

AFFINITY OF HUMAN SPIRITUAL JOURNEY IN MANTHIQUT THAIR BASED ON SARTRE'S PERSPECTIVE

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Abstract: This research aims to determine the affinity or analogy forms of the human spiritual journey in *Manthiqut Thair's* compendium. It is known as human existence, which consisted of Jean-Paul Sartre's experiential perspective. This research is a qualitative descriptive method with a literature philosophy approach. Data source collection techniques in this research are reading and writing. The analyst used Miles and Huberman's model analysis techniques to interpret the data. Those are data reduction, displayed data, and outcome. The result of this research shows that Fariduddin Attar represented the journey of birds toward *Simurg*, such as a human spiritual journey to God with three aspects. First is an initial aspect; seeking *Simurg* that analogized as initial steps of human to travel their life spiritual, transmission aspect; pretext and complaints of birds along the road are as analog to examinations and trials along spiritual human's journey, and the last element is; seeking *Simurg* is analogized as a sequence of attitudes that must be possessed by a human in order "to meet" with God in their heart. At the same time, the forms of human existence found in the *Manthiqut Thair's* compendium are the structure of *being-in-itself* amount twenty data and structure of *being-for-itself* as much nineteen data.

Keywords: *human, spiritual, journey, existentialism, Jean-Paul Sartre*

Introduction

Human being is a figure of entities created by God with the most perfect creature. God has arranged so gloriously the process of human creation, from the beginning establishment to the end of his existence on this earth. It is also stated in the Al-Qur'an that God has entrusted the task of a leader on earth to human, not to other creatures of His creation. One of the supremacies of human among other creatures of God's is the intellect whose main function is to be able distinguishing between good and bad, which is the true and false. It is also supported by the provision of revelations by Allah SWT. That how human undergoes on his life, setting out the good and bad steps he must take for the sake of an exhaustive ending.

Human has the given nature to develop all his potential through reason. In human itself, there are three instincts, namely the instinct to develop types, the instinct for self-defense, and the instinct for religion. The instinct of developing kind is signified by thoughts of sex and lust. The instinct for self-defense is signified as fear. Meanwhile, religious instinct is a feeling of need for the Creator which is manifested by the feeling of *taqdis* (distillation) towards the Almighty God (Ismail, 1993: 135-136). This instinct is related to the human's piety which surely involves the human's spiritual activities in his life.

Spiritual is something that touches us deeply, adequate of turning suffering into lessons, hatred

into partnership, and indifference into unity (Faiver, Ingersool, O'brien, and McNally, 2000: 1). The word "spiritual" emphasizes the heart of human nature as a creature to get close to God fundamentally, at least, human always tries to keep walking to God and being aware of himself and God (Riyadi, 2014: 15).

Sufis, writers, and even academics have discussed the issue of human spirituality in the script they have produced. The aim is to open up a treasure trove of science and knowledge about human being. We are knowing now. all human knowledges appear as something that is formed and supported by mental powers that can not be articulated by another creature's power except human himself (Polanyi, 2001: 30).

One of the scripts which contains of entire human's spiritual journey is called *Manthiqut Thair's* compendium. It is written by a predecessor Sufi Maulana Jalaluddin Rumi. He was Fariduddin Attar. A literary Sufi who has written more than two hundred thousand poems. No skepticism that the language in *Manthiqut Thair's* compendium is restricted as melodic and poetic. Out of being full of meaning, the language of poetry is very stunning to heart and feelings (Al-Mishry and Al-Barazy, 2002: 20). The book consists of seven main chapters, they are introduction, praising (containing prayer and opening phrases from Fariduddin Attar), the birds gathering (describing the various birds that will participate in the deliberation), bird deliberations (regarding the search for the King),

the closing sentences (closing sentences from Fariduddin Attar), Biography of Fariduddin Attar, and notes on the Sufis. This is a little recognition about the object of this probe.

From the content depiction which written *Manthiqut Thair's* compendium above, the researcher is very interested to explore and to analyze the script in the form of poetry collection using the theory of existentialism philosophy from Jean Paul Sartre. In which the recognition of this theory is that existence precedes essence. Human existence precedes its essence means that a man is not the embodiment of a particular conception. This means that human being could not be defined as "real human" before the existence, in other words human must "exist" to be what he wishes.

