

CRITICAL HUMANISTIC ANALYSIS IN MYSTICAL LITERATURE: A CASE OF MANTEQOTTEIR OF ATTAR NEISHABOURI

LEILA VALIAN^{a1} AND ELYAS NOORAI^b

^aM.A in Persian Language and Literature

^bDepartment Persian Language and Literature

ABSTRACT

Critical approach where human abilities and concerns and creates works of art is called humanism. This word has been adapted from Humus meaning soil or earth placing human as the center of cosmos against the central God of the church members. Humanism has its own special definition in every culture and society. In Persian mystical literature, humanism is attributed to “perfect man” but in European literature, humanism is the name of an intellectual-cultural movement which started to encourage and urge the interest toward outstanding works of art of Greece and Rome in 15th century. Based on these two definitions, the purpose of the present study is to investigate the place of perfect man in mystical literature especially in Attar Neyshabouri Manteqotteir. This study considers the reasons of arrival of the concept of perfect man in mystical literature focusing on Manteqotteir. The question is that what is the effect of social background and intellectual eclecticism between Islamic scholars and philosophers in defining the relationship between God and human and society in 6th and 7th Hegira century in emergence of the concept of perfect human in mystical literature and how this issue has been shown in Attar’s Manteqotteir? The answering hypothesis with accepting the difference between humanistic theoretical foundations in modern and classic literature considers attending to perfect human in mystical literature especially in Attar’s Manteqotteir as a reply to deviations in theoretical foundations of Islamic sects and social background where Attar lived. These findings gained using Fairclough’s critical discourse analysis which considers text production regarding its social background.

KEYWORDS: Humanism, Attar Neishaburi, Mystical Literature, Perfect Man, Manteqotteir, Fairclough’s Critical Discourse Analysis

Investigation of the arrival of humanism to Persian culture and literature returns back to emergence of Shoubieh movement in 2nd and 3rd Hegira centuries. The purpose of these movements was to fight against Bani-omayye and Bani-Abbas religious and racial monopoly which have neglected Islamic ideals under the shadow of hegemonies and wealth amassing and have involved their social mentality among different religious movements. The identity of this humanistic movement influenced by profundity of religious structures in Holey Qur’an, political doctrine of Sassanid time and some of social relations of Arabs before Islam. Dissenting approach of these movements to social policies of Caliphs unified lots of Muslims especially Iranians with these movements (R.K, Razmju, 1375. 38-43).

Cultural deed of Sohuhieh or resistive movements were expanded in two main branches continued to centuries in Persian literature and poetry. The first branch was mysticism and Sufism which was in prose from the beginning of the third to sixth centuries and from sixth to ninth centuries in mystical poetry. The next branch was rationalism based on philosophical and logical knowledge like social theories of scholars like Akhavanossafa, Ave Cina, Khaje Nezamolmolk and historian like Beihaqi (Abdolhosseini, 1384;176). The purpose of these people

and movements was to state human status in the society using reasoning and inference which were introduced in their scientific pamphlets.

Socio-political criticism in poetry and prose language done by socio-cultural critics of Caliphs authority taught doubt and understanding to people and pointed out that the beginning of human movement for recognition starts with doubt and with doubting an individual independent thinking is made. So the necessity of thinking and proving the value and importance of human is firstly for the self and then for the society (Jarrahi, 1389:98). Among other theoretical foundations of humanism entered by mystic scholars into Persian literature was realism which was stated through mystery language. In fact this language was a kind of “magical realism” (Zamora, 1995) defending the human value in society and its relationship with God. Among the examples of these realist prose stated in parables are works of Abusaeid Abolkheir, Khaje Abdollahe Ansari in 4th and 5th Hejira centuries and Tazkeratololiae Attar in 7th Hejira century (RK. Khazaeifar, 1387:13)

In this study, mystical literature definition of humanism is considered not regarding the mere mysticism in Sufism works nor like Islamic philosophy using the concept of human to prove its claim against law court. Also this concept of humanism is different

from its European literary counterpart. To consider this hypothesis we need an approach to regard three factors including ideology, the author and social background which are effective in compilation and definition of humanism in mystical literature of the 7th century for a better study. Fairclough's critical discourse analysis is used because of having these three factors.

