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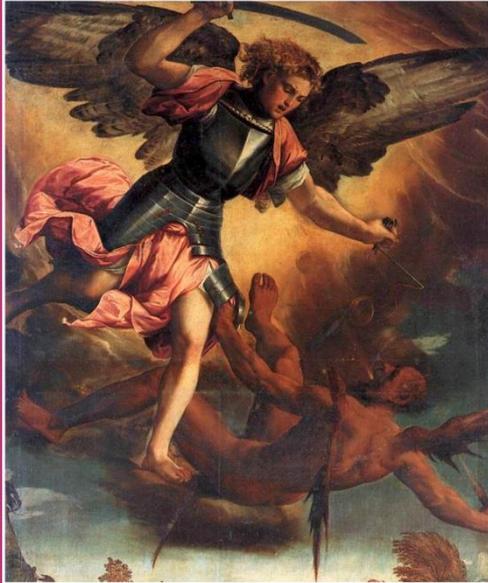
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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Ontology in the Poem of Atar Neyshaburi

Mohammad Khalilpoor¹

¹Persian language and literature of Urmia University

Khalilpoor@urmia.ac.ir

Fatemeh Modarresi²

²Persian language and literature, Urmia University

f.modarresi@urmia.ac.ir

Bahman Nozhat³

³Persian language and literature, Urmia University

b.nozhat@urmia.ac.ir

Abstract

In this research, which has been conducted in a descriptive-analytical way, an important topic of ontology is to be explained in the transcendental thoughts of Attar. As a result, Attar looks at the world with a romantic attitude and his intellectual origin is verses and narratives, his ontology in three axes of God, the world and man is formed. In conclusion, Attar is one of the poets who, with the insights of love mysticism, have looked at being and ontology; his main idea in all his poetry collections is to explain the ontological issues of theology, worldview, and human beings.

Keywords: Attar, Ontology, God, man, world.

Ontología en el poema de Atar Neyshaburi

Resumen

En esta investigación, que se ha realizado de manera descriptiva y analítica, un tema importante de la ontología se explica en los pensamientos trascendentales de Attar. Como resultado, Attar mira al mundo con una actitud romántica y su origen intelectual son los versos y las narraciones, su ontología en tres ejes de Dios, el mundo y el hombre están formados. En conclusión, Attar es uno de los poetas que, con las ideas del misticismo del amor, ha considerado el ser y la ontología; su idea principal en todas sus colecciones de poesía es explicar los problemas ontológicos de la teología, la cosmovisión y los seres humanos.

Palabras clave: Attar, ontología, dios, hombre, mundo.

1. INTRODUCTION

Ontology, known as science, is the science of existence and the recognition of existence, the knowledge of the universe and worldview, which embraces the broad concepts of creation, in other words, the term ontology refers to the recognition of existence (Edgar and Sejwick, 2009). In the other definition of ontology, philosophy is a set of things whose existence must be proved, or the types of things on the basis of which philosophy constitutes reality (Karl & Games, 2010; Naseri & Moradi, 2016). Based on these definitions, if we examine Islamic mysticism, we must say that most of the mystical literature is related to ontology, the ontology of mysticism is based on the Quran

and the hadiths and the traditions of the Imams (Chitak, 2015; Sheralieva, 2016).

From the point of view of the Islamic mystics, the existence is a simple and original truth that is not accompanied by any plurality in its pure unity and its pure attributes. This true truth is obligatory and does not require anything. Basically, except for that single truth, nothing else benefits from the true being, but nothing but that single truth is nothing but an expression of illusion. The consistency and persistence of these manifestations are with that single fact that appears in these manifestations. This notion is believed to be in the thoughts of all the mystics without exception, including in the writings of Attar. Attarsahr is a prominent Persian poet who has been very influential in mysticism after himself (Attar, 2007). The Sufism of Attar is from the type of Sufism that is not separated from the Shari'ah, although its secrets are pain and sadness; the burning and rebellion does not have the power to eradicate and eliminate wisdom and religion.

The issue

In the study and analysis of the subject of Attar's ontology, the main axis and foundation is Attar's poetry in his poems. In this descriptive-analytical study, the author attempts to explain the great thoughts and thoughts of the great poet about God and man and the world through the analysis of the poems of Attar, with the assumption

that the ideology of philosophical beliefs He has looked at the creation of the world and man with a romantic attitude, his goal is to explain the relationships and duties of man with himself and with the world and the faith, and he tries to lead man into a spiritual the journey within himself and pass the stages of journey through to The degree of mortality will acquaint him with the fullness of human nature and bring it to the ideal.

