

Futuwwa In The Works Of Attar With Emphasis On The Conference Of The Birds

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One of the most significant branches of mystical movements is "Futiyan," which has generated extensive discussions regarding "Futuwwa" and its practices in Persian literature. The topics related to Futuwwa are documented in texts known as "Futuwwa Names," indicating the importance of this human and divine school. This study focuses on Attar's *Maṭīq al-ṭayr* (The Conference of the Birds) to highlight the essential components of Futuwwa within the practices of Futiyan. The findings reveal that key components of Futuwwa include avoidance of envy, selflessness, abstention from pride and arrogance, truthfulness, renunciation of worldly desires, refraining from belittling others, contentment and satisfaction, integrity and benevolence, sincere repentance, not complaining about afflictions and exercising patience in the face of them, and promptness in addressing the needs of one's brothers, among others. Among the various branches and schools of thought within Shia Islam, the practice of Futuwwa is particularly distinct and renowned, as one of the primary exemplars of Futuwwa is considered to be the first Imam of the Shia.

Keywords: Attar Nishaburi, The Conference of the Birds, Futuwwa, Mysticism.

Introduction

One of the most important branches of mystical movements is "Futiyan," which has produced extensive discussions regarding "Futuwwa" and its practices in Persian literature. The term "Futuwwa" is derived from the Arabic word "Fiti," which refers to a brave and generous individual (Javad: 1958, 5-6). The terms Futuwwa, chivalry, Futiyan, and Ayaran have been applied in historical sources to various social movements and groups. The term "Futuwwa" among Arabs in the second century AH was used to denote one of the characteristics of a Fiti and was equivalent to the word "Murat," which was praised by the majority for being a commendable trait (ibid: 8). After Abd al-Rahman Salmi, traces of this term can be found in most educational texts, including **Qabusnameh** and similar works, which have attempted to define it with simple and concise phrases. Anṣār al-Ma'ālī states: "The wise have shaped a form from people and intellect not in a physical sense, for that form has body, soul, senses, and meanings... The body of that form is chivalry, and its soul is truth" (Anṣār al-Ma'ālī, 1345: 243). It is noteworthy that the commentator of the **Masnavi**, Golpayegani, has referred to this book as a "Futuwwa Name" (Golpayegani, 1379: 99). Apparently, the Ayaran were the first to refer to themselves by this name (Futiyan), and some of them have been

mentioned as "Şa'alik." In Arab society, Futuwwa began primarily with Ayaran; Ibn Khaldun considers the initiation of this group during the conflict between the successors of Harun al-Rashid (his two sons, Amin and Ma'mun) (see: *Tārikh Sīstān*, 1345: 25; Ibn Khaldun, 1369: 36).

In any case, "Futiyan" play an important role in mystical literature and among practitioners of Sufism, and almost no educational text has overlooked this term. The practice of Futuwwa is not specific to any particular tribe or tendency, and the historical trajectory of this term indicates that various guilds, sects, and different mystical and religious movements, as well as ordinary people and tradesmen, have utilized this term. They have introduced ethics and behaviors such as hospitality, purity of heart, selflessness, servitude, and humility as part of the ethos and conduct of Futiyan (see: Zarinkoub, 1357: 349).

The main issue addressed in the present research is what vision and depiction of Futuwwa Attar Nishaburi, as a prominent mystic who has always been the focus of attention for figures like Rumi and others, has provided. As we know, Attar is also the author of *Tadhkirat al-Awliya*, a book that includes the sayings of many mystics regarding various mystical terminologies. Therefore, in this study, we aim to explore the concept of "Futuwwa" by examining Attar's works, focusing on two of his texts: *Mantiq al-tayr* and *Asrarnameh*.

