

**The story of Separation, from Varqā to Parrot
(Comparison of the descent of the soul in the Ibn Sīnā's
Ayniyya ode and the Narāqi's Masnavī Tāqdīs)**

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Introduction :

One of the important intellectual foundations of Islamic mysticism is the belief in the kingdom of the soul and its derivation from the Alawite world and its confinement in the earthly body. In the Islamic world, Ibn Sīnā first portrayed this belief in Ayniyya ode with an allegory. Ibn Sīnā's allegory is shaped by the symbol of Varqā or pigeons, and this pigeon descends from its high place and is captured in body cage.

In one of the stories of Tāqdīs, the story of Parrot and Shah, Mulla Ahmad Narāqi advances belief in the fall of the soul, like Ayniyya ode, with the allegory of the bird. At first glance, it is obvious that the bird in Tāqdīs is parrot, and in Ayniyya is pigeons, as well as the language of Tāqdīs, Persian and its poetic form is Mathnavi, while the language of Ayniyya ode is Arabic and its poetic form is Ode. However, the points of sharing and differentiating these two works require careful examination.

The present article deals with this issue. Accordingly, the main issue of the present study is the expression of the points of commonality and differentiation between the story of parrot and shah from Mathnavi Tāqdīs Mulla Ahmad Narāqi and Ibn Sīnā's Ayniyya ode.

Methodology, background and purpose :

Research Methodology

The method of this article is analytical-comparative method, considering that the base of allegory of both poems is the same, commonalities and differentiations in paying this allegory will be determined, analyzed and compared with each other.

Research background :

Several articles have been written separately about the Ayniyya ode and Mathnavi Tāqdīs, including the articles "The Gnostic Structure of Ibn Sīnā's Ayniyya ode ", "Symbolism in Ibn Sīnā's Ode and its Reflection in the Thought of Muslim Mystics", "Comparative Study of Two Objective: Ibn Sīnā's Mystical Ayniyya Ode and Ali Via Eram-Nasib Al-Arida ."

Analysis of Mathnavi Tāqdīs and its impressed by Mathnawi" and "Molanaye Naraq and Mathnavi Tāqdīs", but as their titles show, none of the authors compared the story of Parrot and Shah Mathnavi Tāqdīs to the Allegorical content of Ayniyya ode.

Purpose:

The main purpose of this study is to explain the points of commonality and differentiation between the allegorical story of parrot and shah from Mulla Ahmad Narāqi's Tāqdīs Mathnavi and Ibn Sīnā's Ayniyya ode.

Discussion:

The similarities between parrot and shah's story and Ayniyya ode:

The descent of the soul from the high world: 1.

The most important similarity between parrot and shah's story with the Ayniyya ode is the unity of their main theme that's mean belief in the the descent of the soul from the high world and its Imprisonment in the prison of the body.

Captivity of the soul in the flesh : 2.

In their poems, both Ibn Sīnā and Narāqi refer to the captivity of the soul in the flesh and speak of the reluctance of the soul of this confinement.

Soul moaning from parting : 3.

In both works, the soul whines on parting its original homeland.

4. soul desire to reach the joiner:

In both works the soul is in the desire to reach the joiner, which is the same as reaching the original homeland.

5. The material world is like Ruined.

Both works see the material world as ruins for the soul.

6. Cause of soul's descension :

Both works consider the cause of descension of the soul to be perfection and awareness.

7. Cause of Forgetting the Quds Court :

Both works state that the soul, because of belonging to the body and engaging in its needs and other manifestations of the material world, forgets its original origin and homeland, which is the shrine of Quds.

8. The upward trajectory of the soul :

In both works, the soul, despite its descension , ultimately has an upward trajectory and will return to its homeland.

The differences between parrot and shah's story and the Ayniyya ode:

Differences in allegorical birds : 1.

The bird that Ibn Sīnā has chosen is a pigeon, but Narāqi has used parrot allegory, which is interesting considering its eloquence and imitatet.

Reaction and non-reaction of the soul to accept the descension: 2.

As a result of Ibn Sīnā, the pigeon reluctantly welcomes travel, but there is no parrot reaction as a result of Narāqi.

3. The devil's involvement and non-interference in the oblivion of the original homeland :

In the work of Narqi, contrary to Satan's objectives, he is also involved in the oblivion of the original homeland.

4. Presence and absence of guidance in the downward trend :

Objectively, the guide allegory is not used.

5. Usage and non-usage of philosophical discussions and terms :

In the same terminology, questions and astonishments of philosophy are raised that these things are not seen in the Narāqi,s work.

Conclusion

Undeniably, the story of "Parrot and the Shah" , Masnavi, "Mullah Ahmad Narāqi", regardless of the difference in language and poetic form, is similar to the Ayniyya ode of " Ibn Sīnā" in terms of allegorical and themes. This similarity has been carried out in two main aspects of meaning and form. In terms of meaning, the idea of the soul 's descension from the realm of the kingdom to the material world and his captivity in prison and his attempts to get rid of this prison constitute the theme of two works. Also, in terms of form, both effects are based on the coded allegory of bird,in the first is pigeon and in the second is parrot.

In general, the common points of the themes of these two works are: The descent of the soul from the high world, The captivity of the soul

in the flesh, Soul moaning from parting, soul desire to reach the joiner, The material world is like Ruined, the cause of the fall of the soul, the cause of the oblivion of the Quds Court and the upward course of the soul and the differentiation points of their themes: the reaction and lack of reaction of the soul to accept the fall, interference and non-interference of satan in the oblivion of the main homeland, the presence and absence of guide in the downward trajectory and using and not using philosophical discussions and terms.

Keywords:

Ibn Sīnā, Ayniyyah ode, Mullā Ahmad Narāqi, Masnavi Tāqdīs, Descent of the Soul.

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