2. RESEARCH BACKGROUND

Many studies have been carried out on mystical thoughts of Attar, but in his ontological subject, so far, independent research has not been written in the form of books or in the form of a paper and a thesis. Here are some of the researches. In general, ontology in mystical poetry has only two articles, Rumi's Ontology, by Habib Bashirpur and Tahereh Hajj Ebrahim, and the article Ontology of John in the Viewpoint Rumi has a psychological aspect from Razgar Mohammadi, 2011, as well as Rumi's ontology book of Mojtaba Bashardost and Hafez's ontology book published by Dariush Ashuri.

3. DISCUSSIONS

The discussion of ontology begins at the beginning of the world and should be followed in myths. Certainly, the early man's thinking about the universe, God, man and the related issues, has led him to

seek the mystery you survive and discover your own existential truth. But the ontological term is a modern term, until a contemporary period, there was no such term as it was not defined in dictionaries and cultures, for example, in the Dehkhoda, Dean and others titles, there is no explanatory ontology, even in the mystical terms dictionary there is no such entry. What is now called ontology in today's research is the ontology term borrowed from the Greek vocabulary. The term of this term dates back to the seventeenth century. Since the early seventeenth century, the term ontology in European languages has entered the philosophical vocabulary and is equivalent to metaphysics or metaphysics because Aristotle defined metaphysics as a science of being / resident / has been / was / lived.

The discussion of ontology, as written, begins with the philosophy of Greece then The First Greek thinkers to begin philosophical reasoning, the first thing they asked themselves was the fact of what a baking jam was made of? This question itself has clearly been the most basic need of the human mind ... The first Greek thinkers tried to bring nature to water, then to the air and then to fire, until finally one of the They succeeded with this statement in finding the answer that the initial yeast is constructive of the reality of existence. Then the word was translated into Greek from the Greek to Arabic during the translation movement, and used the verb Kahn and was put into the Persian translation as being.

Theology

Islamic philosophy and mysticism have been started with the emphasis on ontology since the second AH century, but mystics, in contrast to philosophy, have abandoned rationalism and looked at the universe with a romantic attitude that is based on the criteria and methods of discovery and intuition. As you can say, "theoretical mysticism is like a divine philosophy to be interpreted" (Ansari, 1967: 11), but theoretical mysticism is responsible for explaining and interpreting the existence; it discusses existence, but not inasmuch as it is the effect and the verb of God, but in that it is the manifestation and the image of divine beauty.

Attar, based on the idea of the existential unity of the mystics, rejected the sight of God with his eyes and face, but according to his poems both in allegories and in the main story of *Al-Ta'ir*, the meeting of God in the face that manifests itself in the Sufi dream and events He speaks, and it seems that he stands on the border between likeness and tranquility, although he has not spoken explicitly about temptation and affection. But when it separates the essence and attributes of God and denies intellect in the knowledge of the power of inability, it denies soliloquy and unity, and most importantly, when proving the unity of existence, proves multiplicity and unity.

They all claim to be mediocre insight in the similarity of his belief that his genius should be intimidated. Heidari (2014) states in

the verses that if the mystic's attention is only to God and to others. In this case, it is a time in the sacred and temporal universe in the earthly world, and this is such that sometimes it is in itself and sometimes in itself. If you hear the men go Delhi graduated with a happy birthday The time is allotted to the clean Jerusalem Sometimes she is herself Let us look at Mirror Inverted from all converts and allegories It is time to come in the dirt That was so sad forever.

World

The creation of the world and eventually mystical ontology, the mystical cause of the creation of the world and the creatures in general, based on the hadith, Kent Kenza Hekfiaa Fāhbabat أن عرف فهقتت الخلق عرف! لكى عرف! الله! For what creatures did you create? God said: I was hidden, I was hidden, I wanted to know, so I created the people to know me, and in explaining the creation of the world, creatures and phenomena also, according to the theory of the unity of existence and manifestation. Thus, in the eyes of the mystics, being consists of two facts, the necessity of being eternal, eternal, creator and resourceful, and the possible existence, which is an incarnation and mortal, therefore, being in one's essence and essence, but in the beings, has multiplied. In other words, in the case of the mystics, the truth is one and the origin of existence is the same fact, and all beings are a distortion from the origin of being born through manifestation and grace and exalted from it.

