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Intuitive Knowledge in *Mathnawi Manawi* and Ancient *Upanishads*

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Abstract

Knowledge, understanding, and attention to its levels, as well as recognition of the obstacles of each level are part of the fundamental principles in the mystical system presented in *Mathnawi Manawi* and the ancient *Upanishads*. The emphasis in these two mystical systems is prominent in achieving transcendental and intuitive knowledge in order to show more depth of truth to its followers. Therefore, the important question in these two mystical systems is the introduction and necessity of this intuitive knowledge and how to reach it. In this descriptive-analytical research, two important mystical texts, i.e. *Mathnawi* in Iranian Islamic mysticism and ancient *Upanishads* in Indian mysticism, have been studied to answer the above questions. *Mathnawi* includes the levels of knowledge, from sensory knowledge to intellectual knowledge and finally to intuitive knowledge, which provides the basis for the discovery of the true self, and this intuitive knowledge is the transcendental consciousness. However, in the ancient *Upanishads*, which are the most important texts of Indian mysticism, these levels of knowledge and understanding are mentioned under the title of Pravidia and Apravidia, and the ultimate goal of this knowledge is to reach the same intuitive knowledge and discover the true Atman.

Keywords: Intuitive Knowledge, *Mathnawi*, *Upanishad*, Pravidya, Intellectual Knowledge.

Introduction

Mawlavi's *Mathnawi* is one of the original and important works that introduces the principles and worldview of Iranian Islamic mysticism. Although the method of expressing mystical content in this book is to use a story style, the most important mystical issues are depicted in the form of these seemingly simple stories. One of the main concerns of Mawlavi in this book is to pay attention to true and transcendent knowledge. He believes that every person who intends to step into the path of mysticism will not reach the ultimate spiritual path until he reaches this level of intuitive knowledge. Of course, in order to reach this level of higher understanding, a person must be freed from sensual impurities and the limitations of the lower levels of knowledge, i.e. sensory and intellectual knowledge, in order to pave the way for the actualization of intuitive knowledge.

In Indian mysticism, especially its most important mystical texts, i.e. *Upanishads*, paying attention to the levels of knowledge or Janana and removing the obstacles to reach this

level of knowledge is one of the fundamental principles of *Upanishads*, because the most important mission in these mystical texts is to reach the intuition of the union of Atman and Brahman. This union will only happen if ignorance or Avidya, which is a veil and an obstacle to the union of Atman and Brahman, is destroyed. In *Upanishads*, the intuitive level of knowledge or Pravidya is obtained after going through the stages of inner cultivation and the guidance of a guru or spiritual guide, and gaining transcendence from non-intuitive knowledge.

The Importance of Knowledge in *Mathnawi*

In the teachings of *Mathnawi*, thinking and knowledge are the main essences of man and speech. In fact, it is its external manifestation. The realization of humanity is possible through thought, and until a person understands this level of his existence, he has not entered the stage of spiritual conduct and will never reach the level of a perfect human being (Zarrinkoob, 1998, p. 276).

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Brother, you are just this thought
 The rest is in bones and roots
 If your thoughts are flowers, you are a flower garden
 And if your thought is a thorn, you are the firewood
 (Mawlavi, 2011, V. 2/277)

According to Mawlavi, the criterion of weakness and strength of the human soul is his understanding and awareness. The stronger and deeper a person's understanding is, the higher his level of existence will be (Mawlavi, 2002, p. 120).

Because our head and nature are informers
 The more aware he is, the more alive he is
 Be aware, the requirement of the soul is awareness
 Whoever is more aware, his soul is stronger (Mawlavi, 2011, V. 2/279)

Knowledge in Mawlavi's mystical worldview is generally considered in its longitudinal hierarchy, and superficial and popular cognitions are less discussed. Therefore, in order to properly understand the higher level of human knowledge in Rumi's thought, it is better to first enumerate the levels of human knowledge from his point of view and describe the characteristics of each one in his teachings (Zarrinkoob, 2009). In general, the levels of knowledge and understanding of the world of existence, including man, God, and the world, in *Mathnawi* can be considered as three levels of sense, intellect, and heart or intuition, and each of these levels has characteristics that are hierarchically present in human existence and are active. In addition, each of them belongs to their respective cases. In fact, they are like gates, each of which, according to their capabilities and limitations, are considered gates to the world of facts and knowledge to the world of existence, man and God (Khajegir, 2023, p. 35)

Sensory Knowledge in *Mathnawi*

According to Rumi, the most superficial level of human perception is related to the senses. He considers two types of external and inner senses for humans. The external sense only understands the appearance of the facts and does not reach the depth of the truth. But the inner sense of man penetrates into the depths of the truths of existence. Therefore, in order to climb human understanding from the levels of the natural world and reach a deep understanding, it is necessary to strengthen the inner senses (Nasr, 1998, p. 34).

