



Research Article

Sparks of Platonic Love in Pashto Poetry

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ABSTRACT

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Platonic love is a word used by psychologists to describe illusory love and connection. It is typically a one-sided love that revolves around the axis of imagination, with no objective and genuine interaction between the lover and the beloved. Many societies, people, and values, particularly psychologists, refer to this type of love as original and pure love. It is also known as divine love, while the opposite is earthly or bodily love. Plato, the Greek philosopher and thinker, preached a love that was solely spiritual and ideal, with no regard for the body, particularly sexual impulses. The lover and the adored have no relationship and do not make a connection. It is known as Platonic love since Plato cannot be held responsible for its defeat or failure. This love was not previously known as Platonic love, as it is today, but researchers of our time, who studied Plato's norms and values for love, attributed this view of love to him in Pashto poetry. There are several examples of such love, and the purpose of this article is to explore a few of them.

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Introduction

Love has been given the status of a divine and spiritual value in many societies and has been called the main motivation of all spiritual and intellectual movements. In Eastern literature, love is mostly a spiritual peace and pleasure, although many lovers praise and request reconciliation, but in this kind of love (Platonic), reconciliation is also called the end of love, and true love is unconditional. And it is endless that talking with the beloved by the side of the river and the dung is the wish of a Pashtun poet. And conversation does not have courage and courage. Experiments have proven that most of the platonic lovers say very painful, romantic and romantic poems to their lovers, but they cannot convey them because of fear. For a platonic lover, meeting and talking with the beloved is an impossible option or an impossible hope., until some of them are willing to pay the price of seeing their lover for a moment and expressing their love and feelings.

There are many things, that cannot be said

For instance, someone come from village
without seeing his love.

(Weyar, 2016, p. 102)

Now the question is, why is imaginary love called Platonic, where is its source, and why do most people fall into the trap of Platonic or imaginary love? Regarding the concept of Platonic love, it should be said that the Greek philosopher Plato considered the world of the soul to be more real than the physical world and tangible realities, and he practiced a philosophy in which there was a fundamental contradiction between the soul and the body.

Research Methodology

In this research, the bibliographic method has been used from the descriptive approach. The data was gathered from authentic and reliable resources. The data was from various poems of different poets it was analyzed after critically review according to Platonic Love.

Research Questions

1. What are the characteristics of Platonic love?
2. What are the effects of the characteristics of Platonic love on the emotional and psychological structure of a person?
3. What level are the examples of Platonic love in the Pashto poet?
4. How does Platonic love fit with our values?

Literature review

Studies in Persian and Urdu have also been conducted on this subject, in addition to research in international literature. But as far as I'm aware, no studies have been done on this topic in Pashto literature. The subject of love has been thoroughly examined in Pashto poetry, which distinguishes between two types of love: real and virtual. Real love is the deep bond that exists between a person and their creator, whereas virtual love is the fleeting love that exists between people. Moreover, it is limited solely to physical attractiveness and young appearance. Moreover, although mystical love has been the subject of written works, there is a dearth of specialized research on the relationship between Platonic love and contemporary writing, especially in poetry. The term "Platonic love" is often used by academics without going into great detail about it. They are

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sincere, and their example emphasizes how our culture's values shape real, authentic love. Platonic love, originating from Platonic philosophy, highlights a purely spiritual and flawless bond, without any physical or sexual inclination. This concept is powerfully portrayed in Pashto poetry, where poets frequently romanticize the beloved as an ethereal and indescribable being, showcasing a deep admiration for the beauty of the soul. Afzal Shawq employs the search for a beloved's face as a metaphor in his poetry "Looking for a Face," symbolizing the pursuit of an indescribable ideal. This effectively highlights the profound emotional and spiritual yearnings associated with Platonic love. Similarly, in Pir Mohammad Karwan's "Mashouqa," the beloved is depicted not as a human being, but as a poem, highlighting the imaginative and non-religious aspects of this love. These lyrical sentiments are in accordance with Plato's concept that true love beyond mere physical attraction, striving for a deeper connection based on the admiration of beauty and uniqueness.