A figure of existentialism, Jean Paul Sartre is from France. He divides "subsistence" into two parts, they are: *etre-en-soi* (being-in-itself) means to be existing in oneself, namely being as objects and *etre-pour-soi* (being-for-itself), means to be exist for oneself that exist consciously to be real human being. A consciousness human has freedom for himself with his will and actions. Human always want to "be", find himself in everything that they plan (Muzairi, 2002: 114-116). Sartre said that human create himself, he is not a direct being, he freely chooses the morality he wants, until he forms his own final essence (Higgin, 2004: 202).

Research on study of Jean Paul Sartre's theory of existentialism is not the first and latest research, but

rather old research, which of course many researchers who are earlier investigating this study. Ilham Khudzaifi, I Made Jiwa Atmaja and I Made Suarsa conducted a research entitled *Drama Jalan Mutiara by Sitor Situmorang: Jean Paul Sartre's Existentialism Perspective*. This study focuses on two problem formulations, namely (1) a description of the structure of the drama which includes the premise, characters and plot, and (2) the actualization of Satrenism's existentialism (Jean Paul Sartre) in drama. The results of the drama analysis of Jalan Mutiara show the premise of the story, the premise of this drama is disappointed with Elizabeth's character, the last defense story is about rebellion, and the story of Pulo Batu is about betrayal, love and throne. In addition, the plot used in the story is a forward and backward plot. The characters in the story are defined in terms of sociology and psychology, unfortunately they are lacking in physiological terms. Jean Paul Sartre's existentialism is proven to be actualized through the characters in the three drama stories Jalan Mutiara by Sitor Situmorang (Khudzaifi, Atmaja, dan Suarsa, 2016: 146).

Then Aisyah Dewi Purnamasari conducted a research entitled *The Existence of Hiromi in Nude Films by Yuichi Onuma*. By using the study of literary philosophy, the researcher explains the process of human existence reflected in the Hiromi character in Yuichi Onuma's Nude film through cutouts of images and dialogue texts. The results of this

study indicate that this film contains the process of Hiromi's existence to fulfill her desires. Through Yuichi Onuma's *Nude* film, which features the character Hiromi as material for analysis, the researcher finds a match between the character depicted and the opinion of Jean Paul Sartre. Meanwhile, Jean Paul Sartre is a philosopher who discusses existentialists regarding free humans, human beings who exist, humans who are responsible for their life choices and humans who are not shaken in their stance in life (Purnamasari, 2014: 1).

And the aim of this research is determining the affinity or analogy forms of human spiritual journey in *Manthiqut Thair's* compendium which written by Fariduddin Attar and finding out the implementation of Jean Paul Sartre's existentialism thought in Fariduddin Attar's *Manthiqut Thair* script.

Literary Review

Definition of Spiritual

In the Indonesian official dictionary, it is stated that spirituality related to psychological and spiritual in nature (Drafting team, 2008: 1373). This means all things that related to mental and internal reaction are categorized as spirituality; such as getting closer to God, devoted to worship, *dzikir*, praying and so on. Every human being must have experienced a period of development in which they tried to understand the concept of God, the world, and himself. This what we called as the human

spiritual journey as the main discussion point of this research.

The core meaning of the word spirit along with its head words such as spiritual and spirituality heads to existence, immortality and spirit; nor temporary and imitation. In Islamic perspective, the dimension of spirituality is related to the reality of God Almighty directly. Human consists of physical and spiritual elements. The spiritual encouragement brings the material dimension of human to their spiritual dimension. This is a human whose existence brings peace to another human.

Shone People divinely with spiritual thoughts want to be close to God. Being close to God is everything. Those who shone divinely fell comfortable with God. Their subconscious is always looking for Him. Every time they search God. they gratitude as they live and they always sense it. When they call on God, He will surely come. When human need God, He is sure for helping? When human wanted to be close to God, He would be there for them. For this reason, human is always happy with the path they take (Martokoesoemo and Wattimena, 2011: 283).

Spirituality makes adult-human live's experiences as meaningful as possible eventhough they confront serious challenges and threaten their life's satisfaction. Maximizing spirituality will restore human function to be health and have personal strength to rise up when confront difficult situations (Suseno, 2013: 4). Because that's where God's

intervention plays as a role in the human's life process.

Definition of Jean Paul Sartre's Existentialism Theory

Existentialism is a notion in philosophy that arises from a sense of dissatisfaction with the dichotomy of idealism and materialism to interpret their life. Idealism is only concerned with ideas as the source from veracity of life while the materialism considers matter as the source of the life truth by ignoring the life of human who has own existence and different from other creatures. Existence comes from the word exist, a Latin word derived from the word *ex* which means out and *sistere* means to stand. So, existence means standing out of oneself by leaving himself. Human will realize his existence in the world and continue to frame himself (Rokhmansyah, 2014: 59).

