

The concept of enlightenment in the works of Farididdin Attor

¹Izbullaeva Gulchehra Valerievna

***Abstract---**The article analyzes the educational views of Sheikh Fariduddin Attor, including categories of education, qualities, levels, virtues, methods of enlightenment, methods of education, the impact of education on human socialization, factors affecting education, paths, stages of knowledge formation, enlightenment features of being, spirituality and unity of enlightenment.*

***Keywords---**enlightenment, knowledge, thought, thinking, feeling, pace, meaning, mentor, action, love, heart, lust.*

I. Introduction

To date, the highest priority in this area is to raise the level of education of our people, to educate the younger generation on the principles of high spirituality. Implementation of laws, decrees and decrees aimed at further improving the system of science, education, education, improving the material and technical base contributes to the country's joining the number of the leading countries in the world.

II. Literature review

According to the Decree of the President of the Republic of Uzbekistan dated July 28, 2017 "On increasing the efficiency of spiritual and educational work and the development of the industry to a new level", the Republican Center for Spirituality and Enlightenment functions today. The main purpose of this organization is to promote consistent, effective and up-to-date methods and tools on the essence, roots, unique and unique samples of our national spirituality and its modern development principles. Therefore, if we look at the definition of the word enlightenment, which plays a significant role in our society, enlightenment (Arabic – to know, knowledge, information, acquaintance) is a source of education for educating people. It is a collection of various knowledge and information about nature, society and human essence. In mysticism, "science is a knowledge that comes to mind before Sufis and does not give any reason to doubt". Our great ancestors considered education as interrelated characteristics of science, practice and manners. Scholars such as Imam Bukhari, Imam Motrudi, Hakim Termizi, Ahmad Yassawi, Imam Ghazzali, Farididdin Attor, Saadi Sherozi, Jaloliddin Rumi, and Bahouddin Naqshband contributed greatly to the development of universal culture. According to them, a person's behavior is inextricably linked to his education and knowledge, and the more educated a person is, the better and more perfect his behavior. In this case, the works of Farididdin Attor are summarized by their deep and effective, rich educational ideas, and it

¹Associate Professor, PhD of the Department of "Pedagogy",
Bukhara state university
izbullaeva.g@mail.ru

is not an exaggeration to say that they are singers of enlightenment. Sheikh Fariduddin Muhammad Abu Bakr ibn Ibrahim Attor is usually just Attor (sources: chemist, pharmacist, fragrance owner), whose real name is Abu Hamid Muhammad ibn Abu Bakr Ibrahim (or Ibn Sa'd ibn Yusuf, born in Nishapur and died about 1220). The works of these great thinkers in society are the masterpieces of art that are higher than any dry philosophical or scientific book. People read poetry books with admiration. Asrornoma, "Bulbulnoma", "Pandnoma", "Ushturnama", especially "Mantiqut-teyr" and many others are among the most popular and popular books in the Islamic world. Iranian scholar Thaqi Purnomdari says that "the Athenian poem was inspired by Attar in the late 11th century, and by the 13th century it was developed by Mawlavi art." In the work of Farididdin Attor come the spiritual growth and the upbringing of a perfect human being. All the qualities that honor a person, especially knowledge, are repeatedly emphasized. In the work of enlightened poet, Sheikh Farididin Attor, the approach to the word of enlightenment is extensive and has an educational effect. In particular, the categories of enlightenment, the definition of the word of education, the role of education in human life, the harmony of enlightenment and spirituality, and the preservation of the world of knowledge have made a significant contribution to today's educational thinking.

III. Discussion

Attar education has attracted both the East and the West, and now a number of translations, studies, and international conferences are held. Abdurahman Jomiy, Alisher Navoi, Azizi, Furuzonfar Bade'uzzamon, Helmut Ritter, Idris Shah, Garcín de Tassi, Henri Corben, Annemarie Shimmel, Alexander Knish and many other world-class thinkers and orientalist have made valuable comments. Najmiddin Komilov, Akmal Saidov, Jamol Kamol, Mirzo Kenjabek, Homidjon Homidi and other contemporary scholars and scientists widely cover the spiritual and educational significance of Attor's translation and teaching. Here are some of the educational considerations contained in the works of Farididdin Attor. The scholar describes the Enlightenment in "MantiqutTayr":

