

The Idea World in Mathnawi-e-Maanawi

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ABSTRACT

Mawlana Jalal al din Mohammad Balkhi is one of the glorious stars in the Persian literature sky. His highest thoughts in the fields of mysticism, philosophy, moral, society and etc have been fascinated a world and understandable philosopher has been recognized in the west world that his intuition thoughts have grafted to his philosophical thoughts who has recognized as a mythical philosopher. with consider to a lot of similarities between Plato and Mawlana, in this article has been tried to put these two centers of thoughts in west and east against each other. So that to be clear whether Mawlana in expressing mythical views about the ultra world has been effected by the Greek philosopher Plato s theory or no?

KEY WORDS: Mawlana, Plato, philosophy, myth, the Idea world

INTRODUCTION

Among Greek philosophers, Plato is notable as the first philosopher whose illumination ideas has expressed in dialogue in which Aristotle, Plato's master, is main speaker. During along centuries, these ideas and thoughts have effected on great mental scholars and cultures even on the nations' literature. Despite Persian literature has had a rich culture, it can't exclude from this principle. Because the impressed and impression is the important feature of great civilizations.

Mawlana Jalal al din Balkhi also is one of the most celebrated literary characters who created eternal work like Mathnawi-e- Maanawi with profound metaphysical and mystical thought which still has made to think the people of the world after a few centuries. By this way, he has done his duty against of Persian literature and with wider view against of humanity society.

Considering these points, we must say that theory of Idea is one of the most effective theories expressed in the history of philosophy. Perhaps it can find the trace of it in the philosophy of all nations whether as accepted theory or rejected theory. Mathnawi-e- Maanawi is one of the eminent works in which is seen influence of Idea theory too.

In the flowing, with explaining Idea world and study that in Mawlana's thoughts, we will enlarge further on it.

Mawlana

"Mawlana Jalal al din Balkhi was born at 604 A.H in a well-known and patron of learning family in Balkh. His father Baha o din Valad was scholar person who has many fans and disciples. When Mawlana was 5 years, Baha o din Valad on account of savagely attack of Mongol was forced to leave his home town so emigrated. Mawlana like his great father spent his own life for learning knowledge. In first, he was pupil and disciple of Borhan o din of Termaz who instructed him in the mystic of *the path*. After death of this eminent saint, Mawlana learned different sciences. Then he taught those sciences. "(Foruzanfar, Zavvar publishese, 1997, p35)

Mawlana spent his life to learn knowledge. He had many students until met Shams-e-Tabrizi. When he was teaching disciples, was learned scholar and preacher spiritual director that my means of it had won fame. But after his weird meeting with Shams, a great spiritual evolution came into existence in Mawlana's soul so far as leaved the teaching and school and consented to companionship with Shams. On ward that time the fame of his love has spread throughout the world.

Mathnawi-e-Maanawi is a valuable work in the Persian literature that includes deepest and highest humanity concepts created by Mawlana's excellent thoughts and emotions. This work is a sea in which there are valuable knowledge pearls that if any body plunge in that, will enjoy as his own capacity as. Because it involves from philosophy and religion to the most elegant humanity emotions. This book is encyclopedia for knowing human's sprit and his place in the universe.

Plato

Plato (428-347) B.D was one of the great nobles of Greece he descend from father side to Kodrous the last king of Athena and on mother side to Solun the famous Greek lawmaker and His original name was Aristotle but he was called Plato on account of his wide breast and his huge shape. Because the word of Plato means wide in Greek language. (Rashad, Sadr publishese, 1974, p100)

Plato was Soqrat's pupil and Aristo's teacher. He never wrote any book. The works which have left are collections of dialogues and lessons which he taught orally in Academy garden and his pupils have been writing those dialogues. Products of these conversations are letters: Apology, Republic, Laws, Phaedrus, Phaedo, Symposium, Hippias, Meno, Protagoras, Timaeus, Crito, Parmenides, and etc. Soqrat is first character and speaker in these letters that discuss as two-side dialogue or several-side dialogue. Plato's opinions in his letters of which he have been teaching in young age aren't separable with those of his master. Namely we don't know which opinions that have come in Crito, Ion, and Protagoras are his personal ideas or those of his master that he has expressed in consideration of his master. But letters which consider to his intellectual perfection that are Symposium, Phaedo, phaedrus, Republic, Timaeus, and Parmenides are clear that these ideas have been created by Plato himself. Plato isn't a philosopher who expresses his opinion in serious style and in inflexible rules but his philosophy has risen from limpid source of love. In his opinion, philosophy isn't way that absolutely enjoys intellect. His ideas in the letters Phaedrus and Symposium, and allegoric of cave which has come in Republic proved this matter. He by his extensive view of the universe tries to know source of existence world. He sought this matter with thought which was as extensive as history of philosophy of Greece until his own time. In deed Plato is the abstract of Greek philosophy. Method of his philosophy closely is similar to illumination or Gnosticism.