Sartre explains that existence precedes essence. This means that fate, destiny, the structure of life, and all conceptions of human are chosen and determined by human. The existence human is the result of their freedom. It is the existence of human that precedes his essence (the position and situation he wants) (Abidin, 2007: 19).

Sartre said that every choice that human made as individual in the end that it will be the true decisions concerning of all humanity. Because human make a choice based on his own intention and consideration, in fact the act of choosing is also related to an imaginary of all general human in general as the aspired person. The

good choice human made, that is better among another alternatives that human confronts (Hassan, 2005: 124).

According to Jean Paul Sartre, a loved figure of extreme existentialism by the younger generation and writers, divided the way of being aware of human into two categories, they were:

- a. Being-in-itself (*etre-en-soi*)
He immersed himself in a massive manner and seemed finished within himself. In his quiet darkness he has no outside or underside, does not carry out connections and relations with everything (Lathief, 2010: 10). *Etre-en-soi* means existence of things; it only exists and identicals for itself (it is what it is) and does not consciousness (Tjahjadi, 2011: 126).
- b. Being-for-itself (*etre-pour-soi*)
Being for oneself means relating to the world as an aware and involved human (Rodgers and Thompson, 2015: 43). *Etre-pour-soi* is the existence of a characterized human with awareness. This awareness is never identical with himself but has the ability to "reject" (neantisation). means that due to his awareness, human always negate what are want to determine him, things that cannot be done with its *etre-en-soi* (Tjahjadi, 2011: 126).

Jean Paul Sartre said that human can be clarified to be conscious being

if he can do the following things (Lavine, 2003: 57-72):

1. Brings nothing into the world.
2. Has freedom from material objects and the world that is determined causally; has the power of denial.
3. Has total freedom in one's own existence: against determinism.
4. Has totally responsibility for his own world.
5. Suffering experiences.
6. Escapes from weak beliefs.

Method

Qualitative research, is the methode that researcher used. in which this research describes the affinity or analogy forms of human spiritual journey and the actualization of Jean Paul Sartre's existentialism philosophy theory in Fariduddin Attar's script; *Manthiqut Thair*. The obtained data is taken from texts, and the research results are presented in the form of written data descriptions. Qualitative research has developed in the realm of social knowledge which allows researchers to study social problems and cultural phenomena. It relates to data which is generally not numeric form. Qualitative research is an inductive approach which the purpose is to gain a deeper understanding of individual or group experiences (Wahyuni, 2012: 1).

The obtained data in this study were taken from two sources, there are: 1) primary data source, that is collected data taken by the researcher from the sources directly

(Siswanto, 2012: 56). The primary data of this study were obtained from Fariduddin Attar's script *Manthiqut Thair*, first edition, 2002, and 2) secondary data sources, that is published data or made by non-processor organizations (Siswanto, 2012: 56). The secondary obtained data in this study were from supporting references as the source of data by reading related books about human spirituality and Jean Paul Sartre's philosophy of existentialism theory.

In every step of research, data must be collected first then analyzed. The data collection technique is the most important step in research, because the main aim is to obtain appropriate, accurate, and comprehensive data (Qandiliji, 1999: 87). Data source collection techniques in this research are reading and writing.

Furthermore, the collected data will be analyzed using descriptive analysis with data analysis model by Miles and Huberman. Miles and Huberman argued that the activities in qualitative data analysis were carried out interactively, gone on continuously to completed. Qualitative activities in analysing data are data reduction, data presentation, and conclusions (Afrizal, 2015: 174).

Based on the analysing data above, this research is expected to be able to produce logical data which the results of data make sense, can be justified scientifically, or contain art that includes human creativity and innovation in every form the data results which are described (Al-'Aany, 2014: 16).

