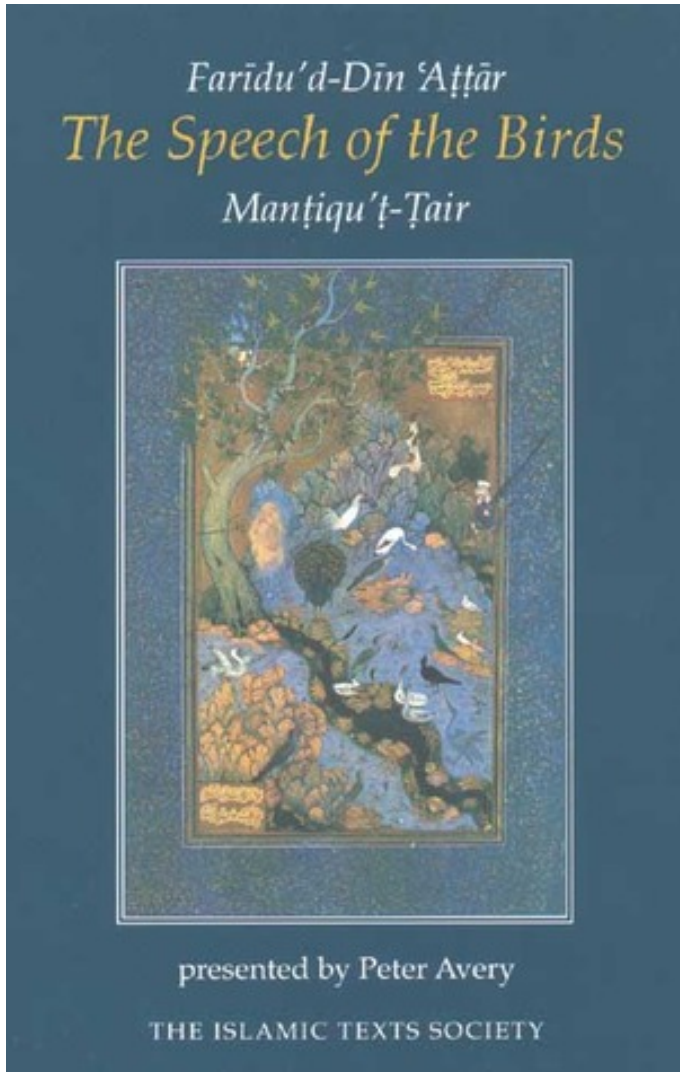


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**Farid Al-Din Attar**

**The Speech of the Birds**



Title: The Speech of the Birds

Author: Farid Al-Din Attar

Format: Hardcover

Language: English

Pages: 582

Publisher: , 0

ISBN: 0946621691

Format: PDF / Kindle / ePub

Size: 7.8 MB

Download: allowed

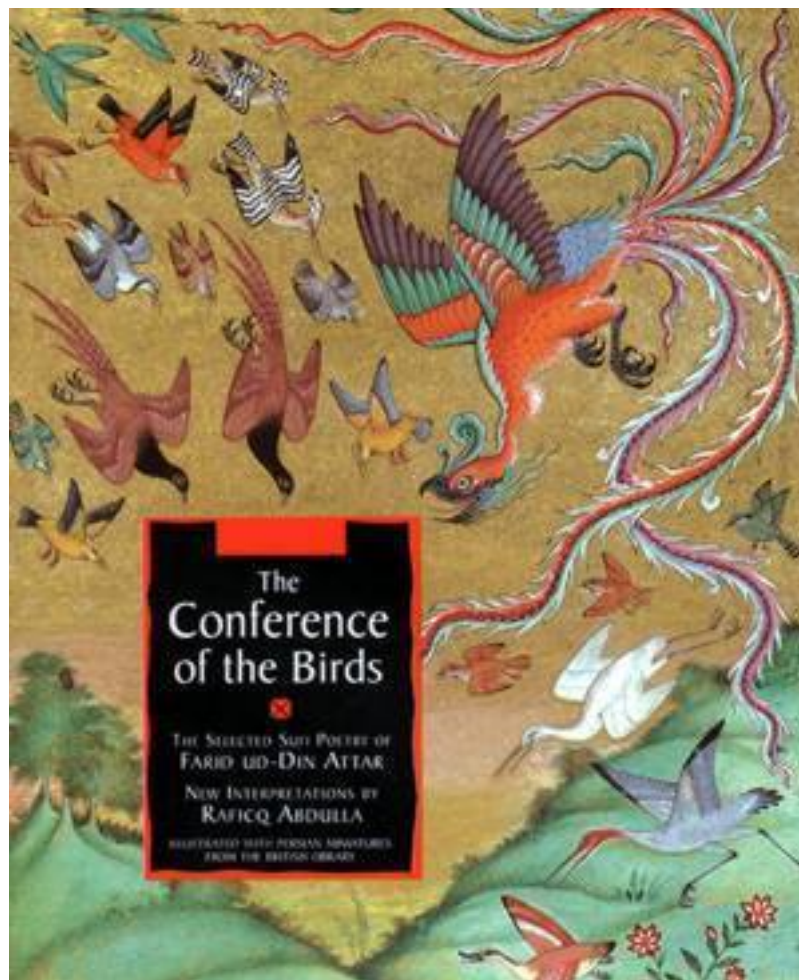
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## Description