Mawlana and Plato

Mawlana on account of settling in Qonye and neighborhood with Greek residents got acquainted with Hellenistic culture and without doubt has studied their culture. It was said Mawlana has known Greek language and has composed a poem in that language. According to Mir Mir Oghli, "Greek language which Mawlana has applied was common language of people of Qonye in 7th A.H century. That language enjoys features of Greek language which is current in Anatoli today. He was so skilful in Greek language that could study the old Greek poem and philosophy works in the original passages."(Golpinarli, Cultural Studies and Investigations Establishment, 1984, p411)

Mawlana has mentioned the Greek philosophers and doctors in his works. Those of whom he names in his work are Jalinus, Diojan, and Plato. It shows that he has known very well the Greek scholars. He names Plato three times in Mathnawi

You are who cure our famous and egotistic. You are our Plato and Jalinus. (Mathnawi, first book, 24verse)

According to professor foruzanfar, "Mawlana's means apparently isn't Plato who was philosopher but there was another Plato who has been doctor."(foruzanfar, cultural and scientific publishes, 1375, p53) He names Plato in else two places that plato means a person who is very educated and learned scholar.

If God seal the person's eyes and ears, if even that person be Plato, will become ignorant.(ibid, 4book, 1924verse)

What is Plato say? You must leave to go toward the truth of God. (ibid, 6book, 4144verse)

Above verses show that Mawlana really has respected Plato and has called him learned scholar. In this case, it is said "Mawlana had many friends who were Christian monk that he related with one of them in Plato's Deyr located in near to Qonye where Mawlana was meeting him some night and they stay up together. We wonder what matters they were discussing about. What were they arguing about Plato's thoughts and works? (Golpinarli, Cultural Studies and Investigations establishment, 1363, p411) In introduction of Soltan Valad's Divan, according to English orientalist F.V. Heslok, professor Saeed Nafisi has brought a material referring to Plato's tomb and that this place has caused to approach Moslims specially Mawlawian (follower of Mawlana) with Christian people of that city. (Soltan Valad, Rudaki library, 1338, p21) It sounds that relation of Mawlana with temple of Plato's Deyr has been a beginning to take effect from Plato's ideas.

The place in where Mawlana has lived there was more or less Greek language. Many people of Anatoli were speaking in that language. Hence Mawlana naturally has learned the Greek language and has applied that. It can be left unmentioned that professor Mahyar-e-Navabi also in article in which treats to knowledge of Mawlana and his son about Greek language quotes a ode from other works of Mawlana known as Divan-e-Shams that its rhythm is Greek words.(Navabi, Navid-e-Shraz publishes, 1377,p341) We have brought the ode mentioned in hear as well;

Do you know what says cock in midnight?" Rise and stay up in the night and fast in the day" It says. (Fast means NESTKUS)

It flaps. This means that oh alsa! My lord idles away his precious time. (Idle means ANEMUS)

You call it bride and yourself human while it is trying and you are in comfortable sleep. (Human means ATHRELUS)

That cock who is inviting you toward God apparently is bride in fact is angel. (Angel means ANGELUS)

I am slave of cock who gives me such an advice. The soil of under his foot is better than head of the king. (King means WASIBLUS)

Make Sorme (a kind of stone which is useful for eye) from the soil on the prophet's shoes until you not be Rising day from people who are pretending devout. (Pretending devout means KALUYERUS)

Select the religious laws and sanctify God's orders whether you are Arab, Turk, or nomad. (Nomad means SARAKNUS)

One of the reasons that proved Mawlana has studied Plato's works this is professor Khalife Abdo-al-Hakim says in the book of Mawlana's Gnosticism; "during the debate that has took place between Mawlana and Shams, Mawlana clearly has announced that he has studied philosophy of Greece and has learned that".(Abdo al Hakim, High committee of cultural publishes, 1352, p40) Now according to Mawlana has known Plato very well and has had familiarity with his tomb, as well he has known the Greek language surely to a large extent has influenced that Greek philosopher. Now when we see the numerous resemblances between their ideas about metaphysics, Gnosticism, and philosophy, can affirm that Mawlana has taken effect of Plato.