Fairclough's Critical Discourse Analysis and Humanism

Critical discourse analysis is the method of considering how to produce and use the text by the author to answer socio-political questions. In this method of analysis, the thoughts traverse their raising and falling road based on socio-political conditions (Fairclough, 2001, P.97). If we consider the defeat or victory of socio-political movements during the history emanated from new mentalities and thoughts or decline of previous ones, noting humanism in the history of Persian literature returns to restoring the Iranian identity from 4th to 9th Hegira centuries where the concept of perfect man specifies the border between Islamic mysticism and Islamic jurisprudence supported by courts of Caliphs and local governments like Ghaznavian and Kharazmshahi)

Nowadays critical discourse analysis considers the distinctions, thoughts and the trend of text production for justification of thoughts with titles such as speech analysis, text analysis and culture analysis. Discourse analysis includes wide branches covering the language to texts. In the present study Fairclough's critical discourse analysis is used because of including the factors of ideology, author and social background. Norman Fairclough is the first theoretician of this analysis which considers the place of myth, author, ideology, power and language in text production and regards the subject or author of the text with special relations free in adapting the language kind and outlook (Jorgensen, 115).

Fairclough called his discourse analysis approach as critical study of language. He considered the goal of applied study of language in discourse analysis as assistance to increase the awareness about language, power and especially how language accompanies with social roles in independent subjects defending a special discourse (NK. Izadi, 1379, P.23). There are two reasons to apply Fairclough's critical discourse analysis in literature. First it becomes known that every text has its own socio-political outlook. Second is that not any author doesn't absolutely follow social structures and he is able to create a different text from repetitive dominant text of a discourse using his

creativity and innovation (RK. Yarmohammadi, Mantegotteir, 1383, P.144). The relationship of this kind of analysis with the present study is stating how Abbasi dynasty's ideology defeated with Mogul's arrival, social crises caused by the competition between philosophy and jurisprudence and the concern of understanding the perfect human by authors like Attar Neishaburi.

Ideology and Humanism in Mystical Literature

In Fairclough's discourse analysis, ideology in every temporal situation takes over the socio-political behavior justification of ruling system and the people in all of the dimensions. Socio-political solidarity is formed by the ideology emanated from the unconscious of social scholars' mind in every temporal and spatial situation. To this end ideology should be able to define the thinking borders of the society and politics and note the society members and environment to think and decide in one frame (Fairclough, 1995). In 6th and 7th centuries where mysticism expanded in Iranian society and Caliph's ideology was destroyed with Mogul's attack and a mental confusion entrapped Iranian society. In this time the mystical literature which was a part of the poetic and prose bequeath of Iran's literature and mystical poets or gnostic poets made Islamic-Iranian Sufism which includes a great part of Persian literature. It came to its culmination and expanded to central and western parts of Iran and then to entire Islamic society (RK. Foruzanfar, 1353). In this time the mystical literature was revealed with society's tendency to ideology of Shia which was the most opposing sect of Sunnite sect in Iraqi style.

On the relationship between mystic word and Iraqi style it should be said that ideals of social ethics and cultural values in this kind of literary kind and poetic style is reaching of Islamic society to the concept of "perfect human". The reasons of this idea is emanated from dispersion which was made in the competition between Islamic philosophers and the court jurisconsult between Sassanid dynasty and Moguls' arrival to Iran. In this time superiority of the words pious, devotee, wise and gnostic challenged the social ideology which make mental solidarity. More and more political classifications have dominated mental spheres like literature. Islamic society was entrapped in dispersion of opinions and dominant ideology of Abbasi dynasty defeated (RK. Razju, 1375, P.54-57).

With Mogul's arrival to Iran and defeat of ruling system ideology, the concept of human changed in the competition between philosophy, jurisprudence and mysticism. Ash'ari and Hanbali jurisconsults expected worshipping from people and the systems

developed by Khajeh Nezam promoted shrewdness of the Muslims and the agnostics following Hallaj wanted I'm the Truth motto. In this thinking opposition where none of socio-political ideologies couldn't reason or justify, Sanaei Ghaznavi entered the social criticism and the search for the concept of perfect man in Persian literature. Difference of language, public addressees and different ideology from philosophical-judicial ideology of Caliph's regarding the value and importance of the perfect man in society caused the Iranian society accept easily literary-mystical thinking and great literary works like Masnavi Maenavi by Molavi, Hadiqe by Sanaei, Hafez Divan and Manteqotteirby Attar Neishaburi in describing the perfect man with a humanistic approach (RK, Ashyani,1386:27).

