

Place number three in Shams Molana Ghazel

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Abstract

On the past, numbers were not as we see them now, but there were some superstitions prevailing about them. Number is an eras in which human was dealing with it and has used it as a means for meeting requirements and continuing his life. Numbers use on people beliefs does have special situation. Different nations on the world according to their preliminary myth of civilization has paid attention to special numbers and some of them were holy or some were ominous. Number 3 is one of numbers in which we dedicate “all” word to it, from symbolic view, number Tao is strong. Because it has central equilibrium point. In this thesis, we have tried to examine using number 3 in Molina’s Ghazel in which from different uses, the most one is for general influence power and after it does have generality.

Keywords: no.3, shams Ghazel, special number, different religion culture

Introduction

In so many traditions, especially Babelian, Hindu, Pythagoras, no.1 is the basic principle in which all visual worlds is due to it and is the source of all things and the world hidden coordination. In the alchemist philosophy, the numbers’ world is equal to wisdom world. Numbers alone are not quantity, but does have quality mode. till holy Agustina time and Eskandarie scientists, numbers were so few on Eisavian, from Agustina view number is general sample of absolute , Greek believes all things would be set according to numbers, this view belongs to physagoras. From Aflaton view, numbers show the world harmony and Aristotle believes numbers are the principle and the essence of anything and its influence and modes. Sole number are male and even number are female. Plotark believes “sacrifice for heaven gods is for single number and for heaven gods is by even numbers”. Physagoras numbers are quality and quantity. Hindus say: numbers are of the first element of the world (Behzadi, 2005:391).

No.3 in ancient contents of Iran has been seen as “Three other, Third, Seyyom” and has been used without intensity, too. This number like number7 is of single numbers, it means it is not dividable except itself and zero and one on any other numbers. Some Iranian on Islamic eras, has thought number3 is of unlucky umber’s by uncorrected thinking. Abonahr Farahi has counted unlucky numbers as:

We have 7 unlucky days on the month
Avoid them to be safe
3, 5, 13, and 16
21, 24 and 25 (Rezaei, 1989:490)

Of course his view is different according to other religions and even some are against him. Paying attention to numbers in customs and languages and not paying attention to them shows holiness or dislike, but this belief is different among different nations and cultures and different eras. For example, single numbers on china myth, are for lucky one and know them as whiteness and day and shining and fire. This number is single and unsolvable for physagorasian and does have heavenly nature, but even numbers are unlucky for Chinese and are samples of darkness and night and cold and material and water and earthy and for physagorasian, these numbers are passing, even and earthy (Mahmoudi, 2006:2)..

Theoretical basis of research

Number 3

3 is multiplicity, creative and moving forward force and prevalence on duality indicator, combining. Number 3 is the first number in which has dedicated the word “all” to itself and 3things or 3 persons is general number, because as Aristotle has said: includes beginning or middle and the end. The force of number3 is harmony and does have triple nature of the world as heaven, earth and water and birth, living and death is the beginning and middle and the end, past , now and future and shows three stages like it. Number3 from symbolism view is Tao of strong number, because it has had one central equilibrium point. Number3 introduces triple divinity of father, mother and children in which its concept has been reflected on human family. No.3 does have the power of sum influence. One or two times conformity is possible, but three times conformity guarantees confidence and power. No.3 perhaps is equal to so many and shows so many numbers, like sum of 3persons, or three times hurray and also shows the end of affair.

The basic symbol of no.3 is triangle, torsional and three inner circles or triangles in which make disintegrated integrity of 3persons from one trinity (Behzadi, 2005: 394).

Orfeism symbolism has been based on three aspects of life including essence, life and intelligence. Hebrew knows endless light as holy understanding and on mysterious interpretation; no.3 shows understanding and trinity of male, female and integrity understanding. No.3 means perfection on physagorasian.

No.3 is of prosperity numbers. All good things are three. On Sumerian- Semitic contents has been said there are so many triplet. On the great topic triple includes heaven, human and the earth. No.3 is the first strong number in which if it has been divided, a centre as central point of equilibrium would be remains. Yang does have happy and also multiplicity symbolism. No.1 has created no.2 and no.2 has created no.3 and no.3 has created all numbers, too (Behzadi, 2005: 395).