In that unity, there is no doubt about the two universes God is not creation but God's light True, and light is not the right thing If that light is a thousand If it is not in the universe that is not the real one but one but Zhu Light was never divorced You have to say right except right But there is a face in the curtain. He is all and no longer (Attar, 2007). Attar, according to the theory of manifestation, has said that this world and that world are a shadow of the existence of the truth. This world and that world and everything because except you are not in the two worlds Devil is the thirsty lips of your sea in two worlds, what is your committee? Everything in the universe is a diagram of the works of divine power. The existence of the word of fortune test all works of art and testing power. Eventually, the world is all about God existence in the decline of the limit He was the first day he was bored collapsed in the very existence at the end of his life he was born.

People

Attar pays special attention to the inner qualities of man. Among his thoughts, he has a certain view and vision that is about the perfection of man and the way of achieving it. This suggests the basis of his view of humanism. Islamic mysticism, adapted from the Holy Qur'an, has a reverent look toward man. According to the mystical texts, according to the verses of the Holy Father, the Holy Spirit, and the Qadis of God, The People of God Adam Ali Ali, have said that the

spirit It was blown in Adam, it was the manifestation of divine nature and traits, and hence, Adam was created on divine form all souls, before entering the world of bodies or the world of mankind, appeared to the Lord on the altar (Allah) on the side of the Lord and obeyed the Covenant of Servitude. Human beings were honored with other beings and as the successor of God, the angels were sent and sent to the world with the fall.

Attar, in front of putting materialistic humans and transcendental humans, introduces the perfect man. For example, in Haddah's Logic of Al-Taire, especially in the case of chickens, the lambs have the characteristics of a perfect person. But in this respect, in his view, the most important manifestation is the complete man in the Truth of the Prophet Muhammad, which is the Messenger of Mehr (PBUH) to the full right of man. The perfect man is of the same kind as the human being or the leader of his highest degree, in which the existential, intellectual, spiritual and material perfections have not been gathered except in him, and the most complete human beings are without doubt the prophet of Islam (PBUH), but not the Muhammad body that was raised, but The truth of the Muhammadīyah is Yar and Mohammadi, which is the epitome of the totality of nature, names and divine attributes.

The poets in all their works, after defending the right to excellence, have been praised by the Prophet (PBUH). This tradition is often the poetess of Persian literature, but in mystical literature beyond

praise, the prophet of the Prophet (PBUH) is perfectly perfect. Athar Rasool picture of the place in the universe look that the result of the crystallization of several generations of Iranian mystic and Islam must be considered. Muhammad is the best of both worlds, meaning he created light and the principle of virtues and things is that God created the clean soul for himself and for the creation of the world for him. His light was the purpose of the creatures. The right to see that absolute light in presence. He created the clean soul for himself Creation is not intended. The principle of Immities and Beings. He created a halo of light from his light. He created the world for him Cleaner ODO is not available.

The fate of man in the material world

Human being as the Ashraf of creatures and possessors of perfections in which the Spirit of God was blown up was certainly not created in the universe of Eid, based on the beliefs of the mystics in the world, according to the theory of the system of grace, the existence of beings with a downward curve and creatures with a substantial motion and they will go to the right in an upward arc. The degradation of absolute existence to the position of the invention and the creation of (or multiplying) the appearance of motion is from which it is interpreted as the arch of descent, and drives the planet into the minds of some philosophers.

But how is this upward trend for humans and how can human beings go to the goddess, in other words, what saves the soul from the captivity of the material world, and the bitter incident disappears and the grief reduces parting? Attar, like other mystics, has offered love, for Sufism, love for God is the most important and highest authority, and is the fastest way to end the truth. In fact, the first initial step for the ultimate destination of a seeker, that is, unity with God through the destruction of *fi'llah*, is the same love. Based on divine love and man's greatness, the mystics describe the relationship between man and God as a love affair, in this romantic relationship the place of lover and beloved is constantly changed, and there is a two-way love, based on the verse of the disobedient *يأتوا لله بقوم يحبهم ويحبونه* is formed.

Attar is in love, the love of Rab al-Al-Amin has been reflected in all his works, especially in his poems, from his point of view, everything in the two worlds of love is the right to play and imagine. Thinking about Chego is fantastic your love is everything that is in both worlds. He believes that in this late age, one can love Ajd Chen, a high school student who is unmarked in two worlds. In Bonn this late, the lesson of love that he says That Konin is unmarked. It does not despise the news, and it does not despair, and it does not hide and fall, and it is confined in the material senses; never be revealed to love in him. What do you know about the head of love?