Author and Language and Humanism in Mystical Literature

Norman Fairclough in his analysis considers two factors in addition to ideology noticeable including the method of applying language and the role of the author. He emphasizes that the author with selecting a special language suits the statement of his thoughts for especial addressee and can challenge the natured borders of official ideology in the mind of the addressee (RK.Fairclough, 1376:63-64). Using the role of language in Fairclough's discourse analysis we can observe the role of the language and the author in emergence of humanism in literature of the 6th and 8th centuries. The language of the period through which the cultural-political ideology was advertised was a mixture of Arabic and Persian. By this language jurists and philosopher spoke about discussions which were repetitive for people or not understood by them. So using poetic language and stating the thought in the forms of masnavi, ode and sonnet were used widely by social critics (RK. Ribka, 1370. 181-183).

The importance of the consideration of the relationship between language, author and humanism in mystical literature is in the reason of the social critics to use Persian poetic language to state and promote their thoughts among the members of the society. Based on the considerations of biographers, official arrival of mysticism with the issue of social criticism and humanism to Persian poetry was done by Sanaei Ghaznavi in the 6th century. In his poetry, Sanaei considered social problems, decline of the value and status of Muslim man in the competition of philosophy and jurisprudence and logic. He considers the perfect man the one that in the relationship between the people and the God perceives his own values by Devine love and can neglect material desires and heavenly rewards

to reach the God (Rk. Kadkani, 1376). Sanaei with criticizing he society in poetic language of his masnavi, described the way of the perfect man to God in finding love. Attention of Sanaei and other agnostics to the concept of God in mystical literature to explain man's place is due to the aspect which the word of God creates in Islamic society and the concept of human was the word which caused most of the disputes of the Islam's world. So with description of Islamic society he searched the way to a unanimous consensus about perfect man followed by theology and loving the God.

Oh Muslims, people have done other things with disrespectfulness they have done the right wrongly in the ears and preach of the signs of the God they have closed the eyes and ears of shrewdness the left the Sharia in good and bad and believed the words of Ptolemy and Galen impractical scholars from the target of envy and desire have fooled themselves among the companions (Ganjoor.net). There is a wheel on your head but the wing of your body is lazy. There is radiance in front of you but the eyes of your soul has pain Release my body and my reason Tells you the chivalrous all the time (prologue of Refa in Hadiqe. Ganjoor.net).

After consideration of perfect man in works of Sanaei, Attar in the second half of the 7th century in parable defined anthropology and humane cultivation and counted it characteristics. In fact in this parable, Attar shows the definition of the perfect man by mythology of ancient Iran and like Simurgh and using the verses of Holy Qur'an emphasizing on human dignity. In his humanism, Attar in Manteqotteir has epistemic model learned from great agnostics and pioneers of mystical journey (zarrinkoub, 1378:83). Attar defines the perfect man in Manteqotteir in the relationship between God and the society. In mysticism, the relation of human and God is not logical nor ascetic but a relation between the lover and beloved where loving and friendship start with God's volition and proximates the two sides (Kadkani, 1378). Like Ebne Arabi and Azizoddine Nasafi, Attar with emphasizing on pantheism considers the perfect man as the epitome of the God. In this humanistic approach, the guidance of the human is of God's wanting reincarnating in some persons and all traits of God are shown in them and they become of Guardians of God (Saremi, 1382:6).

I find the way as I am astray Give me dignity however I come without worth Everybody who becomes a companion of thy sphere Will be lost in thou and hating the self I'm not disappointed but restless I hope one

among hundreds of thousands affects (Manteqotter , in worship of God. Ganjoor.net).