*Mantiq'u't-Tair* is one of the masterpieces of Persian literature of which a complete and annotated translation into English is here presented for the first time as *The Speech of the Birds*. The text revolves around the decision of the birds of the world to seek out a king. Their debilitating doubts and fears, the knowing counsel of their leader Hoopoe, and their choice of the Simurgh as a king, is in reality an allegory of the spiritual path of Sufism with its demands, its hazards and its infinite rewards. The poem contains many admonitory anecdotes and exemplary stories, including numerous references to some of the early Muslim mystics such as Rabi'a al-'Adawiyya, Abu Sa'id ibn Abi'l-Khair, Mansur al-Hallaj and Shibli, among others. In *The Speech of the Birds*, Peter Avery has not only given us a precise and moving translation, but also ample annotation providing much information to fill in what Attar would have expected his readers to know. The result is a fascinating insight into a remarkable aspect of Islam: the world of ecstatic love of the Persian mystics. *The Speech of the Birds* will be of interest to everyone who values great literature, as well as to all students of Persian and Sufism.

## Insightful reviews

ReemK10 (Paper Pills):



I have been wanting to read *The Conference of the Birds* for a very long time. The peacock in

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me ordered the Rafiq Abdulla interpretation, lured as I was by the illustrations of Persian miniatures from The British Library (this is the only, modern illustrated edition), and they do not disappoint.



This is only a 93-page book. It serves as a delightful amuse-bouche but leaves one with a hungry appetite for more. This can be found in Peter Avery's *The Speech of the Birds* which the owl in me will be reading next as it is the more scholarly translation and will hopefully have more clues.



What I love, truly, deeply, passionately, emphatically love about Farid ad-Din Attar's masterpiece is coming across allegories that bring about enlightenment. Ah sublime bliss! But as always when you deal with metaphor and rhetorical riddles, you need to come prepared with a heavily-built superstructure of previously acquired knowledge beforehand to be able to correctly make your own connections and understandings of this poem. You need to have lived! The more you know, the more you will understand, and hence the constant urge to keep reading and learning!



I think that the birds led by the hoopoe are perfect parables of us as readers who are often unbearably self-aware.



The *ishq* of Sufism seduces us into squeezing meaning out of every word in this very intimate mystic poem. Attar absolutely delights as he takes us on this journey of life: love, understanding, detachment, unity, bewilderment, deprivation and death and our own psychological and spiritual journey as we deal with our personal flaws and disappointments.



Abdalla makes this ancient masterpiece of a poem very accessible to the modern reader.



"Nothing I know,  
I understand nothing, I am surface-dead  
Only loves survives, I am traveling unsurely, I go  
To the Beloved unknown to this heart waiting to be read."

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Sidharth Vardhan: "The Moths had lengthy been exiled from the FlameThey worship: to be able to solemn Council came,And voted one in every of them via Lot be sentTo locate their Idol. One was once chosen: went. And after an extended Circuit in sheer Gloom,Seeing, he thought, the TAPER in a RoomFlew again without delay to assert so. however the chiefOf Mothistan slighted so mild Belief,And despatched one other Messenger, who flewUp to the House, in on the window, throughThe Flame itself; and again the Message brings,With but no signal of clash on his wings.Then went a Third, and spurr'd with actual Desire,Plunging right now into the sacred Fire, Folded his Wings within, until eventually he becameOne color and one Substance with the Flame.He merely knew the Flame who in it burn'd;And in basic terms He might inform who ne'er to inform return'd. (Parliament of Birds)Devotion and Love are such mass feelings that no matter if you frown at so much of them, there'll consistently be a number of such poets for those feelings that you simply shall prove loving.Of all spiritual schools, i like Sufism the best. i locate them relatively cool between all saints. they might spend their lives going round making a song devotional songs. they're kind of rebels - breaking ideas rather than making them. they're nonetheless relatively renowned in Punjab and Pakistan – and are both enjoyed between Hindus, Muslims and Sikhs (Majority of inhabitants in in the world is Christians, that of my kingdom is Hindu, that of my kingdom is Sikh and that of my city is Muslim and I'm an atheist.) Sufism is now a big department of Islamic and Indian music. Nusrat Fateh Ali Khan used to be a favored singer.Sufism strives for ihsan or perfection of worship. the focal point is at the emotion – your love for the God instead of the thing iself – God. As to how excellent the emotion, the reply varies between diversified faculties of Sufism. nonetheless uncomplicated rule is that there aren't any ideas – or even that's not a rule. examine a poem from Buleh Shaw: "Not a believer within the mosque am I,Nor a disbeliever together with his rites am I.I am no longer the natural among the impure,I am neither Moses nor Pharaoh.Bulleh, i do know now not who I am.Not within the holy books am I,Nor do I stay in bhang or wine,Nor do I stay in a drunken haze,Nor in sleep or waking known.Bulleh, i do know now not who I am.Not in happiness or in sorrow am I found.I am neither natural nor mired in filthy ground.Not of water nor of land,Nor am I in air or fireplace to be found.Bulleh, i do know no longer who I am.Not an Arab nor Lahori,Not a Hindi or Nagouri,Nor a Muslim or Peshawari,Not a Buddhist or a Christian.Bulleh, i do know no longer who I am.Secrets of faith have I no longer unravelled,I am no longer of Eve and Adam.Neither nonetheless nor relocating on,I haven't selected my very own name!Bulleh, i do know now not who I am.From first to last, I searched myself.None different did I reach knowing.Not a few nice philosopher am I.Who is status in my shoes, alone?Bulleh, i do know no longer who I am." (by Buleh Shah)Poems and ParablesSufi saints won't offer you commandments yet might particularly write poems like lovers. they're very beneficiant in hard traditions of all religions