The representation of Platonic love in Pashto poetry also mirrors the societal emphasis on spiritual purity and modesty rather than physical attraction. The romanticization of the cherished individual and the subsequent emotional turmoil highlight the cultural prioritization of spiritual rather than bodily bonds. The works of poets such as Nisar Ahmad and Fazal Weyar clearly demonstrate their tendency to depict their beloveds in imaginative ways, while also expressing the profound and pure nature of their love, despite its impossibility to be achieved. The beloved is portrayed as a divine or celestial entity, emphasizing the idea that true love resides within the realm of the soul, rather than the physical body. The enduring fascination with Platonic love themes in Pashto literature can be attributed to the cultural context, which reflects the greater societal emphasis on spiritual connections as being particularly pure and virtuous (Weyar, 2016).

Love is a universally experienced emotion. It is considered a basic human emotion that can appear in various forms and lead to a diverse range of cognitive and emotional responses and behaviors. Robert Sternberg, a social psychologist, has published a new classification system for love. In his triangle theory of love, Sternberg posits that love consists of three components: proximity, commitment, and passion. The level of physical attractiveness of the person one is attracted to can influence the speed at which someone falls in love. Individuals who fall in love rapidly are more likely to do so if the person they are attracted to is visually appealing. Love is one of the treasures bestowed to us by God. Love has the power to transform anyone's life, and due to specific inherent qualities, it can also be perceived as a human feeling (Sternberg, 2001).

Symbolism and Imagery in Pashto Poems of Platonic Affection

In the science of psychology, there is a principle called reality compensation, which explains the reason for the balance in Platonic love as follows: when a person falls in love with a lover, this lover cannot be touched by any means; the lover is dear to him. But the gift is pain and suffering, this person is now trying to compensate for his inability to strengthen a real relationship through imagination. In this way, he gets rid of his pain and suffering and attains spiritual equilibrium. On this basis, a Platonic lover, if he is a poet, sometimes depicts his romantic memories, but these never have a real form and have not been experienced. The poet says:

Do not talk about seeing, dear
This is how my soul loves your soul
(Weyar, 2016)

or:

A lover does not lose interest
It is ok if a person does not reach to lover
(Weyar, 2016)

In the first stanza above, it is said that the soul loves the soul, and this topic basically forms the core of Platonic love, because according to Plato, love is only spiritual satisfaction, it is an emotional connection between two souls, not a physical relationship. It is a world far away. In the second verse, Saud says that love is not only reaching each other, some people call separation or separation as a failure and loss of love, which is not correct.

In Platonic love, the face of the beloved is often missing, it is like a fantasy, its physical presence is not fixed, or sometimes it is so scattered that it appears in everything, and this creates a mystical image. Afzal Shawq's free poem "Looking for a Face" can give a picture about Platonic love in contemporary Pashto poetry.

Searching for your face, I became a friend hundred
Who sees me?
I say it's you
Who is laughing at me?
I say it's you
It's you
It's you
It's you
Just like that, I'm in this and that
Search for your face

I became a friend of hundred. (Showk, 2009, p 98)

Here, the unknown figure of the lover, or the search for it in each figure, is actually a search for an imaginary and unwritten opposite person, because to the poet, each one of these hundred figures seems to be his beloved.

An important thing in Platonic love is the absence of an obvious lover, it often happens that this love remains unexpressed until death, the opposite party is not even aware of it, and here the lover has drowned himself in a lot of pain and worries. Besides, it also happens that the beloved of the lover is not a human being, but something else. This example is clear in Pir Mohammad Karwan's poem "Mashouqa".