No. 3 in religions

This number along with its multiple 9 on different myth is the symbol of goodness, perfectionism and ending. In this case, the first stage of gods has appeared as trinity (Hinlz, 2004, 497; Neshat, 2007:261) on Zoroastrian custom, we encounter two trinity as “Ahoramazda - Sepand Mino - Angare Mino” and “Zervan- Ahoramazda - Ahriman”. Zoroastrian know no.3 very important (Bahar, 1996:138), principle of Zoroastrian religion is on three: good thought, good saying, and good deed”. On Zoroastrian religion, wrestling belt or Kasti have been closed three times around wrist for the symbol of three basic principles of Mazda worshipping: god thought, good saying, and good deed” (Dolatkah, 2000:1033).

Zoroaster does have three elements like other humans: “precedence, essence and substance”(Amozgar, 2005:79-81). Our national myths includes numbers contents in which this topic has been detected on myth characters from two aspects: first the influence of numbers on the time of dynasty or their life has been manifested and through their actions and behaviour has influenced on humans’ life greatly. In this case, we could mention to Jamshid action on spreading earth three times (Amozgar, 2005:53; Hinlz, 1996:56-57).

Second, numbers’ manifestation is on myth names concepts in which on some Iranian narrations these names do have exact mysterious meaning. In this regard, we mention to Freidan name in which on Avesta language (ternate ounce) and its meaning is three races and at last means the world three productivities (Shariatic, 1999:35).

Trinities are somehow showing the importance of number 3. For example, trinity on manavi myth has been appeared two times:” greatness father- life mother- the first human” and “ light friend- great mason-alive spirit” meanwhile greatness father(great creator) only creates three times: the first time “life mother” and the second one “light friend” and the third time “Farise god” is created (Esmaeil pour, 2002:101-103)

On Egypt myth, we encounter sometimes to trinity and perhaps Egypt triple pyramids are the symbol of numbers’ importance (Shfagh, 2009:74).

On Hindu myth on division of no.3 on gods, it has been appeared as gods who their dynasty are on (earth-atmosphere – heaven) (the same, 74) on Greek myth, trinity of three great gods (Zeus, Hera, Atena) shows the importance and perhaps the holiness of no.3 (Fatemi, 1996:51).

Custom aspects of no.3

On Christianity religion, no.3 manifestation is “father- boy- holy spirit”. This number has been manifested on Chris life whereas he has been crucified on the 30th Christian history on 15th Nissan and on Friday on 3 o’clock (Hux, 1970:656)

Also, in Hebrew customs by the whole belief on no.3, holy word has been indicated on three repeated times consequently (Shafagh, 2009:75). One of matters based on no.3 on the Old Testament was: the god has commanded Moses in which any year he has got three festivals for him (Shafagh, 2009:75).

No.3 does have spread reflection on Islam, too. Imam Ali has said: the god has divided his words on 3 in which some part would be understood by scientist and some by ignorant and the other part would be

understood by those who have heart serenity and at last the other part would be known by god and straight one (Amin, 2002:57). On some narration, feast on third day of Zihajje “the day Davood regret has been accepted” is much rewarded (Sharif Mahallati, 1958:163).

On prophet ascension(to heaven)story has been said: prophet has visited three prophets(Ibrahim, Moses, Chris) on Jerusalem and has prayed with them and on other section has brought him three dishes full of water and milk and honey in which prophet has drink milk by Gabriel point (Shafagh, 2009:76). Anytime, prophet means advantages to other, he said: hello, hello, hello(the same, 76) on thesis has been said impurity would be clear from three methods: scientist and clergyman would be known through three methods and it is obligatory to perform ablution three times for dead (Shafagh, 2009:77).

No.3 on mysticism

Mysticism and Sufism is another place of showing this number beauty, one of customs in which has been formed on Sufism based on n0.3 is the custom of generosity and bravery. Fatian has known three important stages for being prophet: Adam is the beginning, Ibrahim is its pole and the end of it is Mohammad and also the principle of generosity is three stages: its beginning is Ibrahim, the second stage is Ali and the last one is for Imam Zaman (Karbon, 2006:20).

on Sufism discussion, charity does have three types: charity on finance (gift without grace) charity on body (seeking other comfort by being on suffering by his self) and charity to heart (wanting other welfare and avoiding bad thought from heart) (Safagh, 2009:78), on Sufism global knowing in general we talk about “three spots” in which has been appeared from divinity in which appeared three god characteristics like creating, providence and annihilating (Modirrosta, 2002:4).