Finding and Discussion Analogy Of Human Spiritual Journey In *Manthiqut Thair* Based On Sartre's Perspective

Fariduddin Attar analogized the journey of birds to Simurg as a human spiritual journey to his God. The finding data told about the analogy of human spiritual journey in *Manthiqut Thair's* compendium includes three aspects; first, the initial phase of searching for Simurg. It is supposed to a human's first step doing his spiritual life. This journey requires human to truly uplift his heart and strengthen his intention to be able continue walking straight on God's path. Researcher found three data here, including:

"اجتمعت طيور الدنيا جميعها، ما كان منها
معروفا وما هو غير معروف، وقالوا جميعا: في
هذا العصر وذاك الأوان لا تخلو مدينة قط
من سلطان. فكيف يخلو إقليمنا من ملك؟
وأني لنا أن نقطع طريقنا أكثر من هذا بلا
ملك؟ ربما لو يساعد بعضنا البعض، لتمكنا
من السعي في طلب من الملك لنا، لأنه إذا
خلا إقليم من الملك، فما بقي فيه أي نظام
أو استباب لدى الجند. سارع الكل إلى
الاجتماع والبحث عن ملك أو سلطان،
فأقبل الهدهد مضطربا لكثرة الانتظار، أقبل
بين الجمع لا يقرر له قرار" (النيسابوري،
٢٠٠٢: ١٨٤).

In every aspect in society, there must be a leader who can be relied on to achieve the desired goals. Likewise, in terms of having faith, human generally and Muslims particularly need a role model so that they can be classified as obedient and faithful congregation. One of the popular examples is Prophet Muhammad SAW., The guider of mankind, a blessing for all nature, the fairest, most patient, the most honest in his words, and the strongest in holding the mandate (Al-Mubarakfuri, 2007: 485). From him, the sources of Islamic law and faith were obtained, they are al-Qur'an and al-Hadith. The human should to follow all the sunnah in order to get the sweetness of faith and piety in the end.

Second, the phase of delivering excuses and complaints to the birds along the way. It is supposed to a form of tests and trials along the human spiritual journey, including wealth, throne, love, pride, and weakness of faith. Researcher found twenty data here, including:

"يا من استبد بك الغرور، لتطوي ظلك ولا
تخادي نفسك أكثر من هذا، ما عاد لك
تنصيب الملوك في هذا الزمان، وما أنت إلا
ككلب يمسك بعظمة في هذا الأوان، فليتك
لا تنصبين الملوك، وإنما تخلصين نفسك من
تلك العظمة. لكن، إن لا ير ظلك ملك،
فبأي بلاء تعيشين فيه حتى يوم الحساب؟"
(النيسابوري، ٢٠٠٢: ٢٠١).

Here Hudhud conveyed that Humay's awkwardness and arrogance were not required on the journey. In fact, Humay is not as noble as Simurg. Likewise, human who always boast about everything they have. Indeed, God Almighty only entrusts all of that for a temporary period. So, it is better for human always to be humble in their spiritual attitudes without feeling arrogant and snooty in his heart.

Then there is also a bird who was satisfied with his spiritual state. He proudly told Hudhud that he had succeeded making himself good and leaving the world for his spiritual sake. This made him did not want to continue the journey to Simurg, because he felt there was no need to continue. The following is an excerpt from the script.

"يجول في ظني وخيالي، أنني وصلت إلى حد الكمال، فقد فعلت كل ما يؤدي إلى الكمال، وأكثر من ممارسة الرياضات الشاقة، فإن كنت قد حصلت على مرادي هنا، فذهابي من هذه الدار ليس أمرا هينا"

(النيسابوري، ٢٠٠٢: ٣٣٣).

Hearing the bird's statement, Hudhud was impressed what exactly was on the bird's mind. He also explained to the bird that his soul has been filled by hell. He was lost in excessive narcissism and was afraid of the purpose of his long journey. The light that guided him to the point that he thought he has reached the pinnacle of the level of a person with the highest spirituality was his own delusion. Everything he said was

nothing but lies (Attar, 2015: 178). Because in essence in his heart itself determined how sincere he was to carry out this quest. When he was sincere, he would never give up until he met Simurg. He would not make excuses to stop the search. Just like human, those who wanted to always present God to his spiritual actions. He would keep on trying until he reached the top of the aimed sects.

Third, the final phase of the searching for Simurg. It is supposed to a series of attitudes that human must have so they can meet God in his heart that is getting closer to God, loving Him with love exceeded other, and self-recognizing to know God clearer. Researcher found five data here, one of them is:

"وكل من يحظى بالثول في خلوته، يحظى بالمعرفة، فالأفضل للرجل أن يطلب المعرفة، لأنها أفضل من أي شيء يطلبه. فإن وجدت المعرفة منه في كل عالم، فإنك ستطلب منه ما تريد أن تعرفه" (النيسابوري، ٢٠٠٢: ٣٤٥).