Boyla ojizlikka eshdir marifat,

Vasfiga etgaymu hech sharhu sifat

Attar, as an enlightened person, likens human life to a drowning and diving child, and science as a mother who saves her child by throwing herself into the water and saves her life. That is, enlightenment saves a person from ignorance and even death, and helps to maintain good morals and good manners. Attor's book "Mantiq Ut-Tayr", which gives Alisher Navoi a moral boost, teaches the poet a bird's language lesson. The poet also intends to write a response to the Turkish language with the poem "Lisonut-tayr" in order to enjoy these spiritual treasures for the Turkic people as well. "Mantiqut-tayr" is Attor's most famous masnaviy, with more than a hundred small stories in one formative story. The origin of this story goes back to the Risalaut-Tayr, which refers to Muhammad or Ahmad Ghazali. Ibn Sina also has a book called The Story of Tayr (translated by A. Irisov). The work uses the image of birds. Birds go on a journey in search of a leader who can guide, learn, seek, nurture, understand, and manifest, and eventually becomes unable to manifest himself other than himself. The attor adorned the Logic Ut-Tir with many details. Attor's dialogue with various birds, Attor expresses a new, living mind. The poet replaced the name of Anqo to Simurg. In the book, the bird guide is "designated" and is called the Hudhud. He said: "Every city has its own king. We have no king in our town." He gathers the birds and sets out to find the king of their country, Simurg. Of the birds that searched for Simurg, 30 survived and eventually realized that Simurg (30 birds) were themselves. In

other words, the desire that people seek for their entire lives is in their hearts. In particular, he is a true ambassador of truth, a singer of music, a badge of generosity, a god of innocence, a lover of indignation, a drunken lover, a peacock-maker, a keen-sighted bird, a sober-hearted, The lizard is depicted as a ghost of beauty and a humorous beauty. Attor describes the language of these birds as the question, answer, story, article, and journey of the seven valleys. Bird answers the birds' questions with exhortation, wisdom, bounty, and grace. In educating yourself, he says, "... connect your heart to enlightenment, not with dice." The poet emphasizes that for the sake of enlightenment one needs an orif, a noble, a teacher. In describing the pir, the pir (asokash) portrays the Taliban as a refuge and a leader, and also emphasizes the pir - illuminating quality and the enlightening enlightenment on his face. Attor from the teacher's language: you are proud of your own imagination "The image is satanic, and if you want to paint it, let the sunshine in your heart."

Kel, ey ko'ngil, o'git, hikmatni tingla,

O'git, hikmat aro ibratni tingla

In these verses, the poet points out the ways of becoming enlightened. It shows that education can be achieved through pleasurable, desirable teaching methods - advice, wisdom and example. When the scholar describes education, it is a science, a torch and a lamp in the dark ways: that is knowledge, the essence of truth is to go and search for it, even if it is true. Here, enlightenment is described as the essence of science, light, and truth, and explains how to achieve it, even if it is long and difficult. The third of the seven valleys listed in the "Mantiq Ut-Tayr" is the Valley of Enlightenment. The valley of enlightenment is described in the work as follows: The Valley of Enlightenment has no end, no one is immune to the end, and it becomes a human head, looking at the path, the road, the owner, the owner. When the soul and body are perfected, they either progress or fail. But in the valley there are many paths, each of which has a different path. Will the elephant spider ride on this beautiful path ever? Everybody goes on the path of enlightenment to the best of his ability and his ability. When a fly flies, no matter how many flights it takes, when will it get into a terrible storm? There is an educational discrepancy, one chooses the altar and the other. When the sun of enlightenment shines like a high quality on the path to this glorious enlightenment, everyone will appreciate it and understand its place in truth. The secret of knowledge is revealed through enlightenment, and the world is illuminated by it. When he sees the enlightened skin, he understands the meaning and sees the good and the friendly wherever he looks. He realizes that every particle is from God. It sails and grows in the heart of enlightenment. In education there is always the power, the highest quality that you can make and educate. In the view of the scholar, enlightenment is also represented by the word "irfon". Another source of enlightenment of the poet is the book Asrornoma. Asrornoma is the first of mysticism. This 26-volume essay explores educational ideas through small stories. The birth of another great educated scholar, Jaloliddin Rumi, also in the world of mysticism, is said to have been prophesied by Sheikh FariduddinAttor, from his first commentators Husamiddin Chalabi to Davlatshah Samarkand. In the Asrornoma, enlightenment is defined as follows:

Ajab ziynat, ajab qurbat, ajab qadr,

Ajab sohib, ajab sodiq, ajab sadr,

In particular, there are the following levels of marifat - adornment (enlightenment), qurbat (enlightenment), dignity (enlightenment), owner (enlightenment), loyalty (loyalty, devotion), cedar. The path to enlightenment:

Safarga chiqdi tut yaprog'i, xullas,

Etib manzilga, bo'ldi shohi, atlas

The poet takes the path of enlightenment as an example of the path of the mulberry leaf (man) to becoming a satin (perfect person), pointing out the factors, forms, methods and means that affect human beings. The author comments on the concept of perfection in "Asrornoma":

Kamoli ishqī hayvon nafsū shahvat,

Kamoli ishqī inson johu quvvat...