Regarding ideology and personality of Attar, it can be said that innovation of humanism in parable language of birds is his creativity and novelty. Attar in the role of the author or the subject of Fairclough can disturb the thinking discipline of his time and speak with a different interpretation dominant on the minds of the people. In Attar's figurative language mystical humanism hasn't much similarity to logical man of Islamic philosophy nor an association of European renaissance literal humanism but the perfect man in Attar and agnostic language is innovative which is known in the relationship of the God and the society. In this approach the perfect man reaches to the truth with traversing the didactics of the mystical travelling from Sharia to doctrine (Hejazi, 1378:36). In this kind of humanism, the goal of attending to man is not gaining the respect and citizenship rights or enjoying the worldly pleasures but becoming aware of his role in this world and awarding other people.

Sigh from the pain of the heart to sacrifice lots of souls for you every moment open the David's tongue to meaning guide the people to tone of the creation (Manteqotter , Birds' convention. Ganjoor.net).

Analysis of three-dimensional outlook of Attar to humanism shows the need to regard the third aspect of Fairclough's discourse analysis. In his discourse analysis, ideology, writer and social background have direct role in creating the novel work. Figurative language and mystical ideology of Attar needs social background to create a work like Manteqotter in an interaction made between them. What feature this background have had in Attar and his life to create novel works of art?

Social Background and Humanism in Mystical Literature

Fairclough's discourse analysis puts great importance on social background in creation of a literary text by the subject because the language of the author and the ideology are affected directly by social background. In his view, the language and ideological behavior in fixed social conditions are natured assumptions which people are generally unaware of their putative existence. Neither people know how the language and ideology are applied about them nor they know how to apply them to other people. Here there are power relations which considers the social discipline determined and definite (Yarmohammadi, 145).

Focusing on reproduction of social background in the relations of persistence and dominance, Fairclough emphasizes that ideology, author and social background are dependent firmly to each other in production of a text (Yarmohammadi, 1383.P1440). To consider the methods of text reproduction, Fairclough looks at sociology from a cultural perspective (language, ideology, power) since in his view culture is what fills the gap between the text and the society (Soltani, P.161).in the relationship defined by Fairclough we can see the importance of social background in mystical text production with the subject of humanism from 6th to 9th Hegira centuries.

Regarding the effect of social background on prospering of knowledge in Iranian-Islamic civilization, it should be said that from 2nd to 5th centuries because of the monetary support of Islamic Caliphs and joining of Islamic civilization with Greek civilization, the Islamic government had a relative stability and social structures (cultural, political and economic) had the biggest effect in prosperity of knowledge and science in these times but this social stability was lost by the influence of mental factors especially different religious perceptions in the 5th and 6th centuries and social background of Islamic thought was challenged in juridical, philosophical and mystical frames. The most important features of these times are: A) Turks martial dominance through coercion and tyranny, decline of power and B) expansion of believing to superstition and nimbus among the people, C) development of Ashaere and Hadis retellers, D) development of racial and religious with scholars and writers, E) burning the books and demolition of libraries and F) outcast of philosophers and Greek philosophy and aphorism (Zarrinkoub, 1378. P.134-137).

Tribal and nomadic structure based on tribe and racial bias (Ebne Khaldun hypothesis) with dominance of the Turks (Saljuqian followed by Ghaznavian and Mugols) placed basic damages to Iran's scientific and social institutions like demolition of books and libraries, destruction of cities, neglecting logical sciences and overemphasis on Sharia and language. So social norms and customs were guided on getting away from logical and experiential methods which were relatively grounded in the previous periods. The society was guided toward superstition and nimbus. In this time human social value declined and becoming the same with the society questioned human dignity. Emergence of mysticism in Persian literature with a humanistic approach searching for a perfect man was the mere loophole in this situation suggested by social

critics to correct the society. Neglecting the logic due to social opposition and tending to real Islam because of thinking confusion in defining the religion summarized the condition of being a human to Devine love and man be the one who loves God (Razmjoo: 24). Sanaei defined it as:

Drink the wine of Sharia aphorism in the sphere of religion

Greek lust tellers bereaved this favor

Leave logic collar and run toward the faith alacrity

What is the value of Greek aphorism in belief penchant (ganjoor.net)

Logical interpretation of this period was in the form of excommunication of philosophers and rationalist scholars under the heading of bad religion, heretic, Qarmat, miscreant, irreligious and etc. also it should be noted that Farabi', Ave Sina and others' philosophical thinking which were taught in this time had hints of mysticism. So Attar showed the contamination of logic and mysticism of his works especially Manteqotteir influenced by social background (Shajiei, 1373:364).