There was a bird who wanted to know what gift he would ask Simurg for. He also asked Hudhud about it. Hudhud responded to his question. Hudhud told the bird that when he has met Simurg, ask him one of the best wishes. Seek only Him, He is the best in all matters. This also applies to human. Ibn 'Arabi stated that how great is God's creation named human being who has been made as a mirror for the "Dzat" who created them. Spiritually, this was actually a recognition of the closeness of

human to God almighty (Riyadi, 2014: 27). Whoever participates with Him, who always involves God in everything human do. So, step by step God's grace will be embraced by human.

In the end, Hudhud and the line of birds met Simurg. They were greeted by heralds in his palace. Instantly they didn't know each other. They only could see themselves when their gaze fell upon Simurg. There were the same thirty birds in the place, when they looked at themselves, the thirty birds were something else. How confuse after they had taken hold of them. This was written in the following extract.

"فوقعوا جميعا في الحيرة والاضطراب، ولم يعرف هذا من ذلك، حيث رأوا أنفسهم السيمرغ بالتمام، فكلما نظروا صوب السيمرغ، كان هو نفسه الثلاثين طائرا في ذلك المكان، وكلما نظروا إلى أنفسهم، كان الثلاثون طائرا هم ذلك الشيء الآخر، فإذا نظروا إلى كلا الطرفين، كان كل منهما السيمرغ بلا زيادة ولا نقصان" (النيسابوري، ٢٠٠٢: ٤٢١).

"نحن السابقون إلى السيمرغ، لذا فنحن الجوهر الحقيقي للسيمرغ، فامحوا أنفسكم فينا بكل عز ودلال، حتى تجدوا أنفسكم فينا. وهكذا اتمحوا فيه على الدوام، كما ينمحي

الظل في الشمس والسلام" (النيسابوري، ٢٠٠٢: ٤٢٢).

Then Simurg stood in front of the birds and said that they should leave everything until they find themselves in Simurg. These words were the analogy of one of the scholars' named Yahya bin Muadz Ar-Razi, who stated that whoever knew himself meant that he knew his Lord. That was when a person knew that the qualities inherent in himself were the opposite of the attributes of Allah SWT. When he knew that he would be destroyed, surely he would realize that Allah had the nature of *baqa'* (eternal). Likewise, when human found himself covered with sins and mistakes, he would realize that Allah is the most Perfect and Most True. Furthermore, someone who knew his condition itself as it was, then he would know his God as He is (As-Suyuthi, 1983: 239).

Jean Paul Sartre's existentialism in *Manthiqut Thair*

1. Being-in-itself (*etre-en-soi*)

What appeared by itself was what the true and developed as it was (Jaulifiyah, 1998: 119). This existence showed that human existed according to the given nature. As for the form of being-in-itself existence found by researcher in the Fariduddin Attar's *Manthiqut Thair* script as many as twenty data, including:

"مرحبا بك يا طاووس الروضة ذات الأبواب القمانية، لقد احترقت من جرح الأفعى ذات

الرؤوس السبعة، وسرى كلام هذه الأفعى سما
في دمك، حتى أخرجتك من جنة عدن"
(النيسابوري، ٢٠٠٢: ١٨٢).

Just like a peacock that must accept its nature as being driven from heaven. It was told that peacock in ancient times were the chief of birds in heaven. it was deceived by Satan who wanted to seduce Adam and Eve's faith. Then there was the pheasant with the sharpest eyesight among other bird species. Simurg asked her to open her eyes and see the heart's tears drowning in light. Likewise, with the eagle, it was a bird with the highest ability to fly and arrogant. Simurg asked him to fly in two worlds, now and in the future. Each of the two had an absolute that existed and was deliberately created for them. Both were like objects apart from consciousness and simply exist as they were (Lavine, 2003: 55). The extract in the book is as follows:

"مرحبا بك أيها الديك البري يا بعيد النظر،
لتنظر إلى ينبوع القلب الغارق في بحر النور،
فيا من ظللت طويلا وسط بئر الظلام،
وبقيت في البلوى حبيس الاتهام، خلص
نفسك من هذه البئر المظلمة" (النيسابوري،
٢٠٠٢: ١٨٢).

"مرحبا بك أيها الشاهين، يا من جئت مخلقا
ذهبت جامحا، ثم عدت منكس الرأس، فلا
تجمح وأنت منكس الرأس، ولتستقر بعد أن
عدت في الدماء غريقا، وإذا ألزمت نفسك

بجيفة الدنيا، فلا جرم ستكون مهجورا في
العقبى، فأطرح بعيدا عنك كلا من الدنيا
والآخرة" (النيسابوري، ٢٠٠٢: ١٨٣).