Background of the Research:

Khajehgiri and Mirzavand (1396) in their study "Mutual Influence of the Sufi School and Futuwwa Regarding the Role and Function of the Pir" concluded that one of the important principles of Sufism and Futuwwa is the guidance of disciples, the selection of a pir, and obedience and submission to him within the path. Through his efforts, the pir prevents the disciple from becoming lax on the path of spiritual practice; he also saves them from base desires and the traps of Satan. This article aims to explore the mutual influence of this matter within the two schools of Sufism and Futuwwa. Karami-Pour (1392) in "Examining the Social Aspects of Futuwwa in Khorasan from the 3rd to the 6th Century AH" substantiates the claim that during the discussed period up to the beginning of the caliphate of Nasir al-Din Allah, the tradition of Futuwwa blended with Sufism. This research does not address the works of Attar, particularly *Asrarnameh* and *Mantiq al-tayr*. Hosseini (1389) in "The Code of Futuwwa and Chivalry in Hadigha of Sana'i: An Examination of the Sources of a Tale from the Hadigha" concluded that one of the tales related to the code of chivalry in Sana'i's *Hadigha* pertains to earlier sources that are noteworthy. Other studies, including those by Izadi Dehkardi et al. (1397) in "Islamic Mysticism and Spiritual Etiquette of Art Education (with Emphasis on Futuwwa Names)"; Aghasharifian (1397) in "Ethics and Spirituality in Art and Craft Narrated by Guild and Futuwwa Texts," have also referenced the code of Futuwwa and its connection to various other mystical trends and schools. Our search indicates that there has yet to be an independent study on the code of Futuwwa in the works of Attar, specifically focusing on *Asrarnameh* and *Mantiq al-tayr*.

Research Methodology:

The research methodology employed in this study is descriptive-analytical, based on library studies.

Discussion and Analysis:

The Code of Futuwwa (A Historical Overview up to the Era of Attar):

The Arabic word "Fata," whose plural is "Futiyan," refers to youth, specifically from the age of sixteen to thirty. "Chivalry, which corresponds to the Persian term Futuwwa, signifies youth, and its precise literal meaning pertains to physical maturity; however, its metaphorical meaning refers to a 'traveler' or spiritual seeker who has reached the abode of the heart, meaning one who understands the inner truth of humanity and consequently attains the stage of eternal youthful spirit. Physically, youth signifies achieving perfection and external flourishing, while spiritually, it means the complete blossoming of one's inner qualities and powers" (Korban, 1385: 4-5).

The term "Fiti" is mentioned several times in the Quran, indicating its significant importance: first, regarding Prophet Ibrahim for sacrificing his son Isma'il; second, concerning Prophet Yusuf for forgiving his brothers; third, referring to Joshua ibn Nun for accompanying Prophet Musa; and fourth, the Companions of the Cave for their defiance against a tyrannical ruler. It is narrated that "Prophet Ali was given the title of Fiti based on (لا فتى الا على لا سيف الا ذو الفقار), and some believe that most Fiti are from the Bajila tribe and are followers and lovers of (A)" (Abdul Rahman Salmi, 1380: 10).

Various religious, mystical, and educational texts offer different definitions and models for "Futuwwa." Since a precise linear history can be traced through these definitions, we highlight some of the most important ones:

In *Qabusnameh*, Anṣār al-Ma'ālī states in the forty-fourth chapter defining chivalry: "The essence of chivalry consists of three things: first, to do whatever you say; second, not to speak against the truth; and third, to practice patience. The conditions of devotion in Futuwwa are five: sincere repentance, renouncing attachments and worldly distractions, truthful speech, proper emulation, and dedicating oneself to the desired goal" (Anṣār al-Ma'ālī, 1345: 243).

Abdul Rahman Salmi, one of the earliest authors on the etiquette of Sufism and its masters, states: "Chivalrous individuals are of two types: those who seek chivalry through truthful speech and those who wield swords for the sake of the people and bravery. The conditions for accepting chivalry include: commitment to Futuwwa, sharing food and salt, binding oneself to a community, giving orders, and wearing the garments of chivalrous men in Iran, who referred to their gathering places as *zāwiyeh*, *takiyyeh*, and *pātūq*, and they wore the *sarāvīl* (trousers) of Futuwwa" (Abdul Rahman Salmi, 1380: 10-11).