Everybody who comes finds himself in Him

He sees body and the soul in Him

you come here the thirty birds

you become known in this mirror (ganjoor.net).

Discourse Analysis and Humanism in Manteqotteir Attar and the role of subject in mystical literature

In discourse analysis the actor that embarks on compiling the text is called subject. In fact subject is the author or the artist in art language which creates the text or the work of arts. Creation of the text by the author finds importance in discourse analysis when the author can release himself from discourse determination or social structures dominant on his mind and make a different work of art from the context or discourse work (Aqagolzadeh, 1385:235). In literal structuralism since the subject is sentenced in the discourse space, he uses the plural language to state and create a work. He is considered a captive of discourse determination but the difference of Fairclough's discourse analysis with structuralism is the he doesn't consider the subject completely captivated by discourse determination but considers the subject as a man who can freely change what he has created (Van Dike, 1382:237). It is here that the importance of the subject's ability in changing

discourse space by language tool is revealed and the subject start creation (Van Dike, 1382:238).

Attar's status in mystical literature is understandable in this field that Attar is a released subject of philosophical constraints and court jurisprudence and considered humanism in discourse space of mystical literature. Sheikh Faridoddin Abuhamed Mohammad Ebne Abubakr Ebrahim Ebne Eshaqe Attar Kadkani known as Sheikhe Attar Neishabouri, the Iranian poet and agnostic and the free subject of the present study was born in 6th of Shaeban 513 Hegira as cited in Dowlatshahe Samarqandi and was killed in 10th of Jamadiosani of 627 Hegira in Mogul's attack based on the most of the historians. The life and works of Attar in the history of Persian literature are in shadow of doubt and exaggeration but what which is definite is that he was a prolific writer and poet having many works of art. The most important works of Attar include Elahinameh, Asrنامه, Manteqotteir, collection of poetry, Mokhtarnameh and Tazkeratololia. The way he traversed to state his thoughts is the criticism and statement of socio-political conditions of Iran in 6th and 7th centuries. Also the importance of Attar in mystical literature is his consideration of an ideal world where Iranian agnostics tried to get all members of the society in a humanistic approach to the status of the perfect man and dying for the God. In figurative language of Manteqotteir Attar stated this mentality in a way to be understandable for all. This eloquence and innovation give the highest status in mystical literature. Disregarding the explanation of the clear points about the life and works of Attar, Manteqotteir treatise is the most important and famous his work describing the trend of training man in the ideal society (RK, Shafei Kadkani, 1378).

Humanistic Critical Discourse Analysis In Manteqotteir

In Fairclough's view to analyze the relationship of the text and social background three levels of discourse analysis should be considered:

First level: discourse as the text which includes language analysis in the forms of words, grammar, phonetic system and solidarity in a level higher than sentence.

Second level: discourse as the interaction between production process and text interpretation or discussing how the text is produced and consumed

Third level: discourse as background where three stages of production, interpretation and

explanation of the text is analyzed and regarded (Fairclough, 1379.P67).

Since the purpose of the present study is to consider the ways of creation of humanism as an ideology in figurative language of Attar's Manteqotteir, the third level is used and words analysis and their interpretation are not regarded. In the third level of Fairclough's analysis of Manteqotteir, it should be noted that the used figurative language is emanated from religious myth of longing, initiation and testing, death and the concept of scarification, descent and travelling to death land, awareness of unknown halves of the human, resurrection and dooms day, anew birth and saving of human, eternality and God similarity of the man (RK.Mohammadi, Badr,1391:14). In fact Manteqotteir is the story of man's travel under the guise of the birds from seven valleys of comprehension and knowledge and traversing them to reach Simurgh or the perfect man (RK, Mohammadi, 1391.P15).

