 46).

The sky is self-existent, without pillars, piles, and something to protect; It is far-ended, and firm, nor pulled up and down and it is equal from every angle.

Firstly the sky has been created from its head, its essence is from white glass. Its width and height are equal and its depth is as equal as its emptiness; It has been governed by Narasho and has not any mundane protector (=there is no pillar) and Hormazd sits there with his creatures (Pahlavi narration, chapter 46, part 4).

Stars, Moon, Sun; Babies of the sky

Sky bodies are partly planets and partly fixed stars, The former are moving in the galaxy and the latter are hanging like icicles.

It is said that stars has been created to show the direction of Kiblah and determining the way while traveling and finally finding out boundaries between seasons (Kashf-al-Asrar, vol. 3, p. 433).

The distance between the earth and the sky is stars-basis, moon-basis, and the sun, respectively. The distance between every of these bases is Fasang [unit of length equal to 6.24 Kilometers]. The part of the sky that is beneath the earth has a distance of 11000 Fasang to earth. Stars, moon and sun have been created by Hormazd, all of them exist between the sky and the earth. These are part of upper stories of the sky. The first story of the sky is star-basis, the second one is moon-basis and the third one is sun-basis.

Firmament of the stars that is called star-basis is the first sky after the earth, its distance from the earth is 34000 Fasang. The distance between the earth and the star-basis is a place known as Hamestegan and is allocated to those who had the same amount of bad and good deeds.

Frawahar Ashavan (=abstemious people) who have the same amount of bad and good deeds but never repents and those who have good deeds more than bad deeds and doesn't repent, are kept in the star-basis (Pahlavi narration, chapter 65, part 2).

All the stars come and go from ninety open areas exist in west and east. Among different stars, the most admired one, is Teshtar. Hormazd considers this star as equal as himself.

Teshtar makes the water to flow, containing fetus, brightening the life and making the life growing.

Teshtar makes the sea to clamour and by making the rain to come down to sea Frakhkard shore, cause great changes to occur.

Wind, cloud and fog all are working with Teshtar to produce rain and snow (creation in different religions, p. 38).

The moon in the distance between the earth and the sky, forms the second story of the sky, after the star-basis story. The distance between star-basis and moon-basis is a place where people have been put according to their large amount of good deeds over their bad deeds.

The moon has two Fasang height and two Fasang width; Its brightness is from the moon itself and the nature and accident are sheep kept there.

Surface of the moon has two Farsang length and two Farsang width. Its brightness is not only from the moon body but also from the nature and accident of the sheep (Pahlavi narration , chapter 65 , part 8).

Moon comes in and out from 135 open areas in the east and west.

The best and the most vivid effect of moon is to germinate and turn the planet green on earth. There is an old friendship between moon and sun as they are equal and are two basis of the sky , this friendship is the best and the most pure one.

...I admire the friendship , that is the best kind of friendship between the moon and the sun (khorshid Yasht – part5).

The sun purifies all the creatures by shining. The sun has been praised by qualities of immortal , splendid , fast and rich ; It purifies not only Hormazd's creation but also runs evils away and clears the universe. Sun-basis is at the third story of the sky after star-basis and moon-basis.

From star-basis to sun-basis , the best life (=heaven) is on the sun-basis (Pahlavi narration , chapter 65 , part 1).

Those who have good deeds more than bad deeds place in the sun-basis (creation in different religions , p . 41).

The distance between sun-basis and sky that is Grodman (=The highest empyrean) , the place of infinite brightness , and place of Hormazd ; The size of the sun is like Iranovig , means one-seventh of Khovanireh. The nature and accident of people are in the sun-basis. Mankind's fetus is in the sun-basis near to the Hormazd place.

The purpose of creation of the sky is to detect against evil and to get rid of him. To achieve this all over the sky has been covered by an ironic fence of fog that is like an armoured soldier called Ashoāgāhi , and there are Virtuouses in the surrounding to protect the castle from evil's threats and to prevent evil from entering the sky and damaging it.

First he creates the sky to prevent evil to enter (Bondahishn , Chapter . 16 , p. 5).

Ancient myths and beliefs about stars exist from the reign of Sasanian i.e. prehistoric belief including the belief in that sun and moon are farther from earth than stars.

It seems that Aryans have been familiar with 12-homes of the sun after they learn Babel culture , then they have been more familiar with Indian , Greek and Islamic astronomy basis in the reign of Sasanian that are mostly indebted to Iranians.

In general there are two groups of stars , Hormazdi and evil ; 1) unmoved stars are Hormazdi stars , and planets are evil stars. Seven planets are called seven-dragons in Persian literature that are compatible with mythological perspective.

According to the planets' names in the ancient Babel and corresponding myths , one can perceive that to the Babelian beliefs , planets are Gods , with respect to the effect of astronomy and Babelian calendar in ancient time of Iran , one could believe that the names of the Gods are under the effect of Babelian culture. Specially if we consider the Iranian name of Saturn , Zohal or Keyvan , we can find that , this word is a loaned word . originally from Babel-Kayamānu . So , there are a new combination between Iranian thoughts and Babelian Knowledge in the matter of planets , that seems to be related to the reign of Achaemenian i.e , the attribute of evilness of the planets is related to Iran , and their pure names are Babelian names.

Beliefs

According to our ancestors , sky was a holy place that had a connection with the other world. Its blue color added to its holiness and the sky was the place of God and angels , It also was a place where soul moved there after death.

« ... After it Bo Saeed . the critic , became headman of a pray to the sky (Beihaqi history).»