The author of the *Futuwwa Nameh Sultani* states: "Know that Futuwwa linguistically refers to youth, and a chivalrous youth is called a Fiti. Some lexicographers assert that Futuwwa denotes chivalry, as noted in the *Sihāh*: 'The Fiti is generous and noble, and he is Fiti among the youths of chivalry.' However, in common usage, Futuwwa refers to the possession of commendable qualities and virtuous ethics that distinguish one from their peers, whereas in specific terms, it signifies the manifestation of the light of human nature and its dominance over the darkness of base attributes until all moral virtues become innate and vices are entirely eradicated" (Vā'iz Kāshifī, 1359: 9-10).

As mentioned, the emergence of the Futuwwa school and its practices has been gradual, with the *Ayaran* in Iran and the *Ṣa'alīk* in Arab society being among the first adherents of this school. Various texts have addressed this topic and described their characteristics and behaviors. The *Ayaran* practiced chivalry and embodied the qualities of secrecy, aiding the destitute, supporting the helpless, trustworthiness, and fidelity, and were renowned for their

agility and cunning. Thus, Futuwwa is closely associated with the Ayaran. In the *Dārāb Nameh*, regarding the connection between the Ayaran and the Futiyan, it states: "Typically, they are agile, clever, resourceful, courageous, and when necessary, warriors; however, they do not engage in battle unless compelled. They possess specific garments and are familiar with many worldly matters."

The Ayaran are characterized as experienced, worldly-wise, insightful, knowledgeable, loyal, and steadfast individuals who respect their oaths and promises. Every king, in addition to having a group of warrior commanders, is compelled to have a number of Ayaran, one of whom acts as a master for the others, to seek their assistance during difficulties and to rely on their counsel and guidance in challenging situations. These Ayaran also serve as messengers and letter carriers, which is why many of them are eloquent, articulate, knowledgeable, and familiar with court etiquette. Their work primarily takes place at night, earning them the title "night roamers." They are particularly skilled in breaching fortified castles, setting traps, climbing walls and cliffs, tunneling, and similar activities. They carry specialized drugs for mind control and restoration in their travel kits, ensuring they are always prepared for their tasks (Bayghami, 1389: 2/77).

The code of Futuwwa has an inseparable connection with the Shia school, with Ali (A) recognized as its most prominent figure. Consequently, in defining this term, we frequently encounter the words of the Shia Imams, especially Imam Ali (A), who has outlined the dimensions of Futuwwa. Many Futuwwa texts reference him and quote his sayings. Kashifi Sabzevari narrates a quote attributed to him, stating: "Futuwwa is such that there is no enemy in this world or the Hereafter; and it is certain that this trait is achieved in the state of purity and singularity" (Vā'iz Kāshifī, 1359: 9).

Abdul Razzaq Kashani, in his *Futuwwa Nameh*, attributes the essence of Futuwwa to eight characteristics: "Loyalty, truthfulness, security, generosity, humility, guidance, and repentance." In response to a question from his son Imam Hasan about the signs of complete Futuwwa, he stated: "It is forgiveness in times of power, humility in times of authority, generosity in times of scarcity, and giving without expectation of return" (Kashani, 1369: 17). In the book *Al-Futuwwa* by Ahmad Ardebili, the conditions of chivalry are described as "bravery, courage, wisdom, loyalty, vigilance in prayer, fasting, fulfillment of promises, and care for one's brother and the brother's friend" (Razavi, 1395: 283-284).

The Code of Futuwwa in the Works of Attar:

Among the various definitions found in texts related to the code of Futuwwa (*Futuwwa Namehs*), numerous elements are identified as part of the practices and ways of the Futiyan. However, the most prominent and significant aspects of Futuwwa, as reflected in Attar's poetry, are as follows:

1. Chivalry as the Revival of the Hidden through Remembrance and the Manifest through Obedience:

"Obedience to divine command in one hour
Is better than a lifetime of disobedience."
(Attar, 1385: line 2490).

2. Chivalry as the Renunciation of Worldly Desires:

"The furnace of the world is a prison,
In which the entire domain belongs to Satan."
(Ibid: line 110).

In this couplet, the world is viewed as under the control of Satan. Additionally, in the following verses:

"They come towards Him like a gazelle,
Snatching hearts away from the world all at once."

(Ibid: line 1308).

"As the world passes away, so should you pass,
Renounce it, and do not look back."

(Ibid: line 1310).

"Until you die, do not take a step

In this corridor of existence."

(Ibid: line 2564).

Other relevant lines can be found in *Mantıq al-tayr*: 2987, 2997, 3124, 3125, 3261, 3262, 3268, 3411, 3487, 3488, 4318, 4048, 4005, 4535, 4567, and more.

3. Keeping Secrets with God so that No One Else May Enter:

It has been stated in mystical texts that "a secret is a hidden state between the servant and his God that others are unaware of, and both reason and language are incapable of expressing or interpreting it. In other words, a secret or mystery is a concealed relationship between the lover and the beloved, which no thought can comprehend, and only the awakened heart and restless soul can understand its mysteries" (Pirouz, 1387: 13). In Sufism and mysticism, there is a strong emphasis on silence and discretion. Hujwiri states: "When the path is opened for the servant, he becomes self-sufficient in speech; what I express is not meant for others, and God, the Exalted, is not in need of the interpretation of states, and no one else should be occupied with Him. This sentiment is confirmed by the saying of Junayd: 'Whoever knows God, his tongue is restrained,' for the expression can veil the vision" (Hujwiri, 1389: 522).

In *Asrarnamēh* and *Mantıq al-tayr*, this meaning is also emphasized repeatedly:

"I have come informed from His presence,
And also from the wisdom of the possessor of secrets."

(Attar, 1385: line 692).

"We all became subject to His decree,
The story was told, and we did not conceal the secret."

(Ibid: line 1101).

"They said to the Sheikh, 'O you who are veiled in secrets,'

'You are prevented from the sun's radiance.'"

(Ibid: line 1538).

"Tears like cinnabar are the secrets of the heart,
What is the purpose of gluttony? It is the tarnish of the heart."

(Ibid: line 1931).

"If you are afflicted on the path of love,
Cast away the burdens of calamity."

(Ibid: line 195).

Additional relevant verses in *Mantıq al-tayr* include: 2148, 2317, 2762, 2794, 2795, 2952, 3282, 3283, 3614, 3711, 3896, 4021, 4027, 4028, 4304, and more.

4. From Chivalry: Not to Humiliate Anyone

One of the principles of chivalry is that no one should be humiliated. Arrogance is one of the afflictions that manifest on the path of spiritual practice. Khwāja Nasir defines arrogance (ujb) as "a false belief within the self, where one considers oneself deserving of a status that they do not truly merit. When one becomes aware of their flaws and deficiencies and recognizes that virtue is common among people, they become safe from arrogance; for one who attains perfection alongside others cannot be arrogant" (Tusi, 1356: 177).

Rumi criticizes the arrogance and self-conceit found among different social classes in his *Masnavi*. He views arrogance as a cause of division, exemplified in the story of "the appointment of Hadhili by the Prophet (PBUH)" (Rumi, 1385: Vol. 2, 626).

Salmi recounts a tale: "Abu al-Qasim Ahmad al-Razi said that he heard from Abu Abdullah: One day, Benan the porter was advising someone to do good. The person replied, 'Enough with your advice, go back; what you have is sufficient for you.' The porter responded, 'What do I have that you do not?' The person said, 'Every morning when you come out, you think you are superior to me, and this self-importance is enough for you'" (Salmi, 1382: 51).

Such tales are abundant, and one can find examples in every book. Attar's works also emphasize this point:

"From this discourse, the bat became insignificant;

Whatever remained of it also vanished."

(Attar, 1385: line 2482).

"I am neither your friend nor your enemy;

I depart now so that my harvest does not burn."

(Ibid: line 2653).

"I have no pride or shame from you;

I have nothing to do with your good or evil."

(Ibid: line 2654).

"What can come from you but contempt?

Return, O insignificant handful!"

(Ibid: line 4205).

5 From Chivalry: No Lying or Boasting

One aspect of chivalry is to refrain from lying and boasting.

"I am not one who, in jest,

Boasts of servitude without ceasing."

(Attar, 1385: line 2537).

"If a madman brags in this manner,

Do not engage in conflict with him out of defiance."

(Ibid: line 2821).

"I have cut all ties and sit in solitude;

I constantly boast of my love."

(Ibid: line 2834).

"It cannot be achieved through claims and boasting,

To be a companion of the Simurgh atop Qaf Mountain."

(Ibid: line 2840).

Additional relevant verses from *Mantiq al-tayr* include: 2855, 2943, 3442, 3553, and more.

6. From Chivalry: To Acknowledge One's Own Deficiencies and Find Contentment

This topic relates to the concept of contentment. Contentment stands in opposition to greed and avarice, and "it is a state of the soul that leads a person to be satisfied with what is necessary, without exerting effort to acquire excess wealth. This is among the noble qualities and good morals, and all virtues are contingent upon it; indeed, comfort in this world and the Hereafter is linked to it" (Naraqī, 1380: 22). As it is narrated, "Honor belongs to the one who is content, and disgrace to the one who is greedy. Thus, one who is a prisoner of greed and desire will be humiliated in both worlds, while the one who practices contentment, even if a beggar, will sit equal to a king" (Ghazali, 1383: Vol. 2, 161). This is why the Messenger (PBUH) said: "Contentment is a treasure that never ends." Rumi expresses this idea:

"The Prophet asked, 'What is contentment?' It is a treasure.

This contentment is not the ebb of a flowing treasure.

Since the Prophet spoke of contentment as treasure,

You do not know the treasure devoid of hardship."

(Rumi, 1385: Vol. 1, 106).

Attar states in *Mantiq al-tayr*:

"Keep your tongue away from his manner,
For the lover and the madman are excused."

(Attar, 1385: line 2824).

"If you look into the head of the lightless,
Surely, you will count them among the excused."

(Ibid: line 2825).

"The intermediary said to him, 'These people are ruined,
If they are not excused by your decree.'"

(Ibid: line 2831).

"Yet from the decree of the God of Heaven,
All are excused in this time."

(Ibid: line 2832).

7. From Chivalry: To Constantly Repent and Reflect on Acceptance

Salmi writes: "Abu Bakr Razi said that he heard from Abu al-Hasan Muzin that repentance consists of three things: regret for what has passed, a firm intention to refrain from returning to it, and a fearful heart regarding past actions and their return. When a person is certain of their sin and fears whether their repentance will be accepted or not" (Salmi, 1382: 39). Attar also frequently addresses this topic:

"He who knows how to turn the clear to dark,
Knows how to repent despite many sins."

(Attar, 1385: line 1543).

"The other said, 'In hope of Paradise,
Turn back and repent from this vile act.'"

(Ibid: line 1311).

"The other said, 'O ancient elder,
If a sin has befallen you, repent.'"

(Ibid: line 1280).

Further verses in *Mantıq al-ṭayr* touching on this subject include: 1281, 1544, 1519, 1520, 1835, 1836, 1838, and more.

8. From Chivalry: Not to Complain About Afflictions and to Accept Them with Ease

From the very beginning, when Adam said "yes" to bearing the heavy trust, he became afflicted with many trials and tribulations for which he must answer in this world. Carrying these burdens is quite heavy, as various traditions indicate, and Adam must endure them to achieve happiness and eternal life in the Hereafter, without expressing dissatisfaction over these trials. In Attar's poetry, it is stated:

"All hands are raised in selflessness,
Their burdens are heavy, and the path is long."

(Attar, 1385: line 1624).