Kamoli orifon yo'qlikda hastlik,

Kamoli oshiqon yo'qlikda mastlik...

Talab ermish kamolni izlamak to,

Dili dono bu sirdin baski ogoh...

These concepts can be interpreted as the stages of enlightenment. The first stage: the lust (the stage of ignorance); second stage: joh (action), power (the stage of acquiring knowledge); third stage: disease of absence (stage of knowledge); the fourth stage is the intoxication of nothingness (the stage of unity of knowledge and action). The author describes education as a process associated with the notions of culture, science and spirituality. The Arabic words for enlightenment and spirituality are derived. The word "enlightenment" is derived from the verb "Arafa", which means "knowledge." "Spirituality" is a combination of the word "meaning", and the opposite of material means "intangible things." From Attor's point of view, the basis of enlightenment, that is, knowledge begins with understanding one's identity, place and purpose in life, duties and responsibilities. A person who does not understand these matters is not educated. Consequently, the very beginning of enlightenment begins with the observation of the existence of God. According to the doctrine of mysticism, one of the pathways leading to human perfection and the stages that go through it is called 'Ma'rifat'. Enlightenment is an educational, educational, economic, political, religious, and philosophical activity aimed at raising people's knowledge, thinking, and culture. Another work by FariduddinAttor is also a source of enlightenment, The Divine Edition, which consists of several small stories in the form of a compelling story and story. According to the molding story, a king, seeking to make himself a governor, had six sons: "Tell me what you love about the world?" The first son says that he loves the king's daughter, the second wants magic, the third wants Jami Jam (Jamshid's cup), the fourth is watery, the fifth is Solomon's ring, the sixth is alchemy. The king explains to his children that they have higher dreams than this world. In the small stories that are included in the main story, Attor discusses educational and mystical topics, based on the above. Attor's "Pandnoma" is a good book of ethics that deals directly with education. Written more easily than the other works of Attor, this work, translated into French, German, Latin, and Hindi, has been commented many times. The fourth book (chapter) of the "Chorus Book", which was used as a textbook in many schools in the Middle Ages, consists of poetic sartorials from FariduddinAttor's "Pandnoma". The Pandnoma describes education as a wise, wise, educated person, a person who is thankful for every breath, who commands his eyes, who refrains from seeing, and who is pure and pure in the world. "Pandnoma" contains a separate chapter entitled "About Enlightenment":

Ma'rifatli bo'l jahonda, ey jigari,

Toki topgaysen Xudoyingdin xabar.

Gar dilingda ma'rifat hosil bo'lur

Har nechuk maqsudi dil vosil bo'lur.

*Kimki ko'ngilda xudosin anglagay,
Ul fano ichra baqosin anglagay.
Avvalo nafsing tiyib ol, ey falon,
Haq taoloni taniysen ul zamon.
Kimki orifmas, tirik inson dema,
Loyiqi, arzandayi Rahmon dema.
Orif ul bo'lgayki, ermish Haqshunos,
Bo'lmasa orif, o'shal inson emas.
Ahli orif ko'ngilda mehru vafo,
Baski Haq ishqida topmishlar safo.
Kimki orif, unga dunyo hech qadar,
Balki o'z holiga ham solmas nazar.
Ma'rifat ne, ishq aro foni bo'lish,
Bo'lmasa foni, nechuk orif emish?
Orif ul dunyo demas, uqbo demas,
Unga ul mahbubi Mavlo bo'lsa bas.
Himmati orif liqoyi Haq erur,
Haqqa etgach, foniyi mutlaq erur*

The work is defined by Attor as the "enlightenment" features of self-indulgence (inculcation of ethics and legal norms governing social relations), articulation (scientific knowledge, education and development of the human mind), self - awareness (study of national heritage and universal values) arithmetic activities are described as a system of activities to promote education. A society of educated people is thriving and has a bright future. The scholar:

*Kimki ma'rifatga xizmat etgali boylar kamar,
Tergay ul ilmu ma'rifatdin samar...*

A person who works hard for enlightenment is called an educated person. Enlightenment is the shared content of knowledge and culture that serves and is a means of spreading it. The implementation of education is through education and training systems. Attor's next educational work is the book *Bulbulnoma*. It is a small mosaic in which the birds come to Solomon: "The nightingale, which is believed in the flowers, sings songs for flowers and destroys our enjoyment," they complain. The prophet Solomon persuaded nature to call the Nightingale, and he also protected himself from the complainants in the presence of the prophet. Solomon finally orders the Nightingale to experience the pain and suffering.

