

An Overview to Some Versions of Molavi Rubaiyat

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Abstract

Jalaludin Bahauddin Soltane Olama Valad Ibne Hossein Ibne Ahmad Khatibi known as Molana is the creator of great works in prose and poetry in Persian literature; one of these works is Kullyat of Shams Tabrizi that includes his collection of quatrains that is known as a great extensive work and notable from different aspects. There is no study regarding this senseful and profitable work despite the availability of the other great works of Molana as Masnavi and Ghazalyat e Shams and the opportunity to work in this field is so wide and spacious. Regarding the universal reputation of Molana and also the willingness to eternity of poetry from the poems by low reputation, the present study investigates the authenticity of attribution of first ten quatrains of Molana considering the versions by Forouzanfar and comparing it with three other three versions.

Keywords: Molavi, Quatrain, Authenticity of attribution.

1. Introduction

Molana Rubaiyat includes 1659 quatrains or 3318 bits that some of them are attributed to Molana according to evidences and there is a strong doubt about some parts and it is not clear that the attribution of them be correct to Molana. Great meanings and mot contents are observed in these quatrains that has full connection with Molana's way of thinking and his wording (Forouzanfar, 1982, p.165). Considering that "the best and the most appropriate version of Rubaiyat Molavi is the version that was published accompanied with the sonnets of Shams by Badieozaman Forouzanfar and there could be found some thoughts, moments and states deserved to Molana status" (Shafiei Kdkani, 1988, p. 14), the present study investigates the adjustment of this version with three other versions from "Mohammad Valad Chalapi, 1990" that is referred to "B" in the present study" and the version of "M. Darvish, 1994" that is referred to "J" in this study and the version from "Mansour Moshfegh, 1992" that is referred to "D".

2. Study of Authenticity of Attribution of first ten quatrains of Molavi

- 1- The heart that became worthy of the light of god
Has its life replete with the secrets of god.
Beware that you do not count my body like other bodies,
For it has entirely turned to salt in the salt-marsh of God.
- This quatrain is exactly in "J" version (M, Darvish, 1994, p.63).
- 2- That candle of your face could not be expressed, come thou
That picture of you is not from the semen, come thou
Do not hide yourself in anger, your goodness is not possible to be hidden, come thou
- This quatrain is exactly in "B" version.
- 3- He who has closed the road of my sleep
Wants my eyes to be wet with tears.
He picked me up and threw me in the water,
The water that sweetened my life.
- This quatrain is exactly in "B" quatrain.
- 4- He who alone did fashion thee in form so fair,
Alone will ne'er abandon thee with thy care.

But, in the house of images that is thy heart,

Two hundred comrades He will raise to ease thy smart.

- This quatrain is exactly in "B" version.

5- The ruby word that gives life to the coral, how it could color the life but colorless.

It gives source to the torch of faith, so much said but we said nothing of that.

-This quatrain is exactly in "B" and "J" versions.

6- As the essence that is mine to the all pervading sea,

Turneth, all my atoms shine in sublime resplendency.

On the road of Love, behold! Like a candle I do blaze,

That one moment may enfold all the moments of my days.

- This quatrain is exactly in "B" version.

7- Your voice is filled within us always in days and nights happy and talking it remains

If your voice becomes fainter within us, we faint too, your voice like a flute of sweetness plays.

It comes in "B" version exactly.

- This quatrain is exactly in "B" version.

8- There are so warmth in the fire of love in the world, there are so fineness from its lion of oppression in the fidelity.

That moon that the sun is ashamed of it; the man is so shameless, what the shames!

- This quatrain is exactly in "B" version.

9- Our essence became pure from the unique wine; our goblet became whined for our sake

Insomuch we drunk the wine more and more; the wine is over us and we are over the wine.

- This quatrain is exactly in "B", "J" and "D" versions.

10- Not seen the miserable persons, not seen the infernal persons from afar

How you claim the love of charming persons; what do celebrated persons have in common with love!

- This quatrain is exactly in "J" version, and the word "now" is "tomb" in "B" version.

3. Conclusion

Regarding the authenticity of attributing the first ten quatrains to Molana, given the Forouzanfar version and comparing it to the triple versions of Chalabi, Dravish, Moshfegh, it could be concluded that the majority of quatrains is attributed to Molana and a few of them were not found in the triple versions. Moreover, the Dravish's version that is titled as "B" in the present study has the most similarity with the "A" version from Forouzanfar and this authenticity of the attribution was observed mostly in "J" and "D" versions after the "B" version.

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