

A study on the quality of the event of the Ascension in the mystical Masnavis of Attar Neyshaburi

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Abstract

The ascension of the Holy Prophet ^(PBUH) is clearly reflected in mystical poetic works, and many poets have represented this great event in their poems. The Ascension of the Prophet (PBUH) is so important to mystic poets that some of them, including Attar, have addressed the event of Ascension in their poetry after saying God and the Prophet's praise. Studies have shown that the praise of the Prophet (PBUH) in Attar's mystical *Masnavis* two by two has different formats. In *Mantiq-e-Tayr* and *Ilahi-Nameh*, the ascension of the Prophet ^(PBUH) is described in conjunction with each other, and in *Mosibat-Nameh* and *Asrar-Nameh*, are separate. Also, Attar's narration of the event of the ascension in the *Masabeh-e-Nameh* is more realistic. In Attar's *Masnavis*, the ascension is a mystical experience and has no meaning other than going beyond self and negating self. The self in Attar's view has a meaning equal to the whole of existence. Therefore, his interpretation of the ascension as losing the self means negating the material world and its manifestations and abandoning human attachment to them. In explaining the mystical aspects of the ascension, Attar acknowledges that the Prophet passed the test of his denial to the point of annihilation in the truth in a comprehensive way and no duality remained between him and the Almighty. So that the words of that Prophet can be considered the words of the Almighty.

Key words: Islamic mysticism, ascension, Attar, annihilation by God, Attar's mystical Masnavis.

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