No.3 shows mystery of perfection on the number of year’s months. The first month “beginning” the second month “middle” and the third month” is on the end and perfection” (Aghasharif, 2004:992) in addition, on nature there are so many affairs are in three types: including triple dimensions (length, width, depth), triple times (now, past, future), triple births (inanimate, plant, animal) triple numbers (perfect, surplus, default), triple essence (possible, necessary, blank), even on metaphysics, we have had three worlds: (hell, predicament, and paradise) (Shafagh, 2009:80).

Shams Ghazel

Tabriz Shams Ghazel in which are familiar as “shams collection work “and “great divan” is collection of Molina’s Ghazels. Without doubt on Persian literature and Islamic culture and more than it on human culture, there is no movement and life and love about shams divan. Sensational manifestation of poem on any poet is shadow of his self in which shows his essence spread and spread in which does have on culture and existence knowledge. Some poets’ sensation like court poets originated from their limited own and great poets’ sensation from their great self.

But Molina’s’ view is spreading from eternity to without end, and it’s thought spread is about existence and details affairs does not have any reflection on his poems. His insight from the world is searcher and is

clear to the world and its manifestation. Molina see on the one hand, the world life and on the other hand, the world. On the distance of the world and the world life, human is sensing his existence on the world.

Shams complete works are exception from the words spread among Persian poems collections especially among composers of lyrics. This spread and variability is due to meaning extent of Molina and his interpretation. He is against so many past poets in which has limited themselves on the limit of official words, Molina has tried to use language on his current mode. In fact, so many meanings and variable times ad modes and endless experience has necessitated using alive and spread words (Shafiei kadkani, 1991:1).

No.3 applications on shams lyrics

According to the sum views about application of no.3 on customs, religions and ceremonies, no.3 application on shams lyric has been said below. But we should mention to this point: existed triple on Molina literature means special application of no.3 on culture and customs and different ceremonies in which on all references has been discussed about it. For example, we could say if a couplet has been interpreted as creator force, not only this application by his special meaning but also by below description has been evaluated.

- Creator force

(In these couplets means bestowing and hope)

Today, you come laughing, opening prison

You came on poor as god's bounty (Shafiei kadkani, 1991: 2/1).

You! Seven heavens are your drunk; you have one bead on your hand

You! Our existence is of your drunk, one hundred thousand hail! (Shafiei kadkani, 1991: 4/19)

And (8/12, 5/14, 6/19, 2/44, 15, 6/190)

- The whole and general acception

No.3 is the first number in which has been accepted for all and is the beginning and middle and the end and in these couplets indicates the entire world and all thing.

You are the world bog, eye and light of the world

You are the ach and scar if you begin oppression (Shafiei kadkani, 1991: 5/5).

Intellect is the hidden king and heaven as an umbrella

This kings' crown, throne, and umbrella would not being without you (Shafiei kadkani, 1991: 4/64).

My wine and drunk, my garden and spring

My sleep and calmness, there would not be passed without you (Shafiei kadkani, 1991: 4/190).

And (5/7, 24/15, 3/1, 2/29, 3, 11/50, 6/113, 5/134, 9, 5, 178, 13/17, 5/190, 8, 7/451).

- Strong number

It has paid attention to a word and has emphasized it and wanted to show the influence of word by repetition.

You are quiet, quiet, drink quietly

Hide, hide, you are hidden treasure (Shafiei kadkani, 1991: 11/231).

(5/146, 4/178).

- The power of collection sum

I these couplets the world are coming consequently and they have unit repetition, and they increase the influence of that word and emphasizing this concept in which it is one or two times possibility but three times show definiteness.

Master come, master come, master come again

Don't repel, don't repel, come the best moon (Shafiei kadkani, 1991: 1.21).

Except your good face, love

Is prohibited, prohibited and prohibited (Shafiei kadkani, 1991: 2/109).

My life dear, you are dear and nothing else

Your alchemy of treasure, treasure and nothing else (Shafiei kadkani, 1991: 1/ 409).

And (3/5, 7/12, 5/18, 2/51, 3, 1/64, 3/70, 3/109, 4, 5, 6, 7, 9/190, 10, 1,196, 2, 3, 4, 5, 6, 1/197, 2/315, 11, 330, 1/465).

- Multiplicity

It indicates on the concept of much and very of the word.

From you there are so many jealousy, so many bad fancy and suspicion

And from her there are so many allure, so many tasting, so many gift (Shafiei kadkani, 1991; 3/3).