The movement of a dry body is on land
 The movement of the soul set foot in the middle of the sea
 (Mawlavi, 2011, V. 1/574)

Because man does not come out of his senses,
 he is incapable of witnessing the unseen world (Mawlavi, 2011, V. 3/1028)

The knowledge of the senses has become a mask,
 so that he cannot drink the milk of that sublime knowledge
 (Mawlavi, 2011, V. 1/1016)

If a person is limited to only the external and visible senses, he will lose the ability to understand many truths. Rumi believes that many people's opposition to the spiritual teachings of the prophets was due to their focus on outward and external senses and their neglect of inner senses, reason, and revelation.

The disbelievers saw Ahmad as a human being
 Because they didn't see the separation of the moon from him
 Put dirt in the sight of your senses
 The eye of sense is the enemy of reason and religion
 (Mawlavi, 2011, V. 2/1607)

In Mawlavi's thought, the external senses show only a small

part of the truth, they are unstable and only have an external perception of the phenomena. They are fallible and are not reliable in showing the same real phenomena. The external senses are damaged by diseases and other physical disorders and lose their power of realism. In addition, these senses only understand the succession and simultaneity of the phenomena in recognizing the phenomena and are unable to discover the cause-and-effect relationship (Khajegir, 2023, p. 41).

All human senses are impermanent

Because there is nothing against the light of the Day of Resurrection (Mawlavi, 2011, V. 4/432)

The Importance of Inner Senses

Based on what was reflected in Rumi's worldview about the ability of the external and sensory senses and the recognition of this stage in understanding truth, the necessity of going beyond the level of sensory knowledge to deeper levels of knowledge is inevitable. To achieve this transformation of the external senses and reach the internal and inner senses, the issue of meditation and following the example of the divine saints is very important (Mawlavi, 2002, p. 81). In his teachings, Mawlavi called the inner senses, which are the place of inspiration and illuminations and the source of mystical and intuitive experiences, by various names such as gold sense, religious sense, soul sense, heart sense, and other senses. These senses are potentially hidden in human existence and only a few people can actualize them and reach the level of perfection. Of course, these inner senses are fundamentally different from what is mentioned in psychology by Islamic philosophers, who consider the inner senses to include common sense, imagination, illusion, and thinking (Zamani, 2005, p. 342).

There are five senses, except these five senses
 That is like red gold, these senses are like copper
 The sense of the world, the ladder of this world
 The inner sense, the ladder of heaven
 Ask the doctor for the truth of this sense
 Ask the lover for the truth of that sense (Mawlavi, 2011, V. 1/303)

Intellectual Knowledge in *Mathnawi*

After discussing the level of sensory knowledge and its limitations, Rumi in his *Mathnawi* discusses the importance of rational knowledge, its levels, and its recognition. In Rumi's view, there are two interpretations regarding intellect: one is the metaphysical interpretation or the existential aspect of intellect and the other is the human interpretation, that is, the epistemological aspect of intellect. Regarding the existence of intellect and its importance in the formation and regulation of the world, he considers the whole intellect to be the essence and foundation of existence, which means that everything that is on the earth and in the heavens was created by intellect and found existence based on it. He presents the world and human existence as the forms and manifestations of this whole intellect. In addition, Almighty God manages the affairs of the world by means of this intellect.

This world is a thought of the whole intellect
 Intellect is like a king and faces are a messenger (Mawlavi, 2011, V. 2/979)

What worlds are there within this intellect?
 What breadth and depth is there in this sea of intellect?
 (Mawlavi, 2011, V. 1/1113)

The intellect is hidden and the appearance is the world

Our face is a wave of it or a trace of it (Mawlawi, 2011, V. 1/1111)

However, regarding the epistemological aspect of intellect, he considers it to have levels and assigns limits and characteristics to each level. The knowledge of these intellectual levels together with the knowledge of the levels of truth and also the knowledge of the levels of perfection of the human soul and the relationship of these levels with each other form the foundation of Mawlawi's mystical thought (Zarrinkoob, 1987). In *Mathnawi*, three levels are mentioned for intellect: 1) the partial intellect or the argumentative intellect which is superficial, 2) the whole intellect that correctly understands the facts of affairs, and 3) faithfully or heavenly intellect, which is the hidden truth of the universe and the universe is the face of that intellect (Nasr, 1998, p. 49).