The book also contains compelling poems about the poet's education. Though the story is an inclusive story, the style of expression is much more diffused and lengthened than in the earlier *Magnificent*. Also, the repetition is often used. In the center of the book is a mystic meaning that a Turkish fantasy artist plays the puppets one by one and then puts them back in his chest, symbolizing that God will give life to all creatures in the universe and then kill them again. The Attara quotes the following examples of enlightenment in the "Ushturnoma": If a person is completely attached to the irfon (enlightenment), he will become the ruler of the world. Make education in the

world Give enlightenment to those around you, whether your purpose is to educate people, education is a quality. In the work the word enlightenment is compared with the characteristics of the prophets:

*Gar ma'rifat bo'lmasa, Odam ato,
Bo'lmas erdi bo'ylakim aqli raso.
Gar ma'rifat yo'qsa, Ibrohim Xalil,
Topmas erdi bo'ylakim xulqi jamil.
Ma'rifat gar yo'qsa, Musoyi Kalim,
Ko'rmas erdi nuri rohi mustaqim.
Ma'rifat gar bo'lmasa erdi, Iso,
Manzilni etgaymidi osmon aro?
Ma'rifat gar bo'lmasaydi, Mustafo,
Bo'lmas erdi bo'ylakim nuri safo*

Thus, according to Attor, in the absence of enlightenment, man will have the following qualities: no wisdom, no good behavior, no light, no clear path, no clear light, no clear light. As we have seen in all of Attor's works, there is a harmony of spirituality and enlightenment in "Ushturnoma":

*Otashi ishqdir hayoti ma'naviy,
Bo'lgay andin ruh baland, ko'ngil qaviy.
Otashi ishq ichra andoq bir sifat,
Vasfiga hargiz etolmas ma'rifat.
Dil senga oyinayi kavnu makon,
Garchi hissiy suvrating ichra nihon [3, 478]...
Gulga suv singib, ko'ringay oqibat,
Atru rangdir gulda bori ma'rifat.
Suvrati hissiyni tark etsang abad,
Ochilur qarshingda mulki ma'rifat*

The scholar interprets spiritual life with the high spirit and the beauty of the soul. Our hidden heart is like a mirror to us. When a person is judged not by the beauty, but by the quality, the property of the enlightenment is in harmony with spirituality. Enlightenment eliminates moral dependency and empowers man. Therefore, enlightenment cannot be described without spirituality and spirituality without enlightenment. Without spiritual and spiritual harmony, man is not fully developed, and his human qualities are not fully manifested.

IV. Conclusion

Based on the ideas given in the works of the scholar above, we arrive at the following conclusions.

1. The analysis of FarididdinAttor's educational attitudes, categories, qualities, levels, qualities, methods of education, methods of education, the impact of education on human socialization, factors affecting education, stages of achievement, stage of knowledge formation, spirituality and enlightenment can be expressed in terms of

enlightenment. At this point, we will focus on each of the conclusions. In our view, the categories of education are: knowledge, thought, emotion, pace, meaning, mentor, action, love, heart, soul.

2. The enlightened person is as follows: the noble, the genuine, the head-leader, the high quality, the good man, a perfect man, a wise man, a man of wisdom, a noble body, a leader, a person with a high spirit, a bright candle, a light, a fire, a fullness of heart.

3. The levels of education are: decoration (decorating with enlightenment), qurbet (enlightenment), dignity, owner, faithful, sadr (high educational attainment).

4. The virtues of enlightenment are: soundness of mind, good manners, radiance of the light, clearness, purity, purity of light.

Ways to attain enlightenment: admonition, wisdom, bountiful wisdom, virtue, instruction, and example. The effect of education on human socialization: it delivers man from ignorance, gives him spiritual warmth, gives pleasure, and promotes good manners and good manners. Factors influencing education: Aryan, pir, teacher, culture, science, spirituality.

5. Ways to attain enlightenment: The combination of knowledge with action; persistent learning and patience in learning; to think; access to knowledge, mastering it, even if it is long and difficult; strength, wisdom, pleasantness, exhortation, and wisdom; zeal for the education; to connect the heart to education, not to the dice; to pursue the path of enlightenment as fully, as well as in his capacity; to open the eyes of the heart with sincerity and devotion for self-knowledge and enlightenment; Stages of Enlightenment: The first stage: the lust, the lust (the stage of ignorance); second stage: joh (action), power (the stage of acquiring knowledge); third stage: disease of absence (stage of knowledge); The fourