



Article

Fariduddin Attor - The Pioneer of Sheikh Sanan's Story

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Abstract: This article discusses the great representative of Eastern Sufi literature, Sheikh Fariduddin Attar, and his work. His worthy contribution to the classical epic poetry of the East is emphasized, as a thinker who promoted human perfection in dozens of works. The love of the poet, who is considered the crown jewel of Eastern epic poetry, and the love of such a thinker as Alisher Navoi for the works of this person, the fact that he memorized his work "Mantiq ut-tair" in childhood, and the reason why he devoted himself to this work at the end of his life are explained. It is proved that Sheikh Fariduddin Attar is the first author of "The Story of Sheikh San'an".

Keywords: Succession, literary influence, literary connection, Sheikh Fariduddin Attar, his blessed work, the volume of his works, the language of birds, allegory, metaphor, truth

1. Introduction

It is no secret that in Eastern Sufi literature, the "Story of Sheikh San'an" is a symbolic example of immortal stories that have a wonderful magical power, are rich in moral wisdom, are filled with subtle artistic feelings, and shake a person's spiritual world [1]. That is why a number of writers in different regions have turned to this tale. Even its dramatic interpretation has been created and staged. It is known that Sheikh Fariduddin Attar was the first to touch this delicate masterpiece of folk oral creativity.

Fariduddin Attar skillfully uses this story in "Mantiqut-tair" with the insight of a sage and the fine arts of a poet. Although the plot structure does not differ much from similar stories in Arabic oral and written literature, it is possible to witness the originality of Attar's pen in new interpretations. First of all, we will talk about Farididdin Attar's personality and work [2, 3].

2. Methodology

Fariduddin Attar is known to have been a very prolific poet. Rizaqulikhan Hidayat has listed the number of his works as 190. Other scholars have listed 114 and 140. We read in "Entsiklopediyai liyatari va'an'ati tachik": "Lutfalibek Ozar, speaking of Attar's poetic legacy, says in "Otashkada" that "I read fifty thousand verses of his poor". "Mantiq ut-tayr" currently has 4600, "Ilohiynoma" 6511, "Musibatnoma" 7535, "Asrornoma" 3305, "Khusravnomat" consists of 7838 bytes. The total number of these is 29789. If "Mukhtornoma" of 5000 bytes and 9943 bytes of poems of different genres are added, the total number of Attor's poetic heritage is 44 732 bytes. also turns out to be correct. Attar was a man of inspiration and creativity by nature. Both his prose and poetry were based on knowledge and enlightenment. He was well acquainted with the ideas of Eastern

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thinkers such as Al-Farabi and Ibn Sina. He thoroughly studied Arabic Sufi literature. He was always proud to be a child of the land where Firdausi, Khayyam, and Al-Ghazali were born and brought to maturity. Most importantly, Attar was able to convince everyone that Sufi poetry is a mirror of love and the soul. To deny this was to get used to the fact that love is a powerful emotion: *The whole world was filled with the fragrance of love from Attar's poetry, Khoja, whoever denies Attar will be able to cry...* It must be said with certainty that the basis of Fariduddin Attar's worldview is the doctrine of Sufism, which is an advanced trend in medieval Eastern Islamic thought. The doctrine of Sufism is a complex, as well as attractive intellectual and moral trend with its own ideological foundations.

3. Results and Discussion

4.1. Researching the worldview of Fariduddin Attar, one of the great figures of the doctrine of Sufism, is a laborious process that requires great intellectual strength, high intelligence and taste, careful observation, and delicate analysis. Fariduddin Attar's spiritual world can be imagined as such a vast ocean that the deeper you delve into it, the more valuable and numerous gems you can find [4]. Fariduddin Attar's works, whether they are based on direct scientific considerations or symbolic prophetic works, serve primarily to illuminate the worldview of the writer. His creative path (if one may say so) is the path of discovering divine secrets. In this sense, Fariduddin Attar is not just a poet, but a wise poet. The fifteenth-century historian Davlatshah Samarkandi emphasized this point, writing that "poetry was not his profession or habit." Thus, the mystical worldview is central to all of Fariduddin Attar's works [5]. For example, Fariduddin Attar's "Mantiquut-tair" is a complex epic with a deep symbolic tone, filled with multi-layered Islamic, spiritual, moral, and social ideas. Its main theme is the relationship between man and the divine [6]. It consists of a main and leading story that reveals the main theme of the work, as well as a parable that stirs the soul and small stories with symbolic meaning, which serve to prove the main idea. In the epic poem "Mantikut-tair", all the birds gather in one place and hold a meeting. However, conflicts arise over the order of the feast, that is, in matters such as position, honor, respect, and power, greatness and humility, humility and pride, self-knowledge and ignorance, and a conflict breaks out [7]. The birds realize that it is necessary to elect a just, just, and righteous king for themselves, and thereby put an end to the conflicts and conflicts that have arisen in their community [8]. At that very moment, the fluffy Hudhud gives a prophecy and says that there is a king from the bird family, Semurg, who knows the state of the birds from top to bottom, and that although he is very close to the birds, the birds have become very distant from him due to their carelessness and ignorance. Now the birds say that they can escape from all dangers and disputes only if they reach the vision of this Semurg [9]. The birds are happy and offer Hudhud to lead them to this Semurg dargah. Hudhud also describes the expectation of many difficult challenges and painful trials that are inevitable in the process of reaching Semurg. It is known that Fariduddin Attar expresses his idea of tariqat here through the image of Hudhud and birds [10]. That is, it is translated into verse as a symbolic advice of a teacher to people who have lost their minds and are heedless through Hudhud. Hudhud appears as a wise man who overcomes hardships on the way to death and guides people. Before the hardships encountered on the way to Simurgh, the pains that arose in the birds, the hesitations that arose in some birds, to cheer them up and not to be afraid of the hardships, he certainly told them some instructive narration or story, comforted them and encouraged them to be steadfast on this path [11]. The story of Sheikh San'an in Fariduddin Attar's "Mantiq ut tayr" is also not mentioned in the epic without reason [12]. The author created a special basis for the telling of this story and the story is narrated by Hudhud. "The story of Sheikh San'an" appears in the fourth article of the epic [13]. The Birds, having heard about the Simurgh tree, are very worried before the journey and ask Hudhud a question. Because up to this point in the epic, the Birds are completely unaware of the essence of this [14]:

Чун ҳама қушлар эшитди бу суҳан,
Билдилар, не эрмиш асрори қўҳан.

Жумла ул Семурҗга нисбат топдилар,
 Ҳам ўшал асрорга рағбат топдилар.

Ул суҳан боис боз келдилар,
 Жумла ҳамдарду ҳамовоз келдилар [15].

4. Conclusion

So, after the birds heard the qualities of Simurgh from Hudhud, they realized that only he could lead them to him, because: *"No one else would know the way..."* Therefore, they asked the old master again: *"...great master, how can we overcome this difficult path ? We have no flight, a high, exalted status, When will we reach our destination this way?"* Hudhud does not hesitate to ask the birds this question, but rather explains in one word how to get to the destination he has set out for himself: *"A person who dies in love does not think about his soul..."* Indeed, in Sufism, love is about sacrificing one's soul. And sacrificing one's soul consists of consistently overcoming any obstacles encountered on the way to this goal with perseverance and determination, patience and contentment. The path to the Simurgh is full of difficulties. That is why Hudhud unabashedly explains the conditions and consequences of love to the birds, thereby laying the groundwork for the "Story of Sheikh San'an."

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