Symbolic Myths of Attar

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INTRODUCTION

Myth in Arabic is oral meaning that is no basis. In Persian literature, myth has also meant legends and meaningless babble. «A clearer expression of myth consists: knowledge of first human that has made by imagination power and based on the initial experience and indicator of early human cosmology. Myth is narrative of eternal and elusive truths that always was with human but are not able to express the history and archeology and myth and magic just could portray that truth with encode images.» [6]

«Human compensate for the lack in this world» has special attention to the issue of creation and nature and had been followed the acquisition of perfection. His imagination and thought caused to create the hypothetical favorites from his mind and accordingly, he was turned into mythological stories that continued from the beginning of history until today. » [3]

Mythical heroes and events of their lives are the best source of inspiration for symbolism poets «a mythic symbol is able to provide a wide range of meanings in little terms and reason node the today experiences with longstanding and abiding experiences of millions of people. » [6]

The symbol can only help create a world of Myth» therefore, symbol and myths are twin with poem.

Poets throughout the different centuries took advantages from myth to express the profound implications and widespread of theirs. From the sixth century onwards in mythical poetry, poets took advantages from myth to express the mythical concepts and Sufi thoughts. Among the poets, Attar who used religious and heroic and historical mythology to express his mythical concepts and used them as a symbolic in his poems and he could create myth in this way. In this article we will cover the symbolic meanings of mythological figures of Attar in details.

The purpose of this article is to examine the concept of symbolic terms that Attar himself changed it to myth in order to be able to realize the basis of Attar's mental themes and understand the political and social issues of poet's time.

Hallaj:

He was the famous Sufi of third century of AD that was known as right and talked about the mysteries of love. His hands and feet were taken and even his head was cut. He was burned and entered to the immortal world to survive for ever.

Attar knew the Hallaj as symbol of true men of God and real lovers of honesty that has lost his everything in the way of love of “God” and has passed the difficulties of love.
Attar has brought anecdote in the Mantegolteir and the Elahiname that when Hallaj’s hand was cut, he rubbed his blood on his face. When ask the reason of that from him, he answered: « Rosy of men is his blood. » and anybody who is aware of the secrets of love should pray his prayer with the blood ablution otherwise his prayer will be accompanied with polytheism.

During that time, when Hallaj has been hung, his tongue has been current nothing exception ANAL-HAQ (this word comes from Persian theosophy narrated such as a human can be achieved on high level of knowing god, it is meant that Hallaj has been surrounded by god) and then surrounded bodies around him never cognized his though, cut his arms and legs.

That supreme master (Hallaj) touched his moon-like face by his bloody-cut hand. He made red his face caused the gods mans has a red-colored face such as red apple.

(Mantegolteir-2004:335):

God man and man of right way should not fear from blame and rebuke because in way of love of eternal lover should be tolerated and do not feel failure and went on lover amorously.

Put the foot on minion way, never fear about reputation and ignominy, that everybody relies on the god, he must not have feared by rebuked blamer.

(Elahiname-2009:194):

Hallaj was seen in sleep while he was holding the cup. Asked him what is that selection trophy and he said: that God gives this cup to real lovers' hand that has sacrificed their life for their friend and forgot the mortal world. He said: the gives the goblet to somebodies who has been FANA (this word means the human when want to be achieved by god, have to loss himself to be able to earn himself). In other story from Mantegolteir, a lover came to Hallaj’s ash in pan and said to Hallaj’s ash: you were the first tell everyone that “I am right” and it is important that you say “He (God)”instead of saying “I”:

Symbol of unity and symbol of true love: Prostrate condition of real lover is top of gallows and should take ablution and will wash himself with his blood:

Sheikh Sanaan:

Sheikh Sanaan was supreme man of his era and has 400 disciples. One night he dreamed that prostrated Idol. He thought that has an exam in front of him then he walked around Rome and adored the Christian nun girl and in his love way admitted and married with her. He started working on pork Ban then burnt the Quran and because of his disciples' orison and their austerity, the god guided Sheikh Sanaan.

After guiding Sheikh, daughter of Teresa dreamed that the Prophet said to him: follow Sheikh so Teresa's daughter also was interested in Islam and because of mental excitement did not swing and died.

This story is one of the most attractive stories of mythical literature; and it was in the works of progenitors before the Attar, but it is obvious that the present-day story is born from imagination of Attar. This story originally is supposed as romantic by reader; Attar has used it in Mantegolteir as a mythical and esoteric and incorporated the most beautiful things in the world of mysticism. But the mystical aspect of the matter is reduced from love aspect.

« Sheikh Sanan Attar story based on a specific goal and pleasant mystical and anecdote also has been pointed some mystical and philosophical point interesting thing. » [12]

But the overall conclusion of this story is «Being ineffective the prayer and piety due to pay attention to the appearance and lacks and getting away from the truth and spirit of faith. » [12]

Sheikh Sanan at the Attar, is aging curve that just relies on his prayers, actually he gives advice by «bringing those anecdotes, that relying on the apparent worshipers did not gain with a lack of understanding and knowledge except regrets. Cannot say that Sheikh Sanan is pure spirit, that belongs to the Muslim world, a world of innocence and joy, but the physical love of a girl leads her to Christian's world, material world and sin, binge world and pig world and throw her to affiliation trap. Since she forgot her origins and even her position, but divine grace does not forget her and eventually change it to good. » [1]

This story has been source of inspiration for many poets as Hafez, Hafez considered Sheikh Sanan as embodies, careless in the love way and in distich he refers to his name directly:

Hafez refers to Sheikh several times by criticism way:

Thereby Attar made the legendary from Sheikh Sanan and brought the reality beyond the reality that was appeared in other poet's poetry with various symbols.

Teresa's daughter can be known as human manifestation that she was got God's grace and passed through the overnight a centennial way.

I passed the repentance to find the knowledge, show me the way of Islam to walk inside. Eventually it the lover have been achieved truth and tasted faith his heart has been gotten Restless with joy. He became so sad
and said: Sheikh, my bearance is finished and I cannot bear being away from God. He was a drop in the sea of non-genuine, so he has been achieve reality.

(Mantegolteir: 2004, 302):

**Mahmoud Ghaznavi:**

Sultan Mahmoud Ghaznavi is the most powerful kings of Ghaznavi. His great interest to his slave, Ayaz, was caused to many storyboard about them and has placed them in myth row and as a symbol from real love between immortal God and wise and loving servants; this relationship, is not hidden from Attar's sight that see everything as mystical sight and maybe can say that Attar had the most attention about Mahmoud and Ayaz anecdotes «Perhaps the greatest place in the poet of poetry is the part that mention of Sultan Mahmoud was pointed is Attar's poems» [1].

Mahmoud is found in Attar's poems in various shapes, sometimes the powerful king of the world is seeking the world that ruthless and alone follows the wealth of the world. Sometimes ascetics and beggars and common people advised him and sometimes manifested as great king and heaven support and symbolic face. Also against Ayaz sometimes is honest and pure lover and sometimes is apparent love that one of the common people will appear as true love and his rival, sometimes also will find in the face of the beloved and God that lover servant faded in his body and will be one with it.

**Symbol of Power:**

Mahmoud is embodies of power and strength in Attar's poems that Attar puts him against the weak community and by bringing anecdotes which is related to him wants to show the instability of world and unstable of power and worthless of world: such Sultan Mahmoud's anecdote with the old woman that is standing in Mahmoud's way for lawsuits, but Mahmoud is dismissive of her and passed her and at night he dreams that: the night He dreamed Mahmoud that he has fallen down the well. He was an old woman on crutches to a cane and she easily saved king. 

(Elahinameh, 2009:221):

In these stories and anecdotes likes this, in addition to the contrasting and weaknesses and worthless of world and power and strength is kind of punishment too.

**Symbol of God and Eternal God:**

In the (3/4) story from Mosibatnameh of Mahmoud passes a way is that hang Khooni. Mahmoud's point of view mentioned to him and Khooni screams to him that thousands of people suggested comments to me, but you are different from them. King pities because of these words and released him. Khooni got the reins of king's horse and said: because I considered these portals so I did not go elsewhere. Mahmoud can be considered as god in this story that his mention is enough to prosper the human: Each was released from your hands not achieving on bad devil trap. Now I am a free doorway until the last breath I will not leave this doorway.

(Mosibatnameh, 2007:186):

In Mahmoud's story and firewood old man, old man is symbol of soil man and Mahmoud is symbol of lights and excellence right that soil man takes his each breath from God.

Hallaj, I never leave a God path. Because there is you and the Divine Light. If you find eternal life in the world, along with top officials at the king, you might be achieved upper level . Where is my mother sees me as I sit on the golden throne of the king.

(Mosibatnameh, 2007:368) and (Elahiname, 2009:176):

The Mahmoud story and finding Hindu child and also that Hindu child has been blessed and loved by God, that child cried and Mahmoud asked him its reason and child said: my mother was always scared of you but now that I am aware of the grace and forgiveness so I am crying. In this story we can consider the Mahmoud as god that people is afraid from him but they are unaware about his grace and forgiveness:

**Ayaz against Mahmoud:**

Since Mahmoud is symbol of beloved and true servant of God, Ayaz is as lover and mystic servant that find in various manifestations. Sometimes servant has a high position, but does not forget his truth; sometimes equals with lover and sometimes also is blessed extremely by king.

Ayaz is symbol of fair dealing that is faded in lover body and actually it was one with each other, that Attar thereby expresses the great secret of mysticism is union of love and lovers and beloved.
In the one of the story Ayaz got sick and Mahmoud sends messenger to him and order to go to Ayaz quickly and does not stop in the way, but when the courier arrives there and finds Ayaz in front of king and because of fear trembling falls on the shape and oath that he did not stop in the way and king said:

Actually this story is mentioned to unity between love and lover and beloved.

**Conclusion:**

Poets have been have the intellectual breadth and deep understanding to the world and the universe and used mythological elements in his poems. Attar is one of the poets that express objectives spiritual concepts and retelling the political and social issues of his time he used epic, historical and religious mythology in his poems and sometimes historical figures and events in their lives is used in poems and in his imaginative space created new to the extent that these characteristics have their own mythological figures and coming into the supreme symbol and poets after him have used these myths with their symbolic shapes in their poems.

Among these characters is Mansour Hallaj that Attar created it beautifully in his poems? He came into the myths world and in poet's poems after Attar become as symbol and myth of knowing secrets and victim of the love and symbol of real love and unity. The myth of Husseine Ebne Mansour Hallaj is mystical in Attar's poems and if it is love, love is mystical.

Another character that Attar made it as myth is Sheikh Sanan. Attar used the story of the Sheikh Sanan into a beautiful and esoteric and he incorporated many beautiful hints in spirituality and love stage for this story and Sheikh Sanan character pushed reality to beyond the reality.

Mahmoud Ghaznavi is one of the characters that he has become a myth. The most stories of Attar is related to his historical and mythical love to Ayaz and Attar has turned earthly love to the heavenly love.

Attar wants to retell the his mythical ideas by bringing stories which is related to Mahmoud and Ayaz and from these stories is usually got spiritual and moral results and Sufi ideas are also incorporated in them. Although some of the stories are romantic but it also is not without benefits from spiritual aspects.

**REFERENCES**