



Attar's View of the Infra-structure of Self-Knowledge of Man's Perfection and the Ethical Society

Ali Darabi¹, Zahra Rafeie^{2*}, Maryam Zibae Nejad²

1. Ph.D. Students of Persian Language and Literature, Shiraz Branch, Islamic Azad University, Shiraz, Iran.
2. Department of Persian Language and Literature, Shiraz Branch, Islamic Azad University, Shiraz, Iran.

Corresponding Author: Zahra Rafeie. Department of Persian Language and Literature, Shiraz Branch, Islamic Azad University, Shiraz, Iran. E-Mail: zara.rafeie@gmail.com

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Abstract

Introduction: Self-knowing and self-recognizing are the issues which have been studied in psychology, mysticism and religions. From any view which it is regarded, it shows the man's ability and aptitude in the line of dynamism of individual and the society. With regard to the importance of self-knowing, the main goal of the present research is to study the role of self-knowing for attaining the individual perfection and the formation of ethical society from the view of Attar.

Material & Methods: In this essay, descriptive method has been employed and the researchers by studying and reviewing the books and essays about anthropology-religions – sociology and philosophy have looked for the factors of intuition, appearance and vision in the stories of "*Manteq-ol-Tayr*";

Conclusion: The main view of Sheikh Farideddin Attar, as one could see in most of his works especially in *Mantq-ol-Tayr* is returning man's attention to himself. Attar in this story explains his self-knowing doctrine to attain an ideal society and then announce his manifest of alliance on the basis of wisdom in the format of a story of birds who plan to find their king=themselves. Any of the birds of *Manteq-ol-Tayr* is the symbol of people with various thoughts and views.

Keywords: Attar, Mysticism, *Manteq-ol-Tayr*, Self-Knowledge, Ethical Society

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INTRODUCTION

The goal of creation of man should be sought merely in the self of man. Self-knowing is the exploration of the goal of man's existence. Self-knowing is the motif of epistemology and cognition of all the manifestations of existence. In the process of self-knowing, life gains meaning and finds a goal. The flight of thought and the exaltation of soul is the result of self-knowing. Man through self-knowing becomes free from worldly attributions such as haughtiness, arrogance, avarice, narcissism and position worshipping and being emancipated from the worldly affairs.

Self-knowing organizes the man's internal vicious and virtuous attributions and establishes a plausible

relation between them. Attaining this integrated insight is special for the perfect man. Those who have attained their own unconsciousness with their internal efforts, have stepped in the arena of immortality and divinity. Buddha, Christ and people like them have attained this stage. But they are not an example for others to attain perfection. Anyone to know himself should avoid from parrot-like imitation. The path of anyone is special for him. As the mystics say man in this phase would touch the concept of pantheism and would turn to a compendium of the man hood as a whole [1].

From the view of Jung, individuality is the result of man's grow and maturity and the process of the phases of self-knowing, separate him from others. Jung

believes that individuality is exactly the process of cognition, in the other words, man should distinguish the good and bad sections of his existence and it needs bravery and righteous thinking [2].

The man who has gained individuality has overcome the complicated crises which have come from the transformation of the nature of character and knows that aspects of their nature which have been suppressed before. As the result the people who have found their individuality have attained the lofty stages of self-knowing and know themselves both from consciousness and unconsciousness views [1].

On the basis of Quranic view, the goal of creation of man is seen to the position and the value that God, as the creator and trainer, has given him: *And God taught man all the names (sciences) and created him in the best form*. With regard to his beautiful form and excelled knowledge, it deserves that man tries to gain a higher position and to know himself as much as possible.

If man knows himself would know his God too, therefore as long as man has not known himself could not gain knowledge of others, therefore self-knowing is a base for cognition of philosophy of the world. Since the soul of man is apt to be a mirror, when it is trained and gains perfection, would see all the God's attributions in himself and when the soul knows himself and becomes aware why he has been created, then this Quranic verse would be realized that says: *"The one who knows himself surely would know his God too."* The soul would know who he is and for which goal he has gained high position and exaltation [3].

From the view of mysticism, man is more active than to be passive also he is much more creative than to be receiver, from the view of Sufism, man is the only creation that can change his existence and renovate himself. Human flourishing does not depend totally to outward factors, but basically originates from inward; and in many cases, this process makes inactive the outward factors or change them to his own benefit. For this reason, the most important principle of Islamic mysticism especially in Amorous Sufism is "knowing the nature of human being or for any one, is knowing his own self [4].

Attar looks for the origin of existence and the true existence in the self of the man. The school of Humanism that regards the highest position for man, somehow chants the slogan of "journey into self" and

"knowing the various man's aspects and talents". According to this school man could create any type of transformation in the world to employ the world for his own exaltation and by the power of his will and authority he could overcome the tremendous forces of nature and prove the truth of his own existence. The philosophy of Jean Paul Sartre starts with opposing the truth of the affairs and he strongly believes in the principle of "self-believing" Humanism flourishes all the internal and spiritual powers of man and creates a conscious man[5] Baruch Spinoza, one of the Humanism philosophers believed that man's thought could possess such capacity which could embrace all the unlimited issues, as if the man's thought rather than being a subset of the universe, the universe per se is a subset of man's thoughts [6].

With probing into the Iranian ancient texts it would be appeared that many of the mystics and great men of literature have tried assiduously to purify their soul and train their essence.

Their advices about the importance of epistemology which leads to self-knowing is so great that today we have a precious treasure of mystical and ethical literature about self-knowing and the cognition of self. It deserves by deepening our knowledge of these texts and presenting them to the younger thoughtful generation, embark an adaption between the concept of self-knowledge of ancient literature with the modern knowledge. Through this comparative look, they would understand that our classic literature is enriched by the subject of self-knowing and such cultural treasure should not be forgotten.

Attar in *Manteq-ol-Tayr*, in the format of story about the journey of birds who try to find their own (king=origin) has left a wonderful impression of the issue of "self-knowing". This wisely doctrine of "self-knowing" has offered a contemplative infra-structure based upon self-cognition, unity and alliance for the realization of the ideal ethical society. Therefore, analyzing and presenting the feature of self-knowing as a determinant factor in the individual perfection and ethical society (by referring to Attar's *Manteq-ol-Tayr*) is the subject of the present research.

MATERIAL AND METHODS

The method of research is descriptive and the researchers by reviewing and studying the works

and essays about human nature, religions, sociology and philosophy have studied carefully the factors of intuition and manifestation in the stories of *Manteq-ol-Tayr*.

DISCUSSION

Mysticism and Self-Knowledge

The Islamic mysticism is a rich source of transcendental concepts about human and humanity and their main goal is not but inviting man to know himself, until that they regard the man's knowledge of himself equal with knowledge of God. There are many mystical books, either in verse or prose which cover the transcendental concepts of humanism and love to human being. The common principle of Islamic mysticism and the school of humanism is their introversive nature and turning to himself and explaining the philosophy of Pantheism and the unity of existence. The edict that helps to grant a higher position to man both from the view of philosophy or world viewing is the edict of Pantheism, which is the man's manifestation. This edict says: "There is no difference between the creator and creatures. Pantheism possesses two aspects: on the one hand regards man and nature equal with God and on the other, regards man as the manifestation of divinely nature and soars the position of worldly man, up to the divinely court [7]. There are many poems in the Persian mystical literature that explain the belief of their poets in Pantheism. For example, Hafez says:

*In the tavern of Magician, God's light I see
The wonder beholds! What the light is and where I see*
From the subject of Pantheism, one can infer the necessity of creation and it is the need of the creature and the ardor of the creator. For this reason, man says: "O God! If I were not, you do not exist and if you were not, I did not come to existence [8, 9]. Inclination toward the beloved and the man's need, as lover, is the main factor of attraction of these two (Man and God), and the gem of love. From this view Hafez says:
What matter if the shadow of the beloved casts upon the lover

*We needed Him and he was desirous of us
At the pre eternity day the ray of your glory blow from manifestation
Love stepped forward and dashed fire at the universe*

Maulana Jaleddin Balkhi infers from the Pantheism, the necessity of "self-searching", "man's victory over division" and "alliance" [10].

*We all were dispersed with a single core
We were deprived from hand and foot and he was wholly head*

*We were all a gem like the sun
We were free from any knot and we were pure like water
As that the pure light found a feature*

*The figures changed like the shadows of battlement
Destroy the battlement by catapult*

So that separation be dropped from this separator

Naser Khosrow as a Muslim philosopher invites man to contemplate on the nature of his existence when he says:[11]

*You are not a solid body, seek a meaning
Look at the body and the soul of that wonderful creation
You are ignorant if you regard yourself as a solid body
Leave this imagination for you are merely soul
Which soul? Not this natural soul*

Look carefully! For you are really a fresh body

Mysticism regards man as a lord, this creed believes man is a genuine creature who possesses authority, and is a creator who can change himself and can distinguish his circumstance.

The stage of mystical path (*tariqat*) is the stage of transcendental and mystical self-knowledge. Under the beam of this supernatural self-consciousness which realizes in the seven realms after a spiritual journey, the mystic reaches to the stage of flowering of his hidden talents and steps in the stage of certainty and under the beam of this cognition, he beholds his reality in the mirror of Simorgh. Ultimately in the stage of "truthfulness" which is the stage of transcendental unconsciousness, man for the sake of the knowledge he acquires in his mystical journey, namely contemplation on the world and man's internal and external existence, he steps in the stage of certainty and the truth of soul and the world reveals to him, as the result, he faces with the reality of himself which has been identified with the reality of God.

Attar and Self-Knowledge

Attar's beliefs in his mystical works show his intuitional experiences in the line of spiritual perfection and exploration and visions as well. His *Mosibat Nama* and *Manteq-ol-Tayr* (both of them

show the evolution of Attar's mystical thoughts) possess not one dimensional outlook (*Shariat* the supplementary laws) has tried to step in the visional and spiritual world and lead the wayfarer to another world which indicates the perfection of soul and the knowledge of self. Attar imagines all the universe has been compacted in the existence of man and certainly man by knowing himself would know all the motes of existence.

Whatever you say, whatever you know is not but you yourself

Know yourself, hundred times is not anything but yourself

Any mote in both universes is your illusion

Whatever you know is not God but it is the result of your cognition [12]

The sun of the truth locates in man's existence, provided that he removes the mask of worldly attachments and looks beyond the illusive dust of this world.

Any of the people of art and the people of imperfection

Possesses a Sun in his own existence

At length one day that Sun

Would find itself and remove that mask

Whoever reach to his own Sun

Be sure that everything, either good or bad would reach [12]

Attar takes man to an internal journey along with himself to show him that whatever exists locates in the soul of man [13], but there are some obstacles that impede man to step in the depth of his existence and to know himself these obstacles are arrogance, selfishness, avarice, copying others' behavior, self-absorption (narcissism), hypocrisy and abulia.

The best example of self-knowing in the Persian mystical literature is the story of birds in *Manteq-ol-Tayr*. In this story the birds to find their king start a long journey under the leadership of hoopoe. The king which is in their own existence. The journey of birds is an allegory of man's journey to know himself.

The birds of the world came together

Both those who were at nearby or at far distances

Then all of them came to a tryst

They all had come to find a king [12]

The birds look for a guide and hoopoes appears as a guide.

His body was covered by the tender raiment of mystical path

A crown of truth adorned his head

He was a sharp minded bird deserves to step forward

He had experienced all the topsy-turves [12]

Hoopoe is a guide and the crown of his head is the sign of his wisdom, because the society should be led by the wise people. The symbol of rationalism which deeply rooted in the genuine culture of Iran.

The hoopoe undertook the leadership of the birds and led them towards self-knowledge with this knowledge that the *Simorgh* whom they look for is not anyone but themselves and at length what they find is themselves, namely: "self-knowledge".

When these thirty bird looked they found out

Undoubtedly they are not but the same Simorgh

They saw themselves that they are exactly thirty birds

They were thirty birds, an integrated body who formed Simorgh

The birds of *Manteq-ol-Tayr* are the symbols of the people of a society with different insights and thoughts. Concordance and consensus of the birds to find the *Simorgh* is the path of self-knowing, co-thinking, making alliance and unison for attaining an ideal society.

Hoopoe is the symbol of wisdom and rationalism but he could not reach alone to the court of *Simorgh*.

I have known my own king

How could I go alone? It is beyond my power [12]

To reach to this destination he needs the unity and the alliance of all the birds.

But if you come along with me

You would become the bosom friends of that king and of that court [12]

The birds come together to talk about their own problems to step in this journey and each of them put forward an excuse and talked of their own limitation to seek *Simorgh* and to find his court.

But since the destination was far and out of reach

Everyone looked himself debilitated to cover this distance

Though covering this distance would remove their problems

But everyone broached a different excuse [12]

Emancipation from the Obstacle of Self-Knowing and Attaining the Individual Perfection and Ethical Society

Any of excuses that the birds put forward was the sign of an unethical attribution which impedes the process of self-knowing. The story of hoopoes shows the obstacles against attaining the ideal society and hoopoe encourages his friends to free themselves from selfishness and arrogance and invites them to return to their own existence and exactly it is the issue that pushes people towards perfection and leads society towards ethics.

Make yourselves free from the disgrace of selfishness

How long to be ashamed of being unbelieved?

Attar by the allegory of hoopoe presents the most accurate discourses to make understand the concept of self-knowledge. He diagnoses their ailments and evinces their weaknesses and then issues the most effective prescriptions. He is a healer who himself has been healed by the medications as follows:

The first and the most important step for healing is to suppress the corporal soul. Therefore, by killing the restive corporal soul, the soul becomes freed from its sufferings.

Kill the unbelieved soul and be believed

When you kill your soul you would live safety

Burn the soul as the Jesus's donkey

Then turn to the pure soul like Jesus and illuminate your soul [12]

An analysis of the bird's answers to hoopoe's request for journey, shows the manner of thinking of people who are ensnared by their immature thoughts and silly fancies and Attar has diagnosed those ailments and has prescribed the best medications. Attar to show the people to make themselves free from illusions and move to their own world, enumerates the attributions which are regarded as obstacles to attain self-knowing.

The First Obstacle: Selfishness and Ignorance

As a paragon nightingale is a naive and distraught bird, which represents a group of people. These people become content with any temporary and unrealistic incline. In addition to, the nightingale is suffering from selfishness mingled with ignorance. Selfishness is a tremendous calamity against self-knowledge.

The drunk distraught nightingale stepped forward

From the perfection of love neither he exists nor does not exist

He had a meaning in his thousands songs

Under any song he had a world full of mystery

He said the mystery of love has been terminated to me

Every night up to the daybreak I chant the mystery of love [12]

The Hoopoe (=Attar) should prescribe this child of the path, the medication of cognition and pain and show him the end of the beginning.

The hoopoe said: O the one who is attached to worldly affairs

Do not flaunt anymore in amorous love

Though rose possesses great beauty

But its beauty decays within one week

Hoopoe admonishes the nightingale that the people of perfection and those who know themselves, do not attach their heart to anything which could not stay forever.

Attaching love to anything which could not stay forever

Makes weary those who have gained perfection [12]

The Second Ethical Obstacle: Imitation

Parrot is the other example which is the symbol of imitation and due to having green wings and feathers regards himself as the Khidr, the prophet. Among the obstacles of self-knowing is imitation and regarding ourselves as similar or equal to others. Imitation is a serious obstacle against self-knowing.

I am the Khidr of the birds, because my garb is green

I hope to drink the water that Khidr has drunk

I can't endure to fly to the court of Simorgh

If I drink a gulp of Khidr water it would suffice me

Hoopoe (=Attar) through speech therapy, remedies his ailment (imitation and over-estimation) and explained for him if khidr has gained immortality because he has sought for the pith not the rind.

The hoopoe said:

O the one who is derived from any fortune

The one who is not sacrifice himself is not a noble man

How do you seek the fount of life while you have clasped to your life?

Beware that you are totally pith free from rind [12]

The Third Ethical Obstacle: Arrogance

The next example is peacock who is arrogant for his colorful feathers, he does not know that arrogance is a

perilous abyss. It is said that the peacock is so arrogant that if he did not see his ugly feet, he would explode out of arrogance.

*Then the peacock stepped forward with great splendor
The designs of his feather were hundred, no one
thousand*

Like a bride he started to flaunt

Each of his feather started a fresh manifestation

He said from the time the hidden painter painted me

The Chinese painters were remained amazed

How the Simorgh can equal to me

Undoubtedly the lofty paradise is my place

Hoopoe made the self-distraught and the narcissist peacock to return to himself and admonish him if you wish to step in the sea of your existence, and admonish him: You should not be drawn in a dew, the universe as a whole locates in your body, do not linger on a mote.

*His hoopoe said: O the one who has strayed from the
right path*

Whoever aspires the court of that king

Tell him choosing his proximity is much better

The house of the king is much better

When you can step in a sea

Why do you rush towards a dew?

Whoever could disclose his secrets with the sun

How is it possible to linger on a mote?

*Whoever has become the whole, would ignore the
fraction*

Whoever has become soul, would ignore the body

If you are a perfect man, behold only the whole

*Seek wholeness, be whole, turn to whole and choose the
whole [12]*

From the view of Attar, arrogance and haughtiness makes distance between the wayfarer and the truth and haughtiness is a tremendous obstacle against self-knowledge.

The Fourth Ethical Obstacle: Self-Conceit

The next ethical obstacle is self-conceit that in this story, appears in the body of partridge. This bird flaunts to gain the admiration of other people and is drunk, restive and walks conspicuously and ceaselessly with a blade in his waist and regards himself as the colonel of the gems, His conceit and guffaw are the sign of his crotchety and ignorance which is an enemy for his life.

Partridge arrived happily and flaunty

Restive and drunk he arrived through the mine [12]

He said I have ceaselessly sauntered in the mine

I have walked over the mine of gems [12]

*Always a blade has been hanging from my waist have
been with a blade on my waist*

As long as I can, I would be the colonel of the gems

Hoopoe makes him aware of his nature and tell him that his beautiful red foot and beak is a sign of his wounded weary heart and added: "Whoever found the gem of his nature and catch a whiff of the essence of his existence, would not be happy of the colors anymore."

*His hoopoe said: O the one who is totally color and paint
Your heart is like an iron and is hard as stone [12]*

*Whoever has caught a whiff of self-knowledge, he would
not seek for color*

As the gem expert never choose a stone [12]

The Fifth Ethical Obstacle: Megalomania

In this story *Homay* is the symbol of a man who suffers from megalomania. *Homay* regards at his shadow as a precious capital for the kings and from this view regards a high position for himself much greater than other birds.

The shadow giver came to the gathering of the birds

His shadow was a precious capital for the kings

Said: O the birds of the earth and the sea

I am not a bird like other birds

The kings are reared up under my shadow

*Many of them are the beggar of my nature, they are not
my lord [12]*

Hoopoe advised *Homay* who is ensnared by his own haughtiness that the glory of kings would decay too.

Hoopoes said him:

*O the one that your haughtiness has ensnared you
Remove your shadow, do not make yourself the case of
derision anymore*

There is no any sign of king at present

Like a dog with a piece of bone at the present time

I grant all the kings of the world

Have been reared up under your shadow totally

But tomorrow for the sake of the sufferings of agedness

They all would be deprived from their sovereignty

Attar with narrating a story from *Bubak* of *Nayshabour* who assumed high position for himself and became disgraceful because of haughtiness. This

poisonous assumption is a tall wall before the path of self-knowing and is a cause for debasement and abjection.

*Do not boast "I, I" which awards hundred pains
Lest be not fallen in the pit of Iblis [12]*

The Sixth Ethical Obstacle: To Be Carelessness to Himself

The falcon is the symbol of carelessness to his own value. The perch of falcons is on the forearm of the kings. This bird is present both in the banquets and in the court as an ornament of the king's. This false position, is passing and is not sustainable.

*The falcon steps toward in the gathering
Removed the veil from a great secret
He was defending of his own kingship
He was boasting for diadem possessing
He said for the sake of perching on the prince's arm
I closed my eyes towards the people of the world [12]*

Hoopoe brings falcon to senses and admonishes him that "whoever wishes to possess comfort and tranquility should avoid from the kings; for the kings are like fire, they are advantageous from far distance but when you get closer, they would burn you.

*His hoopoe said: O the one who see merely the outward
of the issues
You have ignored the inward issues
If the shah had a peer in his kingdom
Kingship does not deserve him anymore
There is an adage that the kings of the world are like fire
Keep distance from them, for keeping away from them
is pleasant [12]*

Attar at the stance of the hoopoe, gives a precious message that man with recognizing his own position is the king of the kingdom of his existence
*Whoever could distinguish his own position
In fact, he would find his lofty place
The mystery of the motes would be disclosed to him
The hearth of the world would be turned to a rose bower
to him [12]*

The seventh Ethical Obstacle: Purism

Duck is a bird that ceaselessly wash his body to be clean from any contamination. He is a paragon of those who merely try to show their outward immaculate and to sham that they are a pious man.

*The duck came out from the brook after hundred times
washing himself*

*He steps in the gathering with the most beautiful
raiment*

*And said that in the both world no one could find
Anyone cleaner and more impeccable than me
I have washed myself every moment, for the receiving
reward from the other world*

*Therefore, I have stretched a prayer rug on the brook
I am the hermit of the birds with pure thoughts
Any moment both my raiment and my house is clean
Hoopoes brings him to sense that such deadly idea and
being content of purism is perilous and is the fire that
burns you.*

*In the mid of the clear water, you became be amused
For a drop of water, you have lost the brook
Water is used to wash the dirty faces
If your face is dirty, so seek water
How long you wish to be clear water*

To see the faces of those who wish to remove dirties [12]

The Eighth Ethical Obstacle: Abulia

Sparrow feels that he could not accompany hoopoe in this journey.

*Sparrow arrived with his fragile body and feeble heart
He was flaming like fire from pate to palm
He said I have come wanderer and decrepit
I have come heartless, weak and lacking any provision
I have neither feather, nor foot and nothing
How is it possible I could reach to the dust of the foot of
Simorgh*

Hoopoe encourages him to step forward decisively and move with will power and be sure that those who travel in this way would be successful.

*His hoopoe said: O the one who filled with lust and
passion*

*While you are feeble has committed many turbulences
I am not deceived by your fraud and swindling
Your swindling does not impress me
Step forward, stop moaning, close your lips
If the other members of your gathering were burnt, you
would burn too*

*If for instance you are like Jacob
You are not given Joseph, commit cheat less
The fire of jealousy is flaming constantly
The love to Joseph is unlawful to the people of the world
[12]*

To Attar high spirit is the sign of generosity which is one of the factors of self-knowing

He said: the magnate of the pre-eternity lovers

Is the great effort for discovering whatever that exists?