Although Mawlana is character cultivated in Islamic culture, but for stating his Islamic thoughts risen of Quran he really has enjoyed philosophical ideas which there was before him. For example, when he talks about love, lover, and beloved, it can be observed trace of Plato love. In the allegory of Reed-bed which has come in the beginning of Mathnawi and story separated reed from reed-bed, it is seen Ideal thoughts and images of allegory of Cave. "This unique allegory, Cave, isn't lower than the allegory which Mawlana has brought about passing and leaving lower world toward world of absolute light. They even are equal from a symbolic point. For example, who likes to return back to lower world again after that he achieved supreme world. (mohammadi, magazine of Persian language and literature, 2007, p159)

Idea world

Plato divides existence world to objective and subjective world. Subjective world involves the collection of truths that in fact are existence essence of beings in external world. Theory of Idea is the most basic Plato's theory which has eclipsed all of his ideas. That is terminologically rest of Plato's ideas is explanation for Idea world. "Basis of theory of Idea is this; universal concept not only isn't the subjective form which is empty of content or objective form, but also there is an objective form for each universal concept of truth that is accord with it. (Kapeleston, cultural and scientific publishes of Soroush, 1380, p180) Expressing Idea world, Plato wants to find out the quality of existence of objective world. This means that he want to know where is the root and principle of formal world. So he in detail has concerned with this matter how it has been appeared in allegory of Cave.

He has described clearly the objective and subjective world in seventh section of Republic book and has represented his philosophy very well.

"Compose a subterranean cave in which have been taken captive some people so that have been located their face against of wall and their back against of door of cave. These prisoners have been in this place since the beginning of their childhood. Their necks and legs have been fastened so strong that they can't move and turn away from side to side. They are forced to look at the wall continually. Outside the cave, a fire lights and shines its light to inside of cave. In height, there is a way between the fire and prisoners and in along of way, there is a short wall like a curtain which juggleries hang up between spectators and their selves. In the other side of wall, many people carry various subjects of any kind as statue of human and animal made from stone and wood. Shadow of whole of the subjects is visible from above the wall. Those prisoners who haven't seen any thing except of shadows and pictures of those subjects are our own pictures. They also wouldn't understand any thing except those shadows." (Plato, Kharazmi publishes, 1978, p1130)

In the allegory of Cave, we, the captive humans who have contented to lightness of fire, will not see any thing except shadows and each shadow or picture which we are seeing in this world have a real existence that isn't recognizable and visible unless we leave the world prison also the body cage which have fastened our hands and legs with belongings chain. Idea world is a sublime prototype of lower world that is subjectively in the creator's mind (God). That is, the numerous beings have come to exist out of just a kind of schema (Ideal form).

The Ideal world is intelligence world and beyond of sensible world that beings of this world against it only are the pictures which are seen in the mirror. Islamic philosophers call those God's knowledge or archetypes.

Reed-bed of Mawlana

In the beginning of Mathnawi, Mawlana speaks about a world which is beyond of sensible world and that human who is perfect kind of creatures has come from over there.

Listen to Reed how is narrating and completing about separations.

Since I have been separated from Reed-bed, whole of the women and men have groaned of my groan.

I want a wounded heart on account of separation until say the description of illness of love. (Mathnawi, first book, 1-3verse)

Human has come from Reed-bed where is an undeniable truth to non-existence world and has been captive in hear.

According to religious believes, Reed-bed of Mawlana is same world which has been before of the descent of Adam (first human) to the earth. This world is like Idea world the human has forgotten it after that came to this world. Just somebody remember it. Those of who see it out of intuition. The most important similarity

which makes us to accept that Mawlana has taken effect Plato's Idea is relationship of perfect human with disappear world. If we remember allegory of cave, will realize that human is like prisoners who are captive in the cave and can't see their round and behind. But they just can see the shadows which there are on the wall located in front of them by lights of fire. In this time, one of the prisoners tries to leave the cave and opens the chains and comes to outside of cave. Therefore he sees the things that haven't seen before of this time. He sees the sun and understands the sun has caused all the beings. After this knowledge returns to cave again and tries to announce the other prisoners who still are captive. But alas! They see nothing except picture of on the wall and don't know his mean.

