

**Counting the Sixth Part of *Mathnawi Ma'navi* Maulawi.**

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**Abstract**

The mysticism and Sufism in Persian poetry gained strength with Sana'i and attained its peak in Mathnawi Ma'anavi. Maulawi's Mathnawi has been in the spotlight of litterateur and mystics throughout the chronicle of Persian literature. In the contemporary era, it has also appeal to the attention of investigations and scholar. Maulawi's Mathnawi is compiled in six parts. The six parts of this book are now known by the term "Daftar = Book". From the beginning, Maulawi had a plan of six parts to complete the Mathnawi, but he did not classify the six parts of the book with a particular and equable name and title. In this investigation, consideration the orgins that have been written about Maulawi and Mathnawi, this moot point has been investigated.

About the topic of the present investigation, so far nothing has been written either in the form of an essay or in the establishment of books that are related to the life of Maulawi and his mystical compartment. The current investigation was conducted in a library and its purpose is that to answer the following questions:

What interpretations and titles did Maulawi use to name section of the Mathnawi? What interpretations did Maulawi's relatives and disciples who wrote books about his life use? What titles have the

commentators and scholiast of the Mathnawi used? What changes have been made in naming the six sections of the Mathnawi over time?

The origins that competent scrutiny in this investigation can be classified into two groups. The first one, which is among the original origins, is the data and information that can be justification from the Mathnawi book. Hereinafter this origins, the beginning and the end of the oldest surviving manuscript of Mathnawi Manavi is beneficial in this context. Other origins that can be examined in this context are the books written about the life and poetic life of Maulawi. Due to the significant of Maulawi's mystical compartment, two significant works close Maulawi's lifetime are available, which gives authentic information to researchists. SepahSalar's Resaleh and Manaqib al-Arifin book are these two significant origins. SepahSalar and Aflaki have used the term Mathnawiat to refer to the parts of the Mathnawi. As regards the word Mathnawi refers to the parts of Masnawi in plural form, it becomes clear to us that this word was a exceptional term for calling the six parts of the Mathnawi in the opinion of Maulavi's relatives. Due to the significant of Mathnawi Ma'navi in the post-Malawi period, many justifications have been written on this book, which can be used in scrutiny the chronicle process of the subject of this researchist. By studying and examining the mentioned and above origins, it has been inspected that what was the unit of counting the six parts of the Mathnawi in the period of Maulavi. From the beginning of the composition, was the computation of the sections of the Mathnawi of Maulvi Daftar, or Rumi and his disciples have used other phrases other than dividing the book in the famous form today? In the later

periods, what interpretations have the commentators used to refer to the sections of the Mathnawi.

The informations that Maulawi and the book of Mathnawi give us in this context is that the fact that the book of Mathnawi has six parts was a certain and definite matter for its future chapter, but the poet did not use only the interpretation of the book to classify the parts from each other, and he has used other interpretations.

Considering the beginning and their ending of the Mathnawi, we come to the conclusion that Maulawi used six interpretations to refer to the Mathnawi sections, that each of which has its own frequency.

Regard to the statistics and applications, we find out that he has used some more definitions. the definitions that Maulawi used to name and refer to the six sections are as follows: Sefr (Book), Sehaf (Book), Sofhof (Books), Gheshm (Part), Mathnawi, Daftar (Book). In the present researchist, in addition to finding out the chronicle course of the six interpretations and pointing out the frequency of use of each of these interpretations, the dual use of the term «Mathnawi» in the book Mathnawi al-Manavi during reference to the book and reference to a part of the Mathnawi book have been inspected with the referential adjective «This = لين =». The frequency of interpretation used in the Mathnawi fo refer to the six sections of the Mathnawi is this: Sefr (once), Sehaf (once), Sofhof (once), Gheshm ( twice ), Mathnawi (twice) and Daftar (four times). Some of these interpretations were used before Maulawi to refer to other parts of the books, and some of the interpretations were used by Maulawi to refer to Mathnawi sections, although not used before and after Maulawi to refer to parts of the books. In the oldest surviving manuscript of the Mathnawi, the phrase

Daftar is used only once to name and refer to the different sections of the Mathnawi. Origins close to Maulawi's time did not use the term Daftar to name the sections, but have used the phrase Mathnawi to name and refer the six sections of Maulawi's book. They have even used this word (Mathnawi) in the plural form, that is, in the form of Mathnawiaat. If we consider this interpretation to be one of the Sufi terms, as Yaziji has included it in the list of terms of the *Manaqib al-Arifin* book, it is a confirmation that in the periods close to Maulawi, the interpretation of the Daftar was not used to classify the different sections of the Mathnawi. The origins of the ninth century have used the term Daftar less.

From the eleventh century onwards, gradually, the interpretation of the Daftar to name the sections of the Mathnawi becomes bold, although in this century and in the twelfth century, the interpretation of the triangle and the single is still not used, and other interpretations are used for naming, such as *Sefr* and *Mojalad* (volume), as Khawaja Ayyub used *Sefr* and Kharazmi used the *Mojallad* (volume). Altogether and regard to the review of the origins, it can be concluded that the number of interpretations for naming Mathnawi sections in the Mathnawi book shows that Maulawi did not elect the Daftar to refer to the Mathnawi sections and did not coercion that the readers and his disciples classify the parts of the book with the interpretation of the Daftar. Mathnawi commentators do not have a consensus about calling the parts of Mathnawi *ma'navi*. From the eleventh century onwards, the general term Daftar has been used as an exceptional term for counting the parts of the Mathnawi, as well as the general name of the Mathnawi, which is the name of one of the forms of Persian poetry, has been used in the book of Maulawi.

Finally, for the following reasons, commentators of the Mathnawi have chosen the interpretation of the book to refer to the parts of the Mathnawi, and the interpretation has been confirmed in the contemporary period.

1. The interpretation of the Daftar has been more popular than other interpretations in the chronicle of the Persian language, and the interpretation of the Sefr is less used and desirable.

2. For Persian speakers, the pronunciation of Daftar is more fluent than other interpretations such as Sahaf and Sohof.

3. The frequency of repetition of the Daftar in the Mathnawi as a reference to the six sections is more than other interpretations.

**Keywords:** Maulawi, Mathnawiat, Mathnawi, Daftar (Book), six Daftar (parts) of mathnawi, Explanations of Mathnawi.

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