Lover

Do you have a girlfriend?
Tell me what is her name?
It's called my beloved is called Poem
From mother's love to God's limit
I love her
Tell the sky
Will there be such a lover?
To be sweet like a poem
From a mother's love
To the limit of God
love me.
(Karwan, 2019, p.236)

In addition to the remaining contracts during childhood, society and the prevailing values are another important factor that strengthens the process of the manifestation of Platonic love in an individual. From the point of view of social psychology, in the beliefs and general thoughts of a society, insulting and humiliating the body and sexual relations causes the individual to have no respect for sexual relations and to see these issues as a shameful affair and a sin.

This belief causes an individual to separate his soul and body in his mind and consequently opens the door of the soul to an imaginary love. Most of the people do not say anything openly about sexual issues because of the dominant social values, but they make up stories secretly, they are not able to understand the concept of a romantic relationship between the body and the soul.

Today, many books are written about love, but they do not talk about the nature of sexual relations and the close relationship with the soul, which is the characteristic of an original earthly love. On the other hand, in many romantic stories, love is portrayed as a heavenly and ideal state in which the lovers are not ordinary people, but are like heroes and angels. A strange picture of two ghosts can be seen in Pir Muhammad Karwan's poetic poem.

My and your poetic souls
Like the same neighborhood kids
They hide from each other
Walking in the ruins of imagination
My and your poetic souls
Like two beautiful sisters in fairy tales
Like two tired tears

It doesn't come to the eyes, it walks in the heart

Like two twins and sweet songs

Goes around in parts of up and down. (Karwan, 2019, p. 281)

And this beautiful poem is written with the memory of a long distance, which reaches a century, as well as the chains of separation, so that the clear image of the beloved still disappears in a dark and vague shadow.

But you and I are far from each other

Like two poets of one century and another

Like the poets of Lar and Bar who love each other

Who remembers God with songs?

But not on the chains of separation. (Karwan, 2019, p. 282)

This type of idealism in the society causes a young man to go towards Platonic love in his mind due to a deep sense of guilt and shame during sexual maturity and sexual intercourse with the opposite body. He considers need and desire to be very ugly, animalistic and full of hate, and it seems insulting to love. Modesty and shame in our Pashtun society is another aspect that reinforces this idea.

We lost due to our Love

Lost like stars due to brightness

There were two flowers on dessert face

Who did not return and lost due to thieves (Jalan, 2019, p.13)?

Of course, platonic lovers are very natural and healthy in terms of sexual power like other human beings and sometimes they get involved in sexual needs considering their age, but due to the platonic interpretations of love, their lover The daughter considers the pushing of these needs as unauthorized and considers the sexual fantasy about love to be the same as a great feeling of guilt. Most platonic lovers consider any sexual fantasy in their mind to be against the human ideal, even their dreams about the lover are very simple and innocent, they are similar to the concept without sexual fantasy, the greatest relationship that they ever had. It passes in imagination, it is kissing. Of course, in this section, the values and concepts governing the society cannot be forgotten. Farid Barani says in a poem about this:

I am afraid of myself

From my blind lust

And from this city where the girls of freedom are

Reach orgasm in their mind

I am afraid of myself

From the pain that turned into life and healing

From the death that gave life's wishes in his hand

From dry mountains that hug

And the piety of the prisons of this city

And our village prostitute who was a virgin.

(Rahmani, 2021, p. 212)

Ambition in Platonic love is associated with countless dangers, this has had a profound effect on our social and common life, resulting in failed cohabitation, unreasonable jealousy, mutual hatred, separation (divorce) and the end is severe self-harm. Many people who have shared life together soon or later after platonic love, are unhappy with the first days of their life together in the real world and even separated again. It is also unimaginable that a heavenly being should adhere to such an act which is life as a wife and husband, because they cause sexual disorder and fail to form a family are considered equal. A few verses of a Ghazal by Rahimullah are as follows:

I asked them in the name of love

But as a result, I suffered pains

Moral standards are written in my heart

I prefer chains of love

The image of beauty reigned in my heart

I play with dream on the name of lover (Daqiq, 2015, p. 133).