"When those birds were frightened of the path,
They all became one place."

(Ibid: line 1643).

"The valley is distant and its path is difficult;
I would rather die in its first station."

(Ibid: line 1746).

"What happened to the prophets from afflictions,
No one can give a sign of Karbala."

(Ibid: line 2426).

Other relevant verses in *Mantıq al-ṭayr* include: 3675, 3676, 3677, 4606, 2427, 3156, and more.

9. From Chivalry: To Hasten to Address the Needs of Brothers

From Khwāja Nasir al-Din's perspective, generosity can be classified into three categories: "1. Generosity based on piety, 2. Generosity based on nobility, 3. Generosity based on necessity" (Tusi, 1356: 213). He further delineates principles for each type. The principles for generosity based on piety are: "First, what is given should come from a pure heart and with a cheerful spirit, without regret; second, it should be given sincerely in pursuit of the pleasure of the Divine; third, the majority of what is given should address the hidden needs of the poor; and fourth, one should not expose the flaws of the recipients" (Ibid: 214). The principles for generosity based on nobility include: "First, promptness; second, discretion; third, minimization; fourth, continuation; and fifth, placing what is known in its proper context" (Ibid: 215).

Attar expresses this in *Mantıq al-ṭayr*:

"O you, who are all, you must be me;
I have fallen; be my savior."

(Attar, 1385: line 4685).

"In every kind, I became his buyer;
I helped him and became his companion."

(Ibid: line 4699).

"At last, relieve my pain;
You are the friend without friends, be my friend."

(Ibid: line 4702).

10. From Chivalry: Generosity

Attar begins the *Mantıq al-ṭayr* by recalling God's generosity:

"Praise be to the Pure Creator,
He who grants life and faith to the dust."
(Attar, 1385: line 1).

Imam Ali (A) states: "God is merciful to His servants, and from His mercy, He created one hundred branches of mercy, distributing one among all His servants. Through this, people are kind to one another, as a mother shows affection to her child. On the Day of Judgment, He adds ninety-nine more branches of mercy, encompassing all the followers of the Prophet Muhammad in His mercy" (Mustadrak Safinah al-Bihar: Vol. 1, 135).

Further verses in *Mantiq al-tayr* include:

"Whoever possesses such generosity,
How can they be affected by impurities?"
(Attar, 1385: line 1886).

"A hundred favors are granted in every moment;
All are from generosity and its knowledge."
(Ibid: line 2328).

"When the prisoners were burdened,
He promised them much gold and silver."
(Ibid: line 2502).

"Until he completely disappears in the sea of generosity,
There remains no trace of his existence."
(Ibid: line 2959).

Other relevant verses include: 3292, 3373, 3411, 3494, 3811, 4117, and more.

11. From Chivalry: To Always Look to God's Favor

In *Mantiq al-tayr*, it is stated:

"He wants that you do not sell me,
Cover me with a garment of Your grace."
(Attar, 1385: line 4693).

"Give me a hand at that moment,
So that I may grasp the hem of Your grace tightly."
(Ibid: line 4705).

"Then cover my face with Your dust,
Do not turn Your grace away from me."
(Ibid: line 4711).

"As the noble ones create a world,
From the sea of Your grace, I am but a dew."
(Ibid: line 4722).

12. From Chivalry: To Occupy Oneself with One's Own Flaws and Refrain from Judging Others

One of the most significant flaws in the realm of mysticism is the tendency to criticize others. This theme appears throughout mystical texts, especially in Rumi's *Masnavi*. Attar addresses this in his works, including *Mantiq al-tayr*. For instance:

"He who faults the sins of others
Makes himself one of the tyrants."
(Attar, 1385: line 1887).

"Do not depart from me in this cruelty;
Take back a little from yourself as well."
(Ibid: line 3066).

"You are filled with passionate whispers,
Look at one flaw of your own, O blind heart."
(Ibid: line 3060).

"How long will you seek the flaws of others?
Seek instead a way from your own pocket."
(Ibid: line 3061).