Consider this difference of intellect good
these levels are from the ground to heaven

There is an intellect like the sun

There is a reason that is less than Venus (Mawlawi, 2011, V. 5/459)

Levels of Intellectual Knowledge in *Mathnawi*

According to Mawlawi, partial intellect is a level of intellect that sometimes becomes a prisoner of illusion and imagination and sometimes a prisoner of greed and lust. Therefore, relying on it in epistemology is a big mistake.

On the other hand, partial intellect, according to Rumi's interpretation, is the individual intellect that exists in every human being and is limited to the world of sense and imagination and only achieves the understanding of multiplicity and limits (Khajegir, 2023, p. 51).

Partial reason discredited intellect

The pleasure of the world made the man useless (Mawlawi, 2011, V. 5/463)

This level of reason only pays attention to the personal and momentary interests of the individual and is oblivious to the general and sustainable interests of man. It prevents the activity and emergence of the whole intellect and does not understand the truth of love (Forozanfar, 1991, p. 565).

Partial reason denied love

Although it shows that the owner of the secret (Mawlawi, 2011, V. 1/1982)

This level of reason relies on sensory perceptions and mental comparisons and because it is limited to sensory explorations, it does not see beyond the world of nature and only understands the knowledge that is related to the appearance of the universe. This knowledge is very insignificant compared to the supernatural world, which is in the domain of the whole intellect (Jaafari, 2000, p. 36). In Mawlawi's interpretations, the perfect and sublime order of intellect cannot be obtained through books and teachers and is only achieved through education. He considers this level as God's forgiveness and favor to his servants and considers its origin within the human spirit, whose springs boil from within the human heart, and there is never any darkness or decline in that path (Khajegir, 2023, p. 53).

Another intellect is God's forgiveness

Its source is in the middle of the heart (Mawlawi, 2011, V. 4/1960)

When a person reaches the stage of whole intellect, he becomes so great that he establishes a connection with existence, and all existence manifests within him. This type of intellect, from Mawlawi's point of view, is specific to a special

group of close and chosen servants of God Almighty, which includes prophets and saints. As long as a person does not try to eliminate the inner darkness that is caused by the carnal instinct, the whole intellect will not flourish (Zarrinkoob, 1987).

Try to become an old man of intellect and religion

so that you can see the inside like your whole intellect (Mawlawi, 2011, V. 4/2177)

Besides the partial intellect and the whole intellect, Mawlawi also mentions the faithful intellect. Apparently, the faithful intellect does not have an independent truth from the ontological point of view, but rather it is the partial intellect that is aware of its limitations and believes the light of truth that shines on it from outside. The first role of faith is that it prevents instinct from overpowering the human soul and prevents a person from falling into the trap of animal instinct and fantasies.

The faithful intellect is like a righteous guardian

He is the guardian and ruler of the city of the heart (Mawlawi, 2011, V. 4/1983)

Intuitive Knowledge in *Mathnawi*

The highest level of knowledge is the intuitive understanding that originates from the heart, and its tool is the cultivation and purification of the soul. This level of knowledge is not achieved through sensory testing and experience, or relying on objects or thought and reasoning, but is obtained through practical conduct and refinement and self-cultivation, and the human heart experiences it. This type of knowledge is completely internal knowledge (Zarrinkoob, 1987, p. 460).

One who sees with the eyes of the heart

His eyes will see clearly

His soul is not satisfied with repetition

Rather, it is certain with the eyes of the heart (Mawlawi, 2011, V. 6/4405)

In order to reach this level of knowledge, one must go through several steps, the most important of which are self-knowledge and self-purification (Zarrinkoob, 2009, p. 275). The knowledge that is revealed at this stage is different from the previous stages of knowledge because due to the transparency that the human soul finds in this stage, its power to represent the truth is greater than in other stages. On the other hand, this level of knowledge, which is more of the kind of intuition and inner insight, is so united with the inner truth of man that it is not possible to separate them easily. Certainly, at this time, inner purity and attaining purity of heart are extremely important. Because the cultivation and purification of the heart make the eyes of the human heart open to the truth. Therefore, it is because the human heart is the only place where God manifests himself (Zamani, 2005).

