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Intellectual and Cognitive Effects of Plotinus on the Mystic Philosophical Opinions of Attar and Rumi

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Abstract

The effects and synergies of intellectual and cultural influence are the features undeniable in various nations and civilizations from ancient times until the present day. Schools of thought, ideas and theories of philosophical and mystical in human life, have seen many changes and passed through a development and evolution. Plotinus, one of the philosophers of ancient Greece and founder of the Neo-Platonic philosophy, expressed intellectual and philosophical statements about the existence of human and relationship between man and the Creator of man and the universe. In the culture of Persian mysticism, the thinkers were inspired by the ideas of this Greek scholar and created many works. In this regard, Attar and Rumi as two figures in Islamic-Iranian mysticism affected by the ideas of this outstanding thinker. In this article, we are to distinguish similarities and differences of these three thoughtful ideas with each other in eleven categories: celibacy of spirit, spiritualism, world-aversion and so on.

Keywords: Islamic Mysticism, Neo-Platonic Philosophy, Plotinus, Attar, Rumi, Pantheism.

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Introduction

Sufism is not an ad hoc phenomenon; hence, speculation about the origins of its formation is abundant. Some, like Edward Brown consider the Sufism as an Aryan reaction against Semitic religion. They believe that Sufism is anti-Islam and one of the various parties of Aryan race and the Iranians. Some, like von Kramer and Dozi believe that the Hinduism and Buddhism beliefs are effective in it and had searched in "Waddān to" philosophy about it. Some, like Marx and Mack Donald, Asin Pasalyo, and Nicholson consider collective wisdom of the Greeks, especially illumination and neo-Platonic as the source of Sufism. Some have introduced Christianity and spirituality as the Sufism origin. Along with all these ideas, some believe that Sufism is the child of Islam and its teachings.

Literature

The fourth century onwards that scientific mysticism kept the place of Sufism, many of outstanding men in mysticism wrote books about Sufism and mysticism. Including those in Persian language, Abu Uthman Jallab translated the book "Kashf Al-Mahjoob" from Arabic to Persian and Ghaznavi translated the "Resaleh Ghashirieh". The aim of the research in this paper is to prove the issue that, the Muslim mystics from the fifth century became familiar with the Neoplatonic ideas; and Attar and Rumi how much used of this thinking.

Plotinus and his Works

In the middle of the third century AD, when the thought of the Hellenistic culture was sitting reactionary against Christian thinking, and considered the Hermes thinking nothing but a series of secret procedures, and various factors were providing the foundation for the development of the medieval culture construction, to guard the wisdom rule as means of philosophy and truth key, the last major Greek philosopher, Plotinus, stand up and made a philosophical system which in terms of its scope and effectiveness overwhelmed all philosophies, and in line with Aristotle was effective on dynamic growth of the Christian and Islamic philosophers (See Lotfy, 1987: 11).

Plotinus, Pluto, or Plotinus (203-270 AD) was born in Lokopolic in Upper Egypt; his language was Greek and he was grown based on Greek culture (Lotfi, 1987: 1100).

His student Porphyry writes about the events of his life: My master shifted to philosophy at 28, and was a student on Alexandria but the presence of that great master's studentship was not

useful for him, and thus, to become familiar with Iranian philosophy and Hindi, adopted extensive research field. Together with Grdyanvs emperor who had the determination to march to the Sassanid Iran and Combat Shaporardashirbon, went to Iran. And because of the death of Emperor by Philip the Arab in Mesopotamia fled to Antioch (Khamenei, 2009: 203).

Among the former philosopher Plotinus, was enthralled by Plato, and in metaphysical wisdom followed Aristotle (Ghani, 2004: 100).

Plotinus expressed his philosophical system in his nine categories and the historians of philosophy, because the motif of ontological, the spirit of mystical influenced by Plato, called his Philosophy as Neoplatonic. Also, it is said that philosophy of Plotinus is a combination of philosophies of Plato, Aristotle and Zeno and Mani (Rahmani, 2011: 52).

Socrates and Plato, and Plotinus school differ in terms of that Plotinus took his school of wisdom directly from Iran (like Pythagoras) and that's why he had called Pythagoras Thani (Khamenei, 2001: 199). In the philosophical system of Plotinus, there are three hypostases. First "unit" that is above and beyond the superior wisdom of the world; second "wisdom" and the third "spirit" or "soul" after them in the lower level of the soul or the nature of the sensible world. And in the last order is material that it is not knowable through reason. The unit is first and extensive. After the unit, it is reasoning as the first original think; and after the wisdom is soul (Lotfi, 1987: 29). Plotinus has seven mystical insights and experiences: 1. The unitary consciousness (pantheistic). 2. Being timeless and placeless. 3. The sense of objectivity or truth. 4. Blissful sense with joyful peace. 5. Feel of holy, sacred or divine experiences. 6. Paradoxically and 7. Ineffability (Stace, 1981: 110-111).

How the Neo-Platonic thought came into the minds of Muslims, especially Sufis and mystics?

The most prominent signs of alien life-giving elements derived from the Greek philosophy is the Christian monasticism that covers virtuous habits. The “Noor-e-Mohammadi” in Sofia is the same as divine spirit that God breathed into Adam. It is the divine word or Logos that according to Christian belief embodied in the prophets. The main figure of Mohammedia is something in contrast to physical appearance of Neoplatonists with their comments about the blessings. They considered the Plotinus unit a non-religious character. Islamic Sufis such as al-Hallaj and al-Ghazali and Ibn-Fariz and Rumi gave religious background to the initial period Sufism (Nicholson, 2003: 92). Thus, Neoplatonic wisdom is affected by the wisdom of Iranian (see Zia Noor, 1990: 91).

The base of Sufism and mysticism in medieval at West had been the work of Plotinus. Sufism in that era had become a science and philosophy and translation of some Syriac work has led to the development of the Islamic schools (Ghani, 1375: 89-90).

The important points of Neo-platonism;

1. Abstraction and release the soul from the physical constraints

Attar

Man eshghe to ra be kaf naham pish Aram *goyam ke hesabe man az in bayad kard*

(Quatrain, 774)

Ma ze balaeem o bala miravim *ma ze daryaeem o darya miravim*

(Shams book of poem, 1674)

Ma azinja o az anja nistim *ma ze bijaeem o bija miravim*

(Shams book of poem, 1675)

2. World-aversion

Rumi

In jahan زندان bovad ma bandiyan *pare kon aghlal o khodra vanahan*

(Chapter 1, 982)

Jesme khak az eshq bar aflak shod *koh dar raghs amado chalak shod*

(Chapter 1, 25)

3. Spiritualism

Rumi

Gheflat az tan bod chon tan roh shod *binad o asrar ra bi hich bad*

(Chapter 3, 3566)

Morghe baghe malakotam niyam az alame khak *chand rozi ghafasi sakhteand az badanam*

(Shams book of poem, 3682)

4. Attention to the world beyond the material world

Attar

Eye morghe roh bar par az in dame balla *parvaz kon be ivane zorveye kebriya*

(Sonnet 583)

Dar negar ke in allam balla o an alame ost *nist gheir az o vagar hast o ham az ost*

(Sonnet 307)

Rumi

Saghiya in moejebane ab o gel ra mast kon *ta bedanam har yeki ko az che dollat dor*
bod

(Sonnet 3682)

Konok an roz ke parvaz konam ta bare dost *beomide sare koyash par o bali bezanam*

(Shams book of poem, 3682)

Attar

Darda ke hich ashegh payane rah nadanad *va an mahroye ma rokh dar neqab mande*

(Sonnet 725)

Anja ke naghdhara naghed ayar khahad *mardane mard bini dar ezterab mande*

(Sonnet 725)

Rozi ke baz khahad az jano del amanat *ham del tabah biniham jan kharab mande*

(Sonnet 725)

5. Affirmation the false and unstable world

Attar

Harche ra an paydari yek dam ast *nim jo arzad agar sad allam ast*

(Conference of the Birds 2421)

Az peye yek saate vasli kenist *chon konam bonyad bar asli ke nist*

(Conference of the Birds 2422)

Rumi

Har kasi k odor mand az asle khish *baz joyad rozegare vasle khish*

(Chapter 1, 4)

6. The belief in pantheism and shadow beings rejection

Attar

To darya bin agar chesme to binast *ke alamnist kaf ke daryast*

(Asrarnaméh, 675)

Gheire to harche hast sarab o namayesh ast *ke inja na andak ast o na besyar amade*

(Ode 26)

Inja holole kofr bod etehad ham *kin vahdatist lik be tekar amade*

(Ode 26)

Ye eyne motafegh ke jozve zaree nabod *chon gasht zaher in hame aghyar amade*

(Ode 26)

Rumi

Ey baradar yek dam az khod dor sho *ba khod ayo o gharghe bahre nor sho*

(Chapter 1, 1895)

Gar hami khahi ke befrozi cho roz *hastie hamchon shabe khod ra besoz*

(Chapter 1, 3010)

Pishe ma sad sal o yek saat yekist *ke deraz o kotah az ma montafist*

(Chapter 3, 2937)

7. The distance between the unit and humans

Attar

Sadhezaran parde darad bishtar *ham ze nor o ham ze zolmat pish dar*

(Conference of the Birds 716)

Ey zahre to asheq o mashoq batenat *matlob ra ke did ke talabkar amade*

(Ode 26)

Nist an yek ahad ayad to ra *zan yaeki kan dar adad ayad to ra*

(Conference of the Birds 3724)

Rumi

Anha ke talabkare khodaeed khodaeed *biron ze shoma nist shomaeed shomaeed*

(Shams book of poem, 905)

8. The rule of cum on wisdom

Rumi

Ki shaved khosh be hilathaye gash
(Masnavi, Chapter 2, 1055)

U darone dam dami minahad
(Chapter 2, 1056)

Go beroyad var berizad sad giyah
(Chapter 2, 1057)

zanke binad hileye haq bar sarash

jane to n azan jahad na zin jahaad

aghebat beroyad an gashte ella

9. The opinion of Plotinus about the creation of the intellect and soul in general

Attar

Aghl o jan ra gerde zatat rah nist
(Conference of the Birds 72)

Aghl dar sodaye o heyran bemand
(Conference of the Birds 114)

Rumi

Monbaset bodim yek gihar hame
(Chapter 1, 686)

Yek gohar bodim hamchon aftar
(Chapter 1, 687)

vaz sefatat hich kas agah nist

jan ze ajz angosht dar dandan bemand

bi sar o pa bodim an sar hame

bi gerehbodim o safi hamcho ab

10. Synchronization of creation from the Plotinus view, with the Trinity of Christianity

Hatif Isfahani

Dar kelisa be delbare tarsi
Name to yegane chon shayad
Labe chon ghoncheash goshod az shoq
Ke gar az sare vahdat aghahi

Dar se aeeney shahede azali

Se nagardad barisham ar o ra

Ma daring oft o go kea z yek so

Ke yeki hast o nist joz o

goftam: ey jan be mehre to dar band

a ab o ebn o rohe ghods nahand

vaz shekar khane rikht ab az ghand

tohmate kaferi be ma mapasand

parto az roye tabnak afkand

parniyan khani o harir o parand

shod ze naghos in tarane boland

vahdaho la ellahe ella ho

11. The issue of the creature's love to the creator and vice versa

Attar

Padshahe khish ra dar del bebin
(Conference of the Birds 1123)

Rumi

Eshq amad o az gheir bepardakht mara
(Quatrain, 17)

arsh ra dar zare hasel bebin

bardasht be lotf chon biyandakht mara

Conclusion

Islamic mysticism is formed based on Islam and in fact is the exaggerated facial expression of Islamic piety that since the "House of Wisdom" was held at the time of Harun al-Rashid and various books and translations were discussed, gradually the belief penetrated among some religious schools, especially mysticism and from the fifth century onwards it can be seen in the works of some mystics. Between all schools of philosophical and theological ideas, the Plotinus was more effective on mystical thought – that anyway disliked any form of philosophy. And prominent poets such as Ghaznavi, Attar, Rumi Balkhi, and even Hafiz and Sheikh Abdul Rahman Jami, occasionally used these ideas – which are known as Neo-Platonic philosophy and are compatible with the Islamic mysticism – in their poetries. Attar and Rumi Balkhi, among them, more than other poets have used this philosophy. Of course, they gave it some sort of Islamic Sufism and have expressed subtle hints in it. The most important common elements of these ideas are: Abstraction and release the soul from the physical constraints, world-averse, spiritualism, attention to another world, instability of the world, a belief in a kind of pantheism -that it can be the "unity of vision" -, curtains between Ahad and human, mystical interpretation of "Ahad, mind and soul" as the Christian Trinity, and the love between the Creator and the creature. Finally, assuming the entire unit and manifestation of the one in all existence.

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