The ideal life of the poet

The rejection of Darulogorur and the material existence prompts the mystic to travel to another world; this world is a world free from the moral vices of the material world that the seeker of the right path must reach through the destruction of physical and cultivating traits. The achievement of God and the achievement of divine survival is the essence of this being. With the separation of self and reaching the stage of mortality, the mystic takes the first step in entering the new being. There, everything is virtuous, and light is right, man reaches its true perfection, and besides the right to excellence, he experiences life, a glimpse of mystical literature shows that all the mystics, with the aim of reaching In this way, they have called their audience into the heart of the material world. This is called mystical literature called utopia or utopia.

There is no blunder that is seen among ordinary people. The people of this land are freed from the trick, rhythm, selfishness, passion, pride and such traits, except for the beautiful. There is a land of love (Yang et al., 2019; Soo et al., 2019). Its inhabitants are human beings who have fallen to the same rank in Islamic mysticism (Najafi et al., 2015; Sohrabi, 2017). Attarder views all his works on this utopia, he is steadily moving from the cosmos to an ideal. The path to reach is chosen by love and passes through the stages of mystical journey to reach it, the sonnets are a typical example of Armani's poet, in this ghazale by choosing the path of love that precedes it from disbelief and religion (the tune of all Thing), which is distant from

doubt and certainty, and is somehow transcendental and universal, and has gone towards the idealist, expresses the stages of the attainment of the universe. First, it sets aside wisdom, by eliminating reason with the force of love, it seeks to overcome obstacles.

Of course, there are many obstacles, and as the stablock stops, it is difficult to pass, but it chooses the closest way. This way is the same way as a mortal, he will be a pure mortal, and he will dispose of the universal traits one by one and take new traits until he drowns the fiery divine sea and burns it, and the sea will cluster the Chinese Slowly. Passes through the sea, and in this passage sees the two worlds as a circle whose heart is in that ring like a neigh, until it meets the circumcision on the moon's moon and becomes your true shadow. Knows and prefers the seventh wheel. I saw love of disbelief and religion There is disbelief and faith and doubt Because I passed through the wisdom of the universe Whatever they are, they are blocking their way Fanny is just up to the lamb Because I fell down on traits Every trait I fade He passed away his traits I am going to waste your life on the sea You said that infinite sea Because I went through such a sea I found a circle of two universes.

The end of the immortality under the unseen curtain Heaven is a circle in him On his face, which is his photo, he is two the role of the two monks is Zan Zulf You are ahead of that sun I got it because I got it Whatever he knows about this hadith John Attar is the first step I saw no doubt and doubt I saw all of my companion's intellect Because

I said that I saw disbelief and religion I saw this Iskandari dam I saw the way closer I saw the facial features between the traits Adjective I was lurking I drowned the fiery sea I saw the moon and the cluster of sun Jenny Eden and Hoor Ein saw Rakhsh saw the sun under the saddle I saw the heart in that ring because I was jeweled I saw Nazanin on that month I saw him on the ground before him I saw the burqa of Anbar I saw the knot and the warp and the china I saw the true shadow I saw her hand at Austin I saw the point of his government Premiered from the seventh wheel.

4. CONCLUSIONS

Attar is one of the poets who, with the insights of love mysticism, has looked at being and ontology, his main idea in all his poetry collections is to explain the ontological issues of theology, worldview, and human beings. The three axes of his thinking in this regard, the results of his poems from this perspective, his thoughts are based on the Quran and narratives, which is in line with the principles of theoretical mysticism, along this path he continues the Sana'a path And the leader of such great poets as Rumi and Hafez, in the discussion of theology, on the proof of the existence of God, the lack of knowledge of God, the supreme essence of alimentation, the intellect in the knowledge of God, the negation of any Acute and enchantment, likeness and tranquility in the attributes of God.

In worldview, following the theory of manifestation, the creation of the world is based on the unity of existence and the unification of the multiplicity, and has introduced all existence as the shadow of the right. In humanology, he has more poetry than the previous two, and the main axis of his ontology is man and his destiny in the material world, Attar is seeking to find the ideal of man, according to him, man can Divine love sets the stage for a journey and begins a spiritual journey, tolerates the difficulty of the journey with love, and ultimately reaches to its own fate, and passes through the universe and sees God in a unity of sight and to reach the ideal.

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