In Attar's humanistic discourse the first condition of comprehension and knowledge is passing the self. This self is the result of individual and social training where personal benefit is prioritized by the tools of logic and religion. So the start of the correction of the society is passing from the animal self which was a social priority in Attar time (RK, Mohammadi, 1391.P13). The condition of travel in humanistic approach of Manteqotteir is going beyond the brutish self or lust for all members of the society to use it as way to enter a humane world:

The body without Him has no use for anybody

If you are a man don't live without Him

The man should finish this travel

And sacrifice himself to this throne

This life should be forgotten bravely

To say that you can make the job (Manteqotteir, 1387).

The reason to forget the life in Attar's discourse is reaching to God. In his discourse, the dominant thinking of the society is eclectic where two concepts of God and human or the real wayfarer have been hide under the guise of superstitions or material desires. The wayfarer or anybody else who wants to recognize and understand should pull over these curtains by passing the self:

The life doesn't have any worth without Him

Sacrifice this life like real men

If you sacrifice a life like a real man

It's enough for Him to give you the real life (Manteqotteir, 1387).

Getting away from the society or avoiding the mentality of "being the same color with the society" is the second condition of entering humanistic discourse or travelling for understanding the perfect man. In Fairclough's discourse analysis this act is breaking the boundaries in which insiders and outsiders are defined (Fairclough;98). Passing the boundaries of society and selecting seclusion provides this possibility for the wayfarer to see the man out of his own self and the society:

Thousands of people are imposturing

Following this material world and this corpse

We hear and see them all

But we didn't change ourselves anyway

Our work was led by people

By some irreligious beggars

Not to die of the self and the others

Our soul won't come out of the pure throat

Avery body who is not separated from the others

He is not brave enough to be in this travel

Be sure that if this longing is rejected

This is the way which is not haphazard (Manteqotteir, 1387).

In Attar's thought, after the passing of the wayfarer from himself and the others and in other words from the soul and body, he begins the valley of bewilderment which also is called valley of ignorance. In Fairclough's view the subversion of the borders and demolition of insider and outsider boundaries, the differences are destroyed. This happens when the dominant ideology of the peoples' mind and the society loses its meaning and the horizon of understanding and recognition is widened (Fairclough, 1379:85). Like the meaning of death in Attar's view where the man enters a higher valley with passing from the self or society or voluntary death and the man sees everything in his bewilderment:

The one who becomes both ignorant and without trace

Among all just he knows

Not to become ignorant of the body and soul

You won't become aware of Him a moment (Manteqotteir, 1387).

After the valley of death in mysticism, the longing valley for understanding and recognition begins. Cultivation process in the valley of longing begins with the problems of recognition or in other words understanding and stop speaking. In this valley the inclination to understanding is longing where the wayfarer get familiar with the problems and sees them but he can't do anything. This valley is the same with structural determinism in Fairclough's method where the differences come after destruction of the boundaries because in addition to pass the existing structures, discourse can't make new myth without discourse tools which it breaks. So the most difficult task which is longing and or drawing the new boundaries is without using the previous structures (RK, Fairclough,1379). In mystical literature of the 7th century and especially in Manteqotteir , breaching individual and social structures makes the wayfarer who follows the perfect man in the valley of longing to go beyond all material instructive models and it is here that the wayfarer is tested to enter the valley of love:

When arrived to the valley of longing
 Every moment you have myriad of hardness
 Here you should leave the wealth and belongings
 You should come with your blood,
 Away from all the others
 With the hope of understanding Him
 Who doesn't fear the killer dragon (Manteqotteir , 1387).

After the valley of quest where the wayfarer leaves everything, he enters the love or wanting without reason valley. In this valley, the lover passes the internal or instinctive self to reach his target the beloved. In this valley human accepts all the conditions of reaching (meeting) which are more difficult than understanding to grasp his purpose. In Fairclough's discourse analysis after that individual and social indifference lead to breach of the borders and the myth for the society can be made better in the mind of the subject without using the previous structures, the new boundaries show the need to attend external and internal differences and it seems that the need of faith to make the myth is associated with human determination (Fairclough, 2001. P.46). this is the process which is known in mysticism as the valley of love. In this valley, understanding the beloved or reaching to the beloved pave the way for the perfect man to consider firstly the God and then the ideal society in his thinking and

traverse the path toward them in next stages of travelling:

The lover is the one who in fire
 Goes warmly, burning and recalcitrant
 Everything he has, he leaves sincerely
 And is proud of the beloved reaching
 Not to burn himself suddenly
 He can't escape the sorrows (Manteqotteir ,1387).