Now, we express this matter clearly with explaining the symbols which Plato has used and Mawlana has adopted; Cave is allegory of material world, shadows on the wall are beings of sensible world, and prisoners are symbol of humans taken captive and limited by chain of belongings and external senses. So they don't able to achieve a world beyond of what they are seeing. The prisoner who obtains liberty is the very diligent human who has released himself by means of polishing of soul and self-discipline until able to see the real world.

In Mathnawi, also perfect human is the same released prisoner who has been purified via polishing of soul and has achieved to visit the real world with intuition. He is sure what is seeing in this world is picture of real world. According to this knowledge, he turn to every place sees the truth and light.

Anybody whose heart has been extended can see the sun every place. (Mathnawi, first book, 1399verse)

Now this person who has seen the splendor of real world how dose like to return toward material world?

If a flying bride stay on the earth, it will grief and suffer.

Domestic fowls are happy on the earth. It runs and is happy while is eating grain.

Because first one used to fly in first but second one hasn't flown at all. (ibid, 5book, 820-822verse)

The perfect human, therefore, tries to save other people from ignorance.

This world is prison for your spirits. Hurry up and go to that world which is plain and garden for you.

This world is limited but that is infinite. This world is an obstacle for seeing of that world. (ibid, first boob, 525-526)

As Plato calls all the beings of this world the shadows of truths of Idea world, Mawlana also believes on this idea. He has expressed with more clearness in Fih-e-Ma Fih which indeed is interpretation of difficult verses of Mathnawi; "What you are seeing in this world, there are its schemas in that world. Of course, these are the sample of what are in supreme world." (Mawlana, Amir kabir publishes, 1360, p62)

What exists in the world, have come from other world. So for seeing the principle of beings you should see above. (Mathnavi, second book, 1974verse)

The original fire surely has been from ethereal atmosphere. Fire which we are seeing on the earth is beam of it. Of course, the beam is never wonder. Finally it will return quickly toward its source. (ibid, 3book, 4221-4222verse)

Origin and root of every thing is from me (God). There are in the sky the principles of whole of the things which are on the earth. (ibid, 4book, 3597verse)

Beings of Idea world are resembles of people who stand up on the edge of house-top and beings of material world are resemble of those people's shadow. (ibid, 6book, 3729verse)

So far as the heart is the real symbol of truth world, beings of the sensible world are picture of heart.

One said: Oh flight! The heart is trace of God and other created beings are trace of the trace (heart)

There are the real gardens and meadows into the human's spirit. What are seen in the external world are pictures which are in the river.

Indeed, what is in the river and shakes on account of elegance of water is image of real garden.

In fact, there are the gardens and their fruits into the heart. These gardens have been appeared on account of existence of the heart. (ibid, 4book, 1362-1365verse)

In the Mawlana's and Plato's opinion, perceiving of the truth is attainable just with spiritual force. They call even the humanity sentiments and emotions the shadow of the truth which is in the supreme world.

These joy and grief hidden in the heart against of joy and grief which are in the supreme world are picture and shadow. (ibid, first book, 2780verse)

In the following verses also, it is seen the trace of Plato's Idea world. According to Zarrinkub, allegory of hunter and shadow is another rewriting of allegory of Cave. (Zarrinkub, scientific publishes, 1366, p134)

Bride is flying in the sky and its shadow is running on the earth like a bride.

A silly person wants to hunt the shadow and so he run that lost his any thing.
He doesn't know that it is shadow of bride flying in the sky. He wonder where the principle of shadow from?
He shoots to shadow and get empty his place of arrow to account of useless seeking.
To hunting of shadow so soon his life finished. (Mathnawi, first book, 417-421 verse)

Conclusion

In a glance, comparing thoughts of two scholars between who there is time distinction as long as fifteen century, isn't very wisely. But numerous aspects of similarity between them especially about those that are about supreme world lead our mind to relation of impression.

During the eras, Plato's ideas that have been before of Mawlana has been changed and completed when Mawlana has received them. Hence, it can considered Plato's thoughts as an avalanche which since has begun to roll from the top of mountain everyday has become larger and has extended. So when it has arrived to Mawlana has attained perfection. In other words Mawlana's philosophy involves the former philosophies. By this reason Mathnawi-e-Maanawi is an encyclopedia which consists of the most excellent humanity thoughts. Though, it is possible that moral resemblances between Mawlana and Plato be on account of interference of thoughts, Tavarod, But idealist character of Mawlana, residence of him, and also his acquaintance with Plato's works make us sure that he certainly take effect from Plato.

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