

## Fariduddin Attar and Sufism Literature



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**ABSTRACT:** The article provides information about Sufi literature and the activities of some of its representatives, the scientific and artistic significance of their work today, and also highlights the themes of Sufism in the poems of Sheikh Attar Nishapuri, analyzing his mystical concepts using the example of poetry.

**KEYWORDS:** Sheikh Attar, Irfan, literature, Sufism, poetry, person, religion, literature, creativity, verse, bayt, ghazal.

### INTRODUCTION

At a time when the new Uzbekistan is rapidly developing in all spheres, the natural question is how important it is to talk about Sufism and its hermeneutics. The thing is that these rapid changes, developments, the speed of life, the abundance of information threaten not only us, earthlings, but also all of humanity, which is in the flow of this process, and the ongoing social, political and economic updates happening on a global scale is not free from the pressures of conflict and change. Therefore, as technology develops, modern man is like a man cut off from his roots, as a result you see a man lost in the information vortex, muted by artificial intelligence. No matter how much a person struggles with loneliness, no matter how much he makes himself comfortable, he is like a person who is alone inside and has a burden on his shoulders and does not know where he is going. Calmness, contentment is one of the characteristics that are disappearing in modern people. A person should not lose his identity, should not be cut off from his roots and reality, otherwise he will lose his freedom and power, become dependent on someone else, and his will will be limited. Therefore, the first good thing we did after gaining independence in the country was to pay attention to our national spirituality and values. Therefore, the works of Sufism, especially the representatives of its literature, embody a rare spiritual wealth aimed at raising human spirituality and spirit, protecting it from any kind of fanaticism, which enriches the human spiritual world to an infinite extent, fills the language with “divine love”, i.e. divine love, and learns the secrets of the universe and returns to its origin. As we have said, it is inevitable that this will serve as a great factor for maintaining mental and spiritual balance for a person who is under the threat of today.

In the era of new Uzbekistan, the Holy Qur’an and hadiths gained a higher value in our spiritual life, and a wide path was opened to study our religious and philosophical treasures. “Madinat ul-Fazila” by Abu Nasr Farabi, “Jami’ al-Sahih” by Imam al-Bukhari, “Adab al-Mufrad”, “Kimiyo saadat” (abbreviated) by Imam Ghazali, “Zubdat ul-haqaiq” by Azizuddin Nasafi, “Ilohiinama” by Fariduddin Attar, “Fihi mo fih” by Jalaluddin Rumi (“Inside is inside”), “Masnaviyi manaviy”, “Futuvvatnamai sultoniya” by Husayn Vaiz Koshifi, “Boston ul-Arifin” by Abul-Lays Samarkandi, “Tanbeh ul-ghafilin”, “Sabot ul-Ojiziyn” by Sufi Olloyar, “Sunani Termizi” by al-Tirmizi, “Shamayili Muhammadiya”, “Tarihi Muhammadiya” by Alikhontora Soghuni and many other masterpieces of our people is becoming a spiritual property.

In fact, the issue of human perfection, his spiritual perfection, is celebrated in the artistic work as the main theme of Eastern mystics. In particular, Fariduddin Attar, a famous artist from Nishapur, known for his Sufi views, the mystic allama had an effective influence on the development of Eastern Sufism with his way of life and romantic verses, and the introduction of Sufi concepts into artistic creation as a theory and wide dissemination. In particular, alloma writes like this:

عزم آن دارم که امشب نیم مست  
پای کوبان کوزه دودی به دست  
سر به بازار قلندر در نهم  
پس به یک ساعت بیازم هر چه هست  
تا کی از تزویر باشم خودنمای  
تا کی از پندار باشم خودپرست  
پرده پندار می‌باید درید  
توبه ز هاد می‌باید شکست

وقت آن آمد که دستی بر زخم  
چند خواهم بودن آخر پای بست  
ساقیا در ده شرابی دلگشای  
هین که دل برخاست غم در سر نشست  
تو بگردان دور تا ما مردوار  
دور گردون زیر پای آریم پست  
مشتری را خرقه از سر برکشیم  
زهره را تا حشر گردانیم مست  
پس چو عطار از جهت بیرون شویم  
بی جهت در رقص آییم از الست

*(Tonight, at midnight, I will go to the Qalandar market with a jar of pain in my hands, then I lost everything for an hour, how long should I pretend to be false, how long should I tear the curtains of these thoughts, and break the ascetic's attention, I hit your hand, it's time to want to be a bitch, give me the wine that's so hearty, when the heart is full of sorrow, turn the era around, so that we can bring the age of bravery under our feet, let's take down the yoke from Mushtari, let's get completely drunk, then let's get out of the jihatd like Attar and dance from the beginning!)*

The ideas put forward by Attar and glorified in his works are not related to religion, sect or faith, but in a broad sense, they are philosophical thoughts aimed at the perfection of the whole human being. Believing that doing good to others is equal to doing good to yourself, he praised that doing good to others is a form of Sufism that is connected with humanity and enlightenment. In fact, the high-flying "semurgs" (the image of a perfect human being - the author) were nurtured and nurtured in the sky of maturity sung by the Allama. Attar himself is one of the high-flying "semurgs" and, in Rumi's words, he is the spirit of Sufism:

عطار روح بود و سنایی دو چشم او  
ما از پی سنایی و عطار می رویم  
هفت شهر عشق را عطار گشت  
ما هنوز اندر خم یک کوچه ایم

*(Attar was a soul and Sanai was his two eyes. We follow the path of Attar and Sanai.*

*Attar walked in the seven cities of love, we are still at a corner)*

It is known that throughout the history, no sect, profession and religion has given sacrifices and martyrs like the representatives of Sufism, how many Sufism greats were hanged, how many heads were cut off by executioners, their bodies were crushed, burned and destroyed. History is a witness of how much blood these sages gave in the way of knowledge and awareness, enlightenment and light.

The real representatives of Sufism are knowledgeable, wise, possess deep thinking, strong thoughts and knowledge, but also have self-control, appetite and taste, lust, lust, anger, anger, anger, lust there were perfect people who could abstain from desires. Their breed had a high level of strength and power against lust. They considered this world and its material to be insignificant and transitory. Such people did good deeds not out of fear of hellfire or for merit or to enter heaven, but only to establish goodness in this world. They did not have any taste in the good deeds they did or did not expect incentives and rewards from someone. The concept of self-interest was alien to them. In their eyes, he was considered a person who thought of his own interests, a person who gave free rein to his desires. Sufis like this are lovers of goodness and goodness, and they are busy filling themselves and their surroundings with goodness and beauty, and at the same time, they do not sell goodness and do not wait for the answer of goodness those who were wary of evil and did not even come close to it, and if evil came, they responded with good.

It is known from history that Bayazid Bastami, Abusayid Abulkhair, Abulhasan Kharakhani, Sanai, Attar, Rumi and others of their time who did not have such a good attitude, did not understand or misinterpreted the matter and slandered it. Such debates and discussions are still going on for centuries. How many books have been written and are being written about this, but it is impossible to analyze this great metaphysical process, because they do not teach, they do not teach, and it is not a process that is passed down from generation to generation. It is a process that can be perfected. For example, Sheikh Fariduddin Attar was one of those people. He says:

هر که از ساقی عشق تو چو من باده گرفت  
بی خود و بی خرد و بی خبر و حیران شد

*(If anyone drinks wine like me from the cup of your love, he will be happy, ignorant and surprised.)*

The nickname of the great Persian poet, scholar and scholar Fariduddin Abuhamid Muhammad ibn Abubakr Ibrahim Nishapuri (فرید الدین العطار) (1145-1221) was Farid, he wrote more often as Farid in his poems:

این چه شورست از تو درجان ای فرید  
نعره زن از صد زفان هل من مزید

*(What is this nonsense!? O Farid, cry out with a hundred tongues and I will help you)*

The famous Iranian literary critic Syed Nafisi also believes that he was a follower of the Kubravian order. Nevertheless, Attar is considered the murid of Sheikh Rukniddin in the leeches of the Tariqat. In fact, he is an Uwaisian and was educated by the spirit of

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the famous Sufi Mansur Halloj. Alisher Navoi Jalaluddin writes about this in the language of Rumi: "One hundred and fifty years later, the light of Shaykh Mansur Halloj shone on the soul of Shaykh Fariduddin Attar and became his mentor." Meanwhile, Attar Jalaluddin prophesied Rumi's future and gifted him with his book *Asroranma*.

This is evidenced by the fact that Alisher Navoi had a high faith in Attar, memorized "Mantiq ut-Tayr" at the age of 12, was influenced by his work for a lifetime, and at the end of his life replied to him "I know the picture of translation" - he created "Lison ut-Tayr". In this saga, Navoi described Attar as Qaqnus, and himself as Qaqnus's child.

Attar learned pharmacology from his father and worked as a doctor, that's why he was called Attar. Because they said that Attar is a person (judge) who sells medicine and practices medicine at the same time. But after some time, due to an important event in his life, he turned to mysticism and his life path changed completely.

According to the narrations, one day when Fariduddin was working in his shop, a dervish entered the shop and asked, "Would you give me something for the sake of Allah?" he asked. Dervish repeats this statement several times; But Attar doesn't care about him and Darvesh sees his indifference and asks Attar how do you want to die?

In response, Attar tells Darvesh: Just like you are leaving the world!

Dervish says: Can you die like me?

Attar replied: Yes.

After facing Darvesh Attar's positive answer, he immediately lays down, puts the wooden bowl in his hand under his head and prays to God. After this incident, Attar changes a lot and turns to Sufism, completely changing his life path.

After this incident, Sheikh Nishapuri traveled to India, Iraq, Syria, Egypt, and Mecca in order to gain knowledge and performed Hajj. Then he returned to his hometown Nishapur and stayed there. Attar was a student of Sheikh Majiduddin Baghdadi.

But the reason for Attar's fame is not his skill in medicine or dervishness and the fact that he wears woolen robes, but his fluent pen, thinking and eternal poetry. His unique allegorical style in "Mantiq ul-Tayr", attractive prose in "Tazkirat ul-Awliya", according to him, his ghazals and poems, untainted by the praises of kings and rulers, are beautiful. The spiritual lessons he wrote in the form of "Masnavi" immortalized his name throughout the world.

Attar has poetic and prose works. He was a very prolific poet, and more than 50,000 lines of poetry have survived. The library of poems includes ghazals, odes and rubai, poetry library, "Mukhtornoma" collection of rubai, "Mantiq ut-tayr", "Khusravnomā", "Asroranoma", "Ilohiinoma", "Musibatnoma", "Bulbulnoma", "Ushturnoma", "Jawhar uz-zat", "Mazhar al-Ajayib" epics, "Tazkirat ul-Awliya" is especially famous.

Farididdin Attar is one of the greatest rubaiyans in the art of Persian words his "Mukhtornoma" contains 5000 rubai. Of course, not all of them have reached us. In the latest edition of the work published in Iran, 2,279 rubai's are given, including the appendices. The scope of the book's topics and their variety are unique. In particular, the spiritual upheavals in the inner world of the poet in harmony with the character of the lover are expressed in the following verses:

گفتم دل و جان در سر کارت کردم  
هر چیز که داشتم نثارت کردم  
گفتا تو که باشی که کنی یا نکنی  
کان من بودم که بی‌قرارت کردم

*(I said, I put my heart and soul into your work, I gave you everything, he said, who are you to forgive or not! It was me who made you unstable)*

These Rubaiyats, steeped in Sufi spirit and content, in a word, glorify Allah, sing divine love in the climax, understand the essence of humanity, and rebuke the body, the soul and the world, which is a veil on the way to perfection is devoted to the description of the lover, the hope of the bride and the pain of separation.

The story of Attar Nishapuri's death is as follows: During the Mongol attack on Khurasan, he was hit by one of the Mongol soldiers and before his death, he wrote these four words on the wall with his own blood:

در کوی تو رسم سرفرازی این است  
مستان تو را کمینه بازی این است  
با این همه رتبه هیچ نتوانم گفت  
شاید که تو را بنده نوازی این است

*(This is the symbol of Iqbal in your pilgrimage, this is the fireplace house with your drunkards, I can't achieve anything with such a level, maybe this is your stroking slave)*

"Masnavi Asroranoma" is one of Attar Nishapuri's first works. It was created under the influence of Nizami's "Makhzan-ul Asrar", Sanai's "Hadiqa al-Haqiqah" and Khaqani's "Tohfa al-Raqiyin". The work consists of 22 articles and a wonderful masnavi of 3305 verses. In the work, Attar differs from his predecessors in the style of narration, the fluency and simplicity of his words, and managed to win the hearts of the public.

In this work, Attar arranged the dignity and status of a person, the superiority of love over reason, and similar issues with a unique elegance and beauty. This is not the first time Attar has raised these issues, but his subtle and unique expression opens a new window in this sense.

خرد گنجشک دام ناتمامیست  
ولیکن عشق سیمرغ معانیست  
خرد دیباچه دیوان راغست  
ولیکن عشق دری شب چراغ است  
خرد نقد سرای کایناتست  
ولیکن عشق اکسیر حیاتست

Shaykh Attar, while comparing intelligence and love, puts love first and believes that they encompass existence. In his opinion, love is the driving force of the universe. Love is the answer to eternal and eternal questions. Although wisdom has all the power, influence and control, its result is love. Rumi says in this regard:

این محبت هم نتیجه‌ی دانش است  
کی گزاره بر چنین تختی نشست

*(Love is also the result of wisdom, when the poor sat on this throne!?)*

In general, the representatives of Sufism literature see themselves under the banner of love, because the unity of love is higher than justice, because in the unity of love, nothing is divided, there is no such thing as yours or mine! Under the banner of love, a person can only achieve unity, and a person who has reached love is a person who has lost his identity. Man is addicted to beauty, craft, and creation, and all works of art and all creation come into the world from the wave of love. It is love that unites people, leads to unity, unity, power, that is, to God. Sheikh Attar also promotes love and unity in his beautiful works, and he himself was a person who reached divine love, and we can clearly see this in his epic “Mantiq ut-Tayr”.

## CONCLUSION

Mir Alisher Navoi was able to prove his love for his great teacher in a practical way. At his own expense, he restored the Attar mausoleum, which had been in ruins for two hundred years. Even today, this place in the city of Nishapur is one of the holy places of pilgrims. For information, it can be said that the 25th day of the month of Farvardin is the “National Attar” day in the Iranian calendar, and “Attar studies programs” are held every year in Nishapur, in front of his grave. There will also be a presentation of research on the poet, a book and calligraphy exhibition, and a poetry evening.

In general, Attar’s work is a huge ocean filled with love. How many people enjoyed this ocean and became lovers of the Truth in their lives, and Qaqnus, whose spirit of fire was soothed in their creations. And this is the path of perfection, which is the path of lovers of truth.

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