After the valley of love, the wayfarer enters into the valley of wisdom and cognition shown by the beloved. In this valley, the perfect man understands everything by Devine generosity and passes the last phase of the being made in his thought by society and instinct to get closer to wisely recognition.

After that He shows you
 Everything in valley of wisdom
 To be thirsty for perfectness is here
 Thousands of lives die here
 Inundate yourself in the sea of mysticism
 If not mourn for yourself (Manteqotteir , 1387).

After reaching to wisdom and recognition, the wayfarer enters into the valley of destitute and perdition. In this valley the man returns to the world and its pleasures with finding awareness of everything. This returning should be started with not wanting the world and perdition of the self for the others. In this stage the voluntary desire to build the ideal society by the author or Fairclough's subject is associated with social background goals and mottoes and a new methodology is made which is revealed in Simurgh to coordinate the historical patterns emanated from social and individual experiences and to picture a different individual and society dominant in the minds of the public (RK. Kadkani, 1378).

After this comes the valley of destitute and perdition
 Speaking is not deserved here
 It is like the valley of forgetfulness
 It is dumb, mute and trance
 There are thousands of eternal shade of thou
 Lost is seen from a sun of thou
 If you want to reach there
 Reach to this abode, to nothing and naught

First forget yourself
 And take a silk of nothingness
 Wear a robe of nullity
 Fill the bowl full of naught and drink (Manteqotteir , 1387).

Humanism in Attar viewpoint

As noted before, the most basic point in Fairclough's critical discourse analysis is to find social concerns of the subject which in every historical point challenges the current society and its discipline in the text. Humanism of the 6th and 7th century was the issue of the individuals and the society. Three discourses including court jurisprudence, Islamic philosophy and mysticism competed for defining human and his origin. From agnostics outlooks especially Attar because of a simultaneous attention to individuals and society in Manteqotteir , all of the human have a high status of God successor on the Earth. In Caliph's jurisprudence, human status is in hands of the best man which should guide other members of the society. Also the belief in material and logical originality of human in Islamic philosophy has disabled this discourse from mystical status of human in Manteqotteir causing Islamic philosophy in its humanistic ideology not to pass philosophical logic and reach to the status of the perfect man. Attar's Perfect man or Simurgh are those who has reached their human status through correct and proper training first defined by God and guide the society toward this perfectness.

You don't perceive what you have
 Come with yourself and think of yourself
 Not to be rejected by Him
 When this status is accepted by Him
 Not to find fault in perdition
 You won't find truth in survival
 First He put problems in front of you
 Then suddenly take you to glory and esteem
 Die to reach your life
 When you are, life doesn't come to you
 Not to be wiped in perdition out
 Your glory won't be proved (Manteqotteir , 1387).

CONCLUSION

Humanism in mystical literature is included in the concept of human as God successor in Islamic

thought. This definition is different from the concept of humanism in literary humanism which wants all of the art for material aspect and munificence of this world for man without the existence of God. Also the concept of humanism in mystical literature is different from the concept of servant in Islamic jurisprudence and wise human in Islamic philosophy and theology. Because of this it can be concluded that mystical literature has noted to the concept of human from social and divine aspects simultaneously. In this approach, human, God and the society make an equilateral triangle where God is at the top and the importance of the other two angles lies in their relationship with God and each other. This relationship which is fulfilled in the best didactic status can be observed in the concept of perfect human in mystical literature especially in Simurgh of Manteqotteir .

Another result from critical discourse analysis of Manteqotteir is the reason of the world's birds or members of the society to understand Simurgh or perfect man. In Manteqotteir reaching of birds to futility and aimlessness in their social relations is the reason to search Simurgh. The condition of finding Simurgh is having a guide. In history of Islamic social mentality and thinking, this duty is done by the perfect man because of Hoopoe propinquity with Solomon or God. To give this responsibility to Hoopoe the society should come to this conclusion not Hoopoe or the gnostic commits its himself to guide the people. Concluding the discussion it is implied that humanism in mystical literature is an individual task where every person should embark on understanding himself and start self-understanding journey where there isn't determinism of court jurisprudence to make human doing a servile obeisance nor philosophical wise man whose philosophical logic to leave him with his thinking, but; this is human freedom which can be born in most of the society members and guide them to perfect man.