We have many poets in the Pashto language who have a fairy or ideal lover in their imagination, they write poems about her and give her an imaginary name, which is the same word as Hamzad in Persian. There have been many discussions about Hamzad or Hamzola beauty in legends. In Urdu poetry, this Hamzola beauty is also called Hamzad. According to Mustafa Salik, Hinduism activists also confirm Hamzad and say that Hamzad is not a friend, but we can say that he has given reincarnation to this legendary value. Where are the people who are more emotional than poets, who become so emotional and imaginative that their relationship with the real world is weakened, they are immersed in so many imaginations that a window of a new world of imagination is opened in front of them. One talks to another; he reacts positively or negatively to your words.

The ghost talks to the poet, the original poetry of this poet is not the one that spreads, the genius of the poet is that he talks to the old beauty in a conversation like a firecracker. The poet spends a lot of time with the same beauty, most of the time their words are soft emotional and romantic, many times it reaches a place where the poet can't bear his feelings, sometimes he laughs and sometimes he thinks about it.

Oh, the precious angel of Firdaus

O wife of the spiritual world, Angel

I have drunk the wine of your joining in the cup of imagination

Angels were surprised to see your beauties. (Salik, 2017, p. 36)

The difference between emotion and instinct in psychology is that instinct is the desire for oneself and emotion is the desire for another. In addition to this, if affection is for the sake of another, the happiness and enjoyment still belongs to the person who has affection. One of the foundations of poetry is emotion, which means sadness, happiness, disappointment, hope, fear, anger, surprise, etc., the state of mental or emotional events in the poet's mind. Any impression that emotion leaves behind becomes an experience. The purpose and effort of the poet in the poem is to send the impression created by the emotion or the impressions created to his reader, in this way he

shares with us the effect created by the poet due to beauty. (Pasarlay, 2018, p. 80)

Here it would be better to travel a little further from the environment of Pashto poetry about the subject. The beginning of the Renaissance period in Europe was called the era of the development of Platonic love in European romantic literature, a period in which the image of the earthly lover and love was broken, a new generation of intellectuals was created who gave man the beauty of God. And Jalal saw it as a manifestation, and as a result, he stopped appreciating earthly pleasures.

The famous Italian poet Dante Alighieri can be considered a leader of this poetry whose works are famous in Italy and all over Europe. In his youth, this poet accidentally meets a girl named Beatrice and falls in love with her. Dante does not make any effort to have a relationship with this girl and they do not reach each other, because Dante believes that his earthly lover is a human being who will come as a heavenly angel after death, because he will also be separated from her. Be in that world. He expresses the feelings of the first moments of acquaintance with Beatrice as follows:

When I saw this heavenly princess of my dreams for the first time and she gave light to my eyes. He is the one who is more powerful than you, who will reign over you after this. I spent my days and nights with this idea. Nine years later, I met him again. He was wearing white clothes and he was passing by on the street. I was surprised and ashamed. I was standing, looking back, she also turned her eyes, showered the innocent rays of love and I felt the blessings of almighty God on my whole being.

Sometime after this acquaintance, Beatrice died and many years after this incident, Dante wrote his masterpiece "Divine Comedy". related to He says:

Such a girl appeared before me
On which the green silk dress did not hug the
body
You will say that it shines on its existence
And my going
You will say that you have been tired of seeing
him for a long time
I was excited, even though my eyes couldn't
detect its existence
There was a kind of hidden innocence in it
In this situation, my old love prevailed
And for a moment in the same situation that my
eyes were fixed on him
The heavenly influence and the same love that I
had with him since childhood
Destroyed my existence. (Salik, 2017, p. 57)

After the renaissance era, in the 18th and 19th centuries, with the emergence of the Romanticism literary school, Platonic love also spread to many countries. The romantics tried to decorate love in the form of a heavenly display by using the best and magical words and their attacks also spread from Europe. According to them, the love that ends in a spiritual relationship is original and beautiful.