Whoever possesses high spirit

Whatever he seeks; that thing would be appeared in a trice

To anyone God bestows a mote of courage and initiation

By the help of that mote he could turn the Sun mean for that mote

Attar analysis the specifications and attributions of the people of his era through "ascribing their specifications to the creatures like parrot, partridge, falcon, nightingale, peacock, duck, *Homay* and sparrow and enumerate their erroneous zones. Then he helps them to cross through the seven trials of "searching and demanding", "love", "cognition", "magnanimity", "monotheism", "perplexity" and "annihilation" and shows them that the thirty birds who have led them to cross through these trials are not but the same legendary bird which is called Simorgh who lives in the fabulous mountain of Qaf, the residence of truth. And this is the practical journey of mysticism

The Sun of proximity shines from his forehead

Everything has come to life with its rays

From the picture of the thirty birds of the world

They saw the feature of the world through the Simorgh

As soon as those thirty birds behold

They learnt that this Simorgh was that thirty birds

They numbered themselves, they were thirty birds

They were thirty, namely the same Simorgh

As they looked at the Simorgh

They found Simorgh has been replaced by them

When they looked at themselves

They found that they are a fresh Simorgh

When they both looked at each other

Both of them more or less were a single Simorgh

This one was that one and that one was this one

Throughout the world no one has heard such a complicated word

They demanded to know to solve this riddle

They ask to know how is it possible that

You are, you and we are, we; but we all are the one

From God this speechless message was sent

His court is like a mirror as the Sun

Everybody would behold his own face in him

The soul and body would behold the soul and body too [12]

The story of birds in *Manteq-ol-Tayr* is the story of passing through various false thoughts and ideas and attaining self-consciousness until the man's thoughts could soar and could explore himself and then the birds which are an allegory of men who are led towards the hoopoe which is in fact is an allegory of Attar and the society which is eager to be led to be emancipated from the somatic attributions such as imitation, bias, arrogance, haughtiness and the bounds of slavery.

The story is a paragon of believing in self which is the lofty goal of amorous Sufism, the school that Attar is one of its founders. The main principle in this school is self-knowledge to release the rulers from fanaticism and dogmatism by relying upon wisdom which empowers the issue of rationalism. The movement of rationalism looks for a sagacious leader which is seen clearly in the philosophy of Attar. He tries to lead people towards the ethical perfection which terminates to ethical society.

The story of transformation and evolution in *Manteq-ol-Tayr* is about the journey that starts from "self" and terminates to "self" namely "self-finding" Attar in the process of returning to self" introduces this Sufism's principle that the fractional unity of people forms a total unity, and this principle is very similar to the principle that many centuries later Jean Jack Rousseau put forward in his book under the title of *social contract*, who says when the individual will turn to social will, the result is much more fruitful because individual would be lost in the society and would be placed under its shade. It is the specification of the fractional self to be lost in God and becomes immortal by God who is the symbol of the wholeness. In this way "the school of amorous mysticism" in the story of *Manteq-ol-Tayr* gains a soaring position and by the help of this principle Attar creates a sagacious, clear sighted and thoughtful nation [14]

So the amorous Sufism restores dignity for man through contemplating upon the issue, that man by attempting to know himself, would step towards his ideal and the ethical society.

CONCLUSION

With regard to the concept of self-knowledge in

Manteq-ol-Tayr, and other mystical, Islamic schools in relation to this issue, one can infer that self-knowing helps man to emancipate from the obstacles such as selfishness, imitation, haughtiness, cult of position and avarice.

Attar in this story presents the best paragon, it is a shining allegory of the birds who look for their king by the guidance of hoopoe. This story induces two important principles:

First, induces grace and respect to man through encouraging him to leave the fanatical, imitative and inductive thoughts to find his real capabilities and become aware of the mystery of existence and creation.

Second, with the help of self-knowing and relying on the principle of sagacity, the unity of the birds is an allusion to the unity of people and their endeavor under the shadow of common understanding to find the goal and destination of attaining the stage of truth that terminates to individual and social ethical perfection.

ETHICAL CONSIDERATIONS

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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