REFERENCES

- Mohammadi, Badr Narjes. (1391). Myth of Attar Manteqotteir . mystical literature quarterly. P.8. No.28.
- Ashtyani, Jalaloddin. (1386). Human ideals. Sahami Enteshar publication. Tehran
- Izadi Pirouz. (1379). Critical discourse in practice: a description of Critical discourse analysis of Norman Fairclough. The center of research and studies of media.

- Van Dike, Tion E. (1377). *Solidarity, discourse and accessibility*. Ney publication. Tehran.
- Hejazi. Behjatossadat (1383). *Perfect man in Attar's mentality*. Divar publication. Mashhad.
- Khazaeifar. Ali (1389). (1389). *Magical realism in Tazkeratolia*.
- Jarrahi. Saeid. (1388). *Humanism in mysticism*. Yazd, Mafakher
- Ribka. Yan (1370). *Iran's history of literature*. Translated by Isa Shahabi. Bina publication. Tehran.
- Razmjoo. Hossein (1375). *Perfect and ideal man in epic and mystical Persian literature*. Amirkabir publication. Tehran
- Soltani. Sayyed Ali Asghar (1384). *Power, discourse and language*. Ney publication. Tehran.
- Jorgenson. Marian (1389). *The theory and method in discourse analysis*. Translated by Hadi Jalili. Ney publication. Tehran.
- Yarmohammdi. Lotfollah (1383). *General and critical discourse studies*. Hermes publication. Tehran
- Abdolhosseini, Farhad (1384). *Criticism and review of rationalism and free thinking in lyrical Arabic and Naser Khosrow Qobadiani's poetry*. Human sciences magazine. No. 45-46.
- Attar Neishabouri; Manteqotteri. *Introduction, correction and explanation by Mohammad Reza Shafei Kadkani*. Sokhan publication. Tehran. (1387).
- Loid. Jenoid (1378). *The concept of logic from Descartes to Hegel*. translated by Mahbube Mohajer. Arghanun quarterly. No. 15. 1378
- Fairclough Norman (1379). *Critical discourse analysis*. Translated by Fatemeh Shayesteh and et al. akhtaran publication. Tehran
- Kadkani shafei. Mohammadreza (1376). *Travelling whips*. Agah publication. Tehran
- Aqagolzadeh. Ferdows (1385). *Critical discourse analysis*. Scientific and cultural publication company. Tehran
- Aqagolzadeh. Ferdows (1389). *Efficiency of Fairclough's Critical discourse analysis*. Comparative language and literature studies quarterly. No. 3.
- Namdarpour. Bahram (1388). *The mentality of nonviolence in Iranian agnostic works*. Hasanein publication. Qom
- Shafei Kadkani, Mohammadreza (1378). *Psalms of the Persian: a look at the life and sonnets of attar*. Agah publication. Tehran.
- Zarrinkub. Abdolhossein (1378). *The wing sound of Simurgh; the life and mentality of Attar*. Sokhan publication. Tehran.
- Shajei. Pouran (1373). *Attar's ideology*. Bija, publication and edition institute
- Saremi. Soheila (1382). *The picture of society in Attar's works*. Human sciences and cultural studies research center. Tehran
- Foruzanfar. Badiozzaman (1353). *Biography, criticism and review of the works of Attar, Sheikh Faridoddin Mohammad Neishaburi*. Dehkoda bookstore publication. Tehran
- Ashrafzadeh. Reza (1373). *The epitome of mystery and narration in Attar Neishaburi poetry*. Asatir publication. Tehran
- Fairclough, N (2001). *Language and power*. Second edition. England: Pearson
- Fairclough, N. (1995). *Critical Discourse Analysis*. London: Longman
- Zamora , L.P. & Wendy B. Faris (eds.) (1995), *Magical Realism, Theory, History, CoManteqotteir unity*, Duke University Press, Durham, North Carolina, USA.