Most of the romantic lovers did not discover the spiritual beauty of their beloved through conversation and socializing, but they discovered it through the outer beauty and emotional revelations of the beloved. Most of the lovers of the 18th and 19th centuries were described from a romantic point of view. What inspired the romantics was the heavenly beauty of the

beloved, because in many examples the eyes and the eyes are likened to the stars, the face to the moon and the sun.

To sit on this beautiful beauty in my imagination
I just sit quietly next to my heart
As you say do not kiss me it is sin

It's okay, I'm going to sit on this sin. (Jalan, 2019, p.99)

Experiences have shown that in romantic love, harassment, humiliation, degradation of individuality and self-harm in many cases reach such a level of madness that it causes the physical deletion of the lover. For example, many proponents of romanticism in the 18th and 19th centuries committed suicide, such as Narwhal in France and Sadiq Hedayat in Iran, who surrendered themselves to death due to one-sided, imaginary and imaginary love. Many such romantics were afraid of this problem that their heavenly love will fade away and lose its heavenly beauty with the passage of time, especially in old age, when outward beauty and youth disappear, so it is better for them to by committing suicide, he made his love eternal in his lover's heart.

The above qualities are also the subject of many Pashto poems, but how involved is the poet in choosing the subject in the poem? Pakistani critic Moeed Rashidi writes: Poetry determines its own subject, which has countless contexts. One of the reasons for the superiority of the poem is that it has not kept anyone confined in the spiritual framework, so the objective is that the full identification of the poem is not based on its subject, but on its unique structure or external form. According to It can be seen from the border of the subject that the poem is high or low, but its first objective, basic and general identification is from its external form or built frame. (Rashidi, 2014, p. 92)

In addition to this, in Pashto classical poetry, many poets have used the metaphor of Sanam to their beloved, which means an idol. He doesn't have it, he is beautiful and strong, because he made it with his own hands and all the ability to make it is with him, but in contemporary Pashto poetry, the sparks of Plato's love are more because mystical and mystical experiences have decreased and "love" It has also lost its old prestige color, people give everything the name of love.

Discussion

In many Pashto poems, the love and lover event stated from a dream. The poet pen points the lover photo in such an image that he never visits her in real word. Later on, they give the name of girl for their love. For instance, the two verses of Matin:

I fall in love with beauty in dream
I did not get her image when I woke up
Love is not in meeting and separation
Love is feeling which made me wise
(Wardak, 2012, p.33)

The poet's control over nature is also achieved through imagination, which is significant in many Pashto poems. based on his spiritual desires or inclinations. When the poet is in love, there are flowers, rivers, sun, moon and stars, and when the beloved is suffering, the nature is full of sadness and worries. The poet, in fact, thinks fit to say what is at the disposal of his feelings. The last thing is that asking for power and accepting power, i.e. power, is the best truth of Platonic love. Such an important fact that is different from real love. Without a doubt, the best way to fight platonic love is to learn the art of love, because in the process of learning this art, we come to the fact

that loving and loving someone is only one. Feelings are not limited to having, but it is a kind of art, this art is the art of human personality and humans come into the world without this art (Kargar, 2014, p.157).

Conclusion

Platonic love is inherent in the human psyche. When examining the evolution of romantic love, it is essential to address the variables that contribute to a person's involvement in a romantic relationship and their feelings of love for others of the opposite gender. Divide the physical and spiritual aspects of yourself in your thoughts and only engage in a romantic relationship in the realm of imagination or spirituality. According to the field of psychology, two key components that play a significant role in addressing this topic are the family and the society. The family, particularly the child's upbringing and the emotional bond between the mother and children during childhood, plays a crucial role in fostering an individual's capacity for Platonic love. Psychologists assert that individuals who fail to achieve emotional maturity in their relationship with their mother and lack the requisite self-assurance are often incapable of forming relationships with the opposite sex. Consequently, they tend to construct romantic narratives within the realm of their imagination. Artists and poets possess a formidable strength in this regard, as they possess a distinct and ideal realm of imagination where they frequently seek solace from the tribulations of life. Pashto poetry contains numerous instances of this affection.

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