Thus, human lived up his existence as absolute solitude. He chosen his own way of life. The decision to make that choice was one's own responsibility, even though it was lived out as a decision that applied to another human (Hassan, 2005: 126).

2. Being-for-itself (*etre-pour-soi*)

Being-for-himself means to base himself as a lack of existence within himself, it is limited to his existence with other absurd existences (Jaulifiyah, 1998: 141). This existence showed that human exist and aware of his existence, accept nothing in his existence, has complete freedom in his existence, and be responsible for his own world fully. As for the form of being-for-itself existence that found by researcher in Fariduddin Attar's *Manthiqut Thair* script as many as nineteen data, including:

"سارع الكل إلى الاجتماع والبحث عن
ملك أو سلطان، فأقبل الهدهد مضطربا
لكثرة الانتظار، أقبل بين الجمع لا يقرر له
قرار. جاء مرتديا على صدره حلة الطريقة،
جاء وقد علا مفرقة تاج الحقيقة. جاء وقد
الطريق، جاء بعد أن أطلع على ما فيه من

قيح ورشيق" (النيسابوري، ٢٠٠٢: ١٨٤).

In script above described the subject of the birds debating how to start their journey. Then Hudhud came with his wings finally, on his chest was a luminous symbol of sufism. He ventured to be the leader of the birds during the trip. It showed that Hudhud had a conscious form of existence who could lead the birds and known as a wise and kind bird.

Sayyidah Rabiah Al-Adawiyah was a female Sufi popular from her purity and love to Allah SWT. She devoted her whole life continuing to worship and to love Allah. This was an example of a choice of freedom that human had. Whether he wanted to be taken to the current where his life will run whose became his full responsibility as a human with existence. The following is an extract from the story in the book:

"إنه للكل والكل له، والبحار السبعة تحت قنطرتة، وكل ما كان، وما سيكون، له شبيه إلا الله العزيز، وكل ما تبحث عنه، تجد له نظيرا إلا هو، فهو دائم بلا نظير، ولا بد من وجوده هو" (النيسابوري، ٢٠٠٢: ٣٤٨).

As a conscious being that exists, human will never be free from restlessness, anxiety, dissatisfaction with non-existence until death comes. At death, being "for-itself" changes to be "in-itself" and absolute. This means that it becomes something from people to recall in the past. Sartre said that at the time of our death, we would be rendered

helpless in the face of the judgments of others (Rodgers and Thompson, 2015: 46). The following is an extract in the book about a mother who grieved because the death of her child and a Sufi who kept shedding tears without knowing why he liked that.

"لقد أحرزت هذه المرأة السبق على الرجال، إنها ليست مثلنا، بل إنها تعرف تمام المعرفة من الذي افتقدته وأصبح بعيدا عنها، ومن الذي سبب لها هذا الجزع الشديد. إنها موقفة لأنها تدرك حالها، وتدرك من أي أجل أي شيء يجب البكاء"

(النيسابوري، ٢٠٠٢: ٤٠٠).

Thus, human became a form for himself with awareness and freedom within himself. That was by realizing an object and his own existence, accepting nothing in his existence, having completely freedom in his own existence, and being responsible for its own world fully. For Sartre, freedom was absolute. Without freedom, existence became an absurd incarnation. As for human who created himself continually, it meant that he continued to comprehend himself fully as a plan for his future (Hassan, 2005: 127).

CONCLUSION

Based on the above explanation, the researcher concludes that Fariduddin Attar analogized the bird's journey to Simurg as human spiritual journey to his God. The found data from

researcher about the analogy of human spiritual journey in the *Manthiqut Thair's* compounding includes three phases, they are: first, the initial phase of searching for Simurg. It was supposed to a human's first step in walking on his spiritual life. Second, the phase of delivering excuses and complaints of the birds along the journey. It was supposed to a form of tests and trials along the human spiritual journey. Third, the final phase of the searching for Simurg. It was supposed to series of attitudes that human must possessed to meet God in his heart continually.

Based on Jean Paul Sartre's existentialism theory, human existence was divided into two, they were being-in-itself and being-for-itself. The form of being-in-itself existence that found by researcher in Fariduddin Attar's book *Manthiqut Thair* amount as many as twenty data. Meanwhile, the form of being-for-itself existence found by researcher in Fariduddin Attar's *script; Manthiqut Thair* was as many as nineteen data.

And for the next research that focuses on Jean Paul Sartre's theory of existentialism studies in order to enrich the scientific treasures related to the theory and sharpen the analysis knife of a work. This is very important for the progress and quality of research on literary texts in this country.

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