The Prophet said that God said

I do not include anything above and below

I manifest in the heart of the believer with wonder

If you want me, ask in those hearts (Mawlawi, 2011, V. 1/2657)

Paying attention to the inner world and self-knowledge is very important at this level of knowledge. The mystical approach to self-knowledge is one of the most important issues that distinguish mystics from others, especially from philosophers and theologians, although the ultimate goal of a mystic is to know God, from the mystics' point of view, the only way is to know one's own soul. However, there are always obstacles that hinder the realization of this self-realization and

self-knowledge. These obstacles are placed in different fields in the human path. Overcoming the obstacles and boundaries between the individual and the absolute is considered the greatest victory of the mystic. The obstacles that are placed against the realization of this inner process are different according to the levels of existence of humans. For this reason, the titles of dark veils and light veils have been mentioned a lot in religious and mystical texts (Kakaei, 2003, p. 279).

The obstacles to reaching this intuitive knowledge also include two types of obstacles. Some of these obstacles are moral and sensual vices, but the second type of obstacle is the veils of light, which are more famous as scientific veils. That is, in many cases, relying on science and non-intuitive knowledge is an obstacle to understanding the absolute truth. The importance of this level of knowledge is very important in connecting to the truth because until a person reaches the level of his essence and the destruction of his soul in this journey of the soul and does not remove all veils, he will never embrace the truth (Khajegir, 2023).

He knows hundreds of thousands of things about the sciences

That ignorant person does not know his own soul (Mawlawi, 2011, V. 3/2648)

In intuitive knowledge, the self will give up its existence and reach the state of nothingness, and the distinction will disappear, and the existence of the self will be the existence of God. At this time, the soul hears without sound and in silence and sees without light and darkness. This level is the highest intuitive human understanding of the truth, which corresponds to connecting with God (Smith, 1993, p. 241).

A connection without quality and without comparison

It is between God and the human soul (Mawlawi, 2011, V. 4/759)

The Importance of Knowledge in Hindu Thought

The issue of Moksha or salvation is very important in Indian religious thought and based on various religious texts in Indian religious thought, the paths to achieve this salvation are in the form of Karma Marge methods (i.e. the way of acting on religious appearances and Bhakti Marge (i.e. the way of love and devotion). The path of yoga or meditation, concentration, and finally Janana Marge or the path of intuitive knowledge are also mentioned in this regard. Therefore, knowledge in a general sense and intuitive knowledge in a specific sense are the ways to achieve Moksha or salvation in the Hindu religious tradition (Dasgupta, 1973, V. 4/7). Achieving salvation, although it is mentioned for the first time in the Vedas, and the true sages are considered to be for those who understand the Vedic rules and truths. But after the Vedas, the source of intuitive knowledge should be examined and identified in the Upanishadic interpretations of the Vedas. Because in *Upanishads*, which are the source of the highest levels of knowledge, following the Vedic rules alone is not the criterion for attaining salvation, and in order to reach the true Atman and the unification of Atman and Brahman, it is very important to reach the level of intuitive knowledge (Dasgupta, 1996, p. 28).

The Importance of the *Upanishads* in Indian Mysticism

Upanishads are the main sources of Indian thought and mysticism, which have had a great influence on official and unofficial schools such as Buddha. These works are considered among the mystical texts of the Hindu tradition and contain

various topics of epistemology, ontology, theology, and self-knowledge. Among the various intellectual and religious traditions of India, the source of most of the mystical and philosophical schools of India is *the Upanishads*. It is for this reason that Indian philosophical and mystical currents, both Astika and Nastika schools, have been under the influence of *the Upanishads*. Therefore, *the Upanishads* are one of the most important religious and mystical works, which have had the greatest impact on the formation of the history of Indian mysticism and spirituality among various literature and texts, and understanding the depth of Indian thought and mysticism requires knowing the *Upanishads* (Shaygan, 2010, p. 20).

In general, there are two major groups of religious and philosophical ideas in Indian thought, and all religious and philosophical schools are divided based on these two main approaches. In these two approaches, if the heavenly authenticity and revelation of the Vedas are accepted and there is adherence to the Vedic teachings, such as the six Indian schools, it is called Astika, but if they do not accept such a principle and there is no adherence to the Vedic teachings, it is called Nastika. The authors of *the Upanishads* had a kind of direct experience, and their method was more intuitive than merely rational and philosophical. They have presented their intuitive and mystical findings in the form of anecdotes and parables, informal discussions, and sincere debates. The method chosen by the authors of these mystical texts is more poetic, even where prose is used, its poetic quality is obvious (Krishnan, 1998, p. 47).

In Indian religious culture, *the Upanishads* are considered to be sacred and revelatory writings. Although a logical and coherent metaphysical system is not found in *the Upanishads*, much attention has been paid to the problem of the origin of knowledge. In general, it can be said that the general view governing *the Upanishads* is, on the one hand, opposition to the ritualism and religious rites of the Brahmins, and on the other hand, the tendency to believe in the originality of unity and to reach liberation through the intuitive knowledge or Pravidiya (Dasgupta, 1996, p. 2).

After the formation of the Vedas, the first commentary written on the Vedas was the apparent interpretation of the Brahmins, which emphasized the apparent interpretation of the Vedic rituals. The difference between *the Upanishads* and the Brahmins is in the emphasis on the external and the internal aspects. In fact, the Vedic teachings are related to the emphasis on fulfilling religious duties or Karma Marge, but *the Upanishads* emphasize the way of searching the inner self and the way of reaching intuitive knowledge. Therefore, *the Upanishads* are for those who have freed themselves from worldly attachments and have pursued a special spiritual path with an emphasis on attaining superior and sublime knowledge, and have chosen the path of salvation and freedom (Khajegir, 2023, p. 105).

Based on the teachings of *the Upanishads*, one can enter the world of Gods only through knowledge. Therefore, from the very beginning, *the Upanishads* have presented the way of knowledge against the way of action in a secret way. Because most of *the Upanishads* are the last parts of the Vedas, that is why they are called Vedanta or the end of the Vedas, and their teachings are the core of Vedic teachings (Krishnan, 1952, p. 90).

The Main Teachings of the *Upanishads*

In the Indian tradition, there is a difference between the topics related to philosophical views and wisdom, because the word

Darshan is used for the first one, and the words Brahma Vidya and Atma Vidya or self-knowledge are used for another. The connection and continuity of religion, philosophy, and mysticism are very important in the tradition of Indian thought, in such a way that it is not easy to separate them and define the boundaries of each in Indian thought (Mahmodi, 2013). The basic concepts of Indian mysticism such as the unity of existence and the negation of plurality, the unity of Atman with Brahman, the correspondence between man and the world or the great world and the small world, the introduction of absolute truth with negative terms and negative expressions, and the emphasis on intuitive knowledge as the main way of liberation are presented in these Upanishadic texts (Dasgupta, 1996, p. 2).

The most important issue of *the Upanishads* is to identify and actualize the reality and truth within Atman. In addition, paying attention from the external and objective world to the inner and mental world and finding the main cause of the world in human existence is considered the main and central issue in *the Upanishads*. When man reaches the stage of the union of Atman and Brahman, Nirvana is formed. Therefore, the relationship between the cosmic soul (or true Brahman) and the individual soul (or Atman) is one of the most significant and important topics in *the Upanishads*. Of course, in *the Upanishads*, the main emphasis is on superior knowledge or intuitive knowledge, which through this level of human transcendental consciousness, reaches the knowledge of the true self (King, 1955, p. 239).

Intuitive Knowledge in *the Upanishads*

In *the Upanishads*, in addition to the value of knowledge, much attention has been paid to the levels of knowledge, and the difference between the two types of knowledge has also been explained. The first order of knowledge or Vidya in the Upanishads is the lower and apparent knowledge or Apravidya, the conventional experimental sciences and mere intellectual matters and knowledge of unstable affairs and pleasures, which is based on illusion and imagination and does not have the truth (Krishnan, 1998, p. 293). This level of knowledge understands everything against its original and eternal truth, and even the apparent knowledge of the Vedas and the practices of the Vedic law are considered lower in the scope of knowledge. Because it only pays attention to appearances and does not seek to discover the truth. But the higher order of knowledge is Pravidya, which is higher order than intellectual and sensory understanding and is the type of intuitive knowledge that includes knowledge of infinite and immortal things (Muller, 2001, p. 7-10).

This kind of transcendental knowledge is heard without being heard and perceived without being understood. Considering the importance of knowing the Atman in *the Upanishads* and the main role of this knowledge in achieving salvation, this higher knowledge includes the true understanding of Atman, and true wisdom is considered the same type of knowledge in *the Upanishads*. This level of knowledge is a kind of secret and esoteric knowledge, and it is special for the wise and those who attain it after meditation, discipline, and purity of soul, and have a metaphysical attitude towards existence (Shaygan, 2010, p. 115).