Other relevant verses from *Mantiq al-tayr* include: 3062, 3057, 3059, 3048, 3050, 3036, 3037, and more. 13. From Chivalry: Truthfulness and Trustworthiness

In *Mantiq al-tayr*, there are several references to the importance of truthfulness:

"He asked, 'Why are you crying?' I replied truthfully,
'They have summoned me for questioning.'"
(Attar, 1385: line 2717).

"Whoever is sincere in love,
The beloved is surely there for him."
(Ibid: line 4125).

"If sincerity in love comes to you,
Your beloved shall come to you."
(Ibid: line 4126).

"Joseph the Truthful said, 'O people,
I have a letter in the Hebrew tongue.'"
(Ibid: line 4238).

14. From Chivalry: To Have Consistency Between One's Inner and Outer Self

Avoiding hypocrisy is a theme addressed in all mystical and ethical texts. Muhammad Ghazali states: "The essence of hypocrisy is to present oneself as pious to gain the favor of others, so that one may be esteemed and respected in their eyes" (Ghazali, 1383: Vol. 2, 212). He categorizes hypocrisy into five types: "1. Hypocrisy in appearance, 2. Hypocrisy in clothing, 3. Hypocrisy in speech, 4. Hypocrisy in obedience, 5. Hypocrisy in aging and mentorship" (Ibid). Hypocrisy arises from the contradiction between the heart and actions: outwardly compliant behavior and speech, while the heart is focused on deceiving others for power. Thus, hypocrisy is a common affliction within religious communities.

In Attar's works, particularly in *Mantiq al-tayr*, several passages address this issue:

"I have risen above fame and disgrace,
I shattered the glass of hypocrisy with a stone."
(Attar, 1385: line 1291).

"What is sewn at the door is torn within;
Burn everything you have to the last hair."
(Ibid: line 2561).

"What is apparent to him is clear,
What is hidden lies in another's heart."
(Ibid: line 2971).

People who are two-faced display a different inner self than their outer appearance. To live a better life and achieve personal growth, one must strive to align their outer self with their

inner self and distance themselves from hypocrisy, as "actions are judged by intentions." A person experiences the results of their actions based on their true intentions and efforts.

15. From Chivalry: To Show Kindness and Goodness to Creation

Kindness and good companionship are fundamental teachings in mysticism. One of the core principles of mystical teachings is friendship and companionship. Rumi expresses the impact of companionship in his work *Fihi Ma Fihi*:

"Friends carry burdens in their hearts that no remedy can soothe;

Not sleep, nor wandering, nor eating can heal,

Except for the meeting of a friend, for 'the meeting of the beloved is healing for the sick.'

Even a hypocrite among believers may become a believer through their influence."

(Rumi, 1366: 223).

In *Mantiq al-tayr*, it is also noted:

"The child became content and joined in play,

The king plunged into the sea of experience."

(Attar, 1385: line 1685).

"The child's fist grabbed the kingdom,

Thus, on that day, he caught a hundred fish."

(Ibid: line 1686).

"He who addresses the idol in the temple,

You bestow your kindness upon him."

(Ibid: line 1863).

"These are bloodied hands and severed limbs,

Why should one sit with them?"

(Ibid: line 2509).

"Listen to the words of fairness and loyalty,

Hear the lessons of good deeds."

(Ibid: line 2699). 16. From Chivalry: Forgiveness with Power

How sweet it is for a person, in the midst of power, to forgive someone and demonstrate the expansiveness of their heart in granting forgiveness, even when they possess the ability to retaliate. In *Mantiq al-tayr*, it is mentioned:

"When my words fall short,

I am too weak; forgive me and do not be my adversary."

(Attar, 1385: line 1592).

"God says, 'When you first repent, O so-and-so...'"

(Ibid: line 1846).

"I have forgiven you; I accepted your repentance,

I could have punished you, but I did not."

(Ibid: line 1847).

The infinite grace and mercy of God shower upon His servants in all circumstances, reflecting the dignity of the Almighty towards His creation:

"The king felt a pain in his heart,

He became happy and resolved to forgive."

(Ibid: line 4108).

"Though I have come soiled along the way,
Forgive me, for I have come from prison and the well."
(Ibid: line 4688).

17. From Chivalry: The Quality of Modesty and Shame

Honor and modesty in a person, no matter how much, prevent the emergence of inappropriate behaviors and actions. This theme is frequently addressed in *Mantiq al-tayr*:

"When the disciple heard this story,
His face turned to gold, and he was astonished."
(Ibid: line 1473).

"Those who were astonished by modesty,
Each hid themselves in a corner."
(Ibid: line 1461).

"In the path where the sincere men walk,
They wear a veil on their heads out of modesty."
(Ibid: line 1750).

"O you, like a goat, why are you ashamed of your beard?
You have taken your beard and have no shame."
(Ibid: line 2993).

18. From Chivalry: Enduring Hardship in God's Cause After Knowing Him

Knowledge of the Almighty occurs through self-awareness. To walk the path of divine knowledge properly, one must endure many hardships and pains. Beyond the covenant of Alast, it is the human existence that traverses the seven valleys of spiritual journeying, realizing annihilation in God. In *Mantiq al-tayr*, it is stated:

"All the birds, in fear and dread,
Took flight, their wings covered in blood."
(Ibid: line 1638).

"They saw the end of the path was hidden,
They felt pain, yet the cure was unseen."
(Ibid: line 1639).

Other verses from this poem include: 2301, 2425, 2429, 2441, 2837, 4181, 4187, and more.

19. From Chivalry: Justice

In *Mantiq al-tayr*, it is mentioned:

"Another said to him, "What is justice and loyalty
In the presence of that king?""
(Ibid: line 2665).

"The Almighty has granted me much justice;
I have not been unfaithful to anyone."
(Ibid: line 2666).

"Justice is the king of salvation;
Whoever is just is free from delusions."
(Ibid: line 2668).

"If justice comes to existence through you,
It is better than a lifetime in bowing and prostration."
(Ibid: line 2669).

"There is no virtue in either world
Greater than granting justice in secret."
(Ibid: line 2670).

"And if he gives justice openly,
Remember, he will be less free from hypocrisy."
(Ibid: line 2671).

20. From Chivalry: To Sacrifice One's Life and Wealth for Friends

One of the most important pillars of Sufism is selflessness and generosity, which we have previously mentioned. Here are more examples from Attar:

"They all made him their leader;
Even if he commanded, they would sacrifice their lives for him."
(Ibid: line 1616).

"We command our lives to the ruler,
Whatever he says, we shall do, good or bad."
(Ibid: line 1608).

"The command is his; the decree is the same;
There is no reluctance; the body and soul belong to him."
(Ibid: line 1617).

"When the heart is free, we give our bodies;
Without heart and body, we approach that abode."
(Ibid: line 1656).

Numerous other components exist that align with these twenty principles we have outlined.

Conclusion

Attar's thoughts, intertwined with mystical and Sufi ideas, present a moral teaching aimed at guiding humanity toward union with the divine. In this contemporary era, where dangers and uncertainties constantly threaten individuals, his works place humanity on the straight path. He articulates ethical and mystical virtues in both his poetic and prose writings. Studying these works can facilitate traversing the seven valleys of spiritual journeying. Attar is one of the three peaks of Islamic mysticism, and his writings encompass many principles and manners of spiritual practice. Among these works, *Manṭiq al-ṭayr* holds a particularly high position due to its structure and maturity. Within *Manṭiq al-ṭayr*, many components of the ethos of chivalry can be identified. The results indicate that over twenty characteristics of chivalrous individuals can be demonstrated in this poem, including the avoidance of envy, selflessness, the rejection of pride and arrogance, truthfulness, detachment from worldly matters, not belittling others, contentment, integrity, sincere repentance, patience in the face of adversity, and prompt assistance to others.

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