They believed that the sky is a mediation between God and human , they also had some doubts about whether the sky is really the sky or God.

It perhaps was the reason they stretched their hands up to the sky when praying.

I do know it is in this way but I don't know if it is by sky or one who made the sky.

He puts tamarisk arrow in the bow and raised his head up to the sky.

and said O! God , the pure , O! that add to our knowledge , splendour and power.

forgive my sin , you are the only creator of the universe.

In the ancient texts , the sky-God is the 27th of every month and it is sky-God that gives wealth. Ancient Iranians believed that no one should be upset this day and it is necessary to be happy all the day.

The sky is bright , O! you! That are like a moon in the sky be joyful and happy (Masoud Sa'ad).

There is another connection of the sky that is treacherous , cruel and without affection. It seems that Ferdowsi mostly considers the sky as thin , deplorable and learn.

This is the way of fortune , sometimes king and sometimes soldier.

This is the fate , never fight with the fate.
Destiny makes someone happy and joyful but someone else sorrowful and sad.
And somewhere else :
The world is like an actor who plays numerous roles during his career.

Conclusion

Before mundane creation , our creator , makes the spiritual creatures that have been construed as angels in Islam and Jew and Amshaspand in Zoroaster. In all of the religions , spiritual world is the place of these creatures. This spiritual world is the sky in the Islam and Jew and in the Zoroaster it is the infinite brightness (the highest empyrean). Among mundane creatures , the earth and the sky has been mentioned more than other creatures and maybe the reason is these two phenomena are the highest and the most splendid mundane creatures.

The holy Quran considers the creation of the sky before the earth in the Alnazeat Surah. In the religion of Zoroaster , sky is the first creature and the earth is the third one.

According to holy Quran (Safat Surah , verse 6) all the stars and galaxy are beneath the first sky. Zoroaster religion knows the first sky as star-basis because all the stars exist in this grade of the sky.

The holy Quran refers explicitly to the movement and sphericity of the earth (Morsalat Surah , verse 25).

In the Zoroaster religion , the complex of the sky and the earth has been described as an egg in that the earth in the middle , like a yolk of an egg. One can perceive the sphericity and hanging state of the earth. Unquestionably the sanctified structure of Ahoremazda has been manifested in the holiness of the sky because his cloth is the firm dome of the sky. Everywhere in verse , sky is also the evidence of superiority , power and sanctity of his nature.

Fuiletons

1. What is called skies , a plural name , and coincides with the earth , has been created in six days and composed of various stories of an obvious world above the earth , because it has been said that sky is a name for creatures who are in the highest story of the sky above the human. It's noteworthy that a concept of highness and lowness are partial ones. So the sky is composed of the stories of an obvious world above the earth and looks over it , because the earth as it has been described in the A'araf Surah , verse 24 is like sphere and the first sky is the one who has been decorated by the stars. It means that the first story that includes stars and are above the stars decorated by the stars , like ceiling ornaments by bulbs , but description of the higher skies doesn't exist in the Quran (Translation of Al-Mizan interpretation , vol 19 , p . 240).
2. There are discrepancies in the number of the seven-skies mentioned in holy Quran. It is nor the seven planets believed by ancestors , neither the seven firmaments. What is perceived from the holy Quran and other Islamic works , is that the seven skies have a body and is not a mere space , as spheres and celestial bodies , are not the sky , but the skies are like stories of the bodies and all the stars and galaxies are beneath the first sky. One can conclude from the commander of the faithful , Ali , son of Abotaleb , that the seven skies are hanging in the space like other spheres in the space as he commands in the sermon 158 : (and how you made skies hanging in the space?) The concept of hanging in the skies is that skies are firmed in the space without reliance to any other bodies (creation and human , pp . 50-53)
3. There is in the Baghare Surah that : God creates seven skies and seven earth, as he says : layers are beneath each other , like a pine , the more the height , the bigger the size and the more the down , the smaller the size ; The seventh sky is bigger than all other skies as well as the earth. It has been said that the seventh sky is green like an emerald , its name is sublime, the sixth sky is red like a rudy , its name is empyrean ,the fifth sky is golden , its name is Highom ,the fourth sky is white its name is Aziloun the third sky is blackbeeds its name is Maoun the second sky has copper-like color , its name is Ghoddoum or Ghidoum
4. Some scholars said beneath the sky there is seventh firmaments , the first firmament is moon , this is the place where moon shines , in each solar month 2-3 days leave the second firmament is venus , in each solar month 17 days leave. The third firmament is Mercury , in each solar month 26 days leave. The fourth firmament is sun , in each solar month 30 days leave. The fifth firmament is Mars , in each solar month 45 days leave. The sixth firmament is Jupiter , in each solar month leaves one year. The seventh firmament is the most broadest one and it is beneath the sky , Saturn shines from there. Each day lasts two minutes , in each solar month leaves two years and half. Its firmament is 30 years and there is different ideas between astronomers in this respect that. There is the eighth firmament beyond the seventh one that is called heavenly sphere.
5. Haft Owrang , Pahlavi haftōrang , Avesta haptō.iringa means having seven signs. It is the highest Bear that is seven throne in Persian. In Pahlavi literature it is called the North Sepahbod and Hormazd , among other planets is its enemy.

6. According to Iranian belief , human's destiny is in the sky and it reminds us the divine nature of the sky in ancient times.
7. In different historical ages , the moon , had its sanctity and religious state ; In fact there may be some changes according to the concept and amount of its divinity and functions in different religious theological thoughts. In the Manichaeen custom in the days people turn to the sun to pray and at nights they turn to the moon to pray.

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