At this level of knowledge, a person reaches an intuitive and inner understanding of the truth of Atman removes all unreal attributes or Jiva from Atman, and observes the sublime soul of man. In *the Upanishads*, only through the intuitive

understanding of the Atman one can reach the intuitive understanding of the Absolute Brahman or Nirguna Brahman. At this level, Brahman becomes transcendent to all attributes and qualities, just as Atman is seen in the level of intuitive understanding of all unreal attributes and veils or Jiva (Krishnan, 1998, p. 51-102). Therefore, complete knowledge is formed through a metaphysical attitude towards existence and man and the union between these two. For a person who has attained such knowledge, whatever he has learned is worthless and is born from ignorance and Avidya (Hiriyanna, 1993, p. 357). Thus, based on this knowledge, applying attributes and qualities to Atman and Brahman is the result of ignorance. Therefore, in the lower knowledge or Apravidya, Brahman is seen as a personal God who creates and organizes the world and rewards people based on their actions, and the world also seems real in this view (Deussen, 1966).

This transcendent knowledge is achieved in two ways. The first way is when a person has reached the stage of Jivan Mukti, that is, when he reaches freedom in this earthly world. In this case, internal austerities and meditation are very important, other ways such as Bhakti and Karma are not ineffective, but the main emphasis in *the Upanishads* is on internal meditation and achieving unity through the intuitive realization of Atman. The second way is the level that is possible in the world after death, which is known as Vidhi Mukti in the Hindu tradition. Therefore, in the field of superior knowledge, man perceives the facts through his heart, and since he has reached knowledge, he has no need for formal sciences and rational arguments. Therefore, it can be said that any type of knowledge cannot help a person to reach salvation, because any type of knowledge does not have the importance and value of salvation (Dasgupta, 1996, p. 35, 76).

In the first type of knowledge or Apravidya, Atman and Brahman have personal attributes. At this stage, the soul or Jiva is in the straits of material organs, physical senses, vital principles, and moral limitations and must complete the conditions of reincarnation or Samsara and attain the lower Brahman or Saguna Brahman with faith and worship. However, this is a low level of knowledge and a person does not reach complete liberation or nirvana through it. But in the intuitive knowledge that is achieved through exploring the inner self and passing through the veils of the empirical soul or Jiva and reaching the Atman, the knowledge of the Atman removes sadness and sorrow from a person's existence and brings him to infinite happiness and peace (Muller, 2001, p. 4). Those who have non-transcendence knowledge are always caught in useless thoughts; therefore, they will be constantly trapped in the cycle of reincarnation or Samsara. While the result of intuitive knowledge is freedom from sensual desires and reaching Moksha, it is the union of Atman and Brahman, too (Krishnan, 1952, p. 51).

Conclusion

The fundamental principle in the teachings of *Mathnawi* and *the Upanishads* is to reach the absolute truth free of any color or attribute. However, to achieve this goal, it is necessary to achieve complete knowledge, which is the result of inner discovery and intuition and is free from any carnal and worldly attachments. Both *Mathnawi* and *Upanishads* have paid special attention to the levels of knowledge and each of them has tried to explain each of these levels based on their intellectual foundations. In both, the most superficial level of knowledge is the knowledge that is obtained through sensory

and external means; therefore, in both works, the emphasis is on strengthening the inner sense and going beyond the external senses. Understanding is limited to carnal and sensual matters (unreal and unstable issues). This issue is true even for the apparent understanding of the Sacred Book and religious practices.

The level higher than sensory knowledge is the level of intellectual knowledge or Janana. In *Mathnawi*, this order is described in various divisions, and Mawlavi has cleverly explained all the characteristics of each order. However, this level is also considered to be a lower level of knowledge or Apravidya. Although in *Mathnawi* the partial intellect is placed in the lower level of knowledge, the level of whole intellect and faithfully intellect is the basis for reaching intuitive intellect. The highest level of knowledge in *Mathnawi* and *Upanishads* is intuitive knowledge or Prajanana and Pravidya in the Hindu tradition.

The importance of this level of transcendental knowledge in both works is that reaching this stage is associated with inner progress and self-knowledge and the manifestation of the human soul or Atman. Of course, it is not possible to achieve this evolution of knowledge without inner cultivation and liberation from lower-level knowledge and the guidance of spiritual masters. In *the Upanishads*, reaching this intuitive knowledge will ultimately free a person from the cycle of reincarnation or samsara by refining the internal obstacles and revealing the true Atman, and will lead to salvation and moksha. In *Mathnawi*, reaching this intuitive knowledge and revealing the true self of man will reach God's connection.

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