That senior showed us beauty spring suddenly

Anemones, sweet basils and strange flowers (Shafiei kadkani, 1991: 3/40).

From here that is not place and direction

There is so many footing in footing in foots (Shafiei kadkani, 1991: 3/130).

And (3/455, 2/50, 8/44, 8/38, 3/20).

- Completing affairs

He indicates his mood and affair and the end of work on unit topic.

There is happiness on my coming, on my going happiness

On my saying happiness, remainder is the same (the same, 5/180).

- Generalizing on three aspects of life: existence, living and intellect

Intellect and love and knowledge are becoming god's roof ladder

But in fact god does have on the fact one ladder (the same, 4/114).

And (5/335, 3/397).

- Perfection

The last of perfection on his concepts would be indicated.

Sudden resurrection day, endless mercy

You are firing on thought garden (Shafiei kadkani, 1991: 1/1).

I have been observed more on love, I am more rogue than other

And from lover, I am more welcomed, drunk hello you (Shafiei kadkani, 1991: 2/178).

And (27/26, 1/5, 9/50, 2/141, 6/178, 8, 9, 6/409).

- Lucky number

It indicates all good things and knows it good luck source.

You are excellent, good and fine, his look fire

His sweet question has caught me (the same, 2/24).

Well done love, well done love we have for god

How is excellent and good and fine, oh god (Shafiei kadkani, 1991: 1/50).

Pure wine, kings' jester and friend's wealth

I don't say what was among us (Shafiei kadkani, 1991: 3/345).

And (4/50, 8, 3/352, 1/ 355, 1/ 466).

- *Speech beauty*

We has shown in these couplets, triple in which does not have any similarity to no.3 and we have mentioned them for emphasizing and beauty of poem's rhythm.

I went, on autumn, to grapes, my hand was bitten

I am mourning your departure by any yellow leaf (Shafiei kadkani, 1991: 4/28).

And (16/3, 17, 1/9, 3, 2/25, 3/75, 3/ 190).

- *Couplet's verb structure is the same as traditional style*

In this section, it seems it has used of traditional style according to requirements.

If I find an alive person, I would endure him

If on my sleep, there was not any face (Shafiei kadkani, 1991: 6/7).

Among staffs. They can also deal with the problems raised in crisis and prepare for the administration.

Research Background

Numbers has been created when human had known their environment, Nikomakhos and Philolaos of Pythagoras students believe: "anything has been known does have number, because it is not possible to understand anything" (Neshat, 1989:259). Some believes "numbers are principal representative of universe system. On one of Pythagorean content has been mentioned numbers are guidance and director of human thought. If there was not this power, cosmos would remain dark and ambiguous. We did not live in the fact world and has passed on despair and fancy world. On numbers eras and even on numbers eras, we could understand the world meaning" (Mahmoudi, 2006:2).

References in which there are some description for number 3 includes:

- Holy numbers on religions has begun from numbers characteristic from 1 to 100 and 1000 has continued and has discussed about their holiness or unlucky on different cultures.
- Concept of some numbers in myth and for ancient nations, Behzadi (2003) about number on different cultures and related beliefs on any numbers on mentioned cultures.
- Myth number and letters, Pahlavani (2010) about some numbers holiness and unlucky like number 3, 4, 7, 10, 13, 40, 100, 1000 and has shown their application and symbols.

- Number and amount on Persian language, Neshat (1980) Tehran University.
- Where is numbers' root? Rostami (2011) about numbers holiness and unlucky like 3, 5, 7, 8 has been discussed and we could say analysis of any references about numbers are similar.

Conclusion

Numbers are topics in which humans have used them from the past and by passing time have found special belief to them. No.3 is one of holy number in so many cultures and has paid special attention to it. Some know numbers luck and some know them unlucky and based on this belief, they do so many of their affairs.

In this study, among no.3 applications, the most frequency does have general influence power than to indicator of creator force, generality acceptance and generalizing, strength, multiplicity, doing affair, three aspects of life, existence, life, intellect, perfection, and lucky number, knowing beauty, couplet verb structure to the ancient style and then accepting generalization does have the most frequency.

But there was not no.3 and its application on lyrics and it seems Molina does not have any look to the no.3 by special meaning and its importance on the past, although the most frequency of no.3 in his poems is related to the influencing power, but it seems his purpose was to show words' beauty and emphasizing on meaning and poems' rhythm.

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