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(look on the Buleh Shaw poem) yet they're both beneficiant in identifying up their fabric from parables from these exact same religions - or even love stories. Yes, they aren't frightened of what all enthusiasts are terrified of – being romantic (no doubt they've been time and again below terrorist assaults in Pakistan). they'll quote examples of Arabic Laila-Majnu and Indian Heer-Ranjha; either tales of stars-crossed lovers. There is admittedly this one Punjabi Sufi music the place a saint, upon seeing a stunning girl, might consistently cross “oh my God! What a pleasant piece of labor you may have done.” It sounds extra poetical while he says it. whilst asked, why would not he worship the wonder he enjoys seeing so much; his answer is; “I don't count number the beads of my rosary. the attractive faces are beads in my rosary. Devotion is instantly performed as they go through my sight.” You see the metaphor of moth and flame above, one other metaphor utilized in this poem is that Nightingale – who stands for lover making a song for his beloved, Rose. whilst Nightingale asks waht does he want God for, while he has his rose. he's spoke back as follows: 'O watering with thy melodious Tears Love's Garden, and who dost certainly the Ears Of males with thy melodious arms mould As David's Finger Iron did of old: Why not, like David, commit thy Dower Of track to whatever greater than a Flower? Empress certainly of Beauty, so that they say, 230 But one whose Empire rarely lasts a Day, By revolt of the Morning's Breath That made her moved quickly to Decay and Death: And whereas she lasts contented to be seen, And worshipt, for the Garden's basically Queen, Leaving thee making a song on thy Bough forlorn, Or if she smile on Thee, might be in Scorn. 'Like that fond Dervish ready within the throng When a few World-famous good looks went along, Who smiling at the Antic as she pass'd—240 Forthwith Staff, Bead and Scrip away he cast, And grovelling within the Kennel, took to whine Before her Door one of the canine and Swine. Which while she usually went unheeding by, But someday relatively as heedless ask'd him—'Why?'—He advised of that one Smile, which, the entire Rest Passing, had kindled desire inside his Breast—Again she smiled and said, 'O self-beguiled Poor Wretch, at whom and never on whom I smiled.' The Allegory Birds of all style assemble to look for Khalif-king for them. Tajinder the clever and our Sufi trainer for the poem tells them that he comprehend in their lord (read God) yet they need to trip out to work out him: "Were you certainly now not blinded through the Curse Of Self-exile, that also grows worse and worse, Yourselves may recognize that, notwithstanding you notice him not, He is with you this Moment, in this Spot, 60 Your Lord via all Forgetfulness and Crime, Here, There, and Everywhere, and during all Time. But as a Father, whom a few wayward Child By sinful Self-will has unreconciled, Waits until eventually the sullen Reprobate at cost Of lengthy Repentance should still regain the Lost; Therefore, yourselves to determine as you're seen, Yourselves needs to bridge the Gulf you made between By the sort of seek and trip to be gone Up to the potent mountain Kaf, ... assorted birds symbolize humans of other nature. Nightingale is the lover; Peacock is useless approximately its beauty, Owl is the miser etc. each one of them have their doubts and are in flip replied by means of Tajinder or different birds via recommendation and during parables. i've got already quoted Tajinder's resolution to Nightingale. it truly is round - birds may still use human parables, whereas we , people are utilizing them as `parables. The trip of birds is symbolic of human look for God: "Not to be reach'd, if to be reach'd at all But via a highway the stoutest could apal; Of shuttle no longer of Days or Months, yet Years—Life-long perhaps: of Dangers, Doubts, and Fears As but unheard of: Sweat of Blood and Brain Interminable—often all in vain—80 And, if successful, no go back again And" A voice from Heav'n amid the stillness said: 'The Royal street isn't for all to tread, Nor is the Royal Palace for the Rout, Who, whether they succeed in it, are close out. The Blaze that from my Harim window breaks With fright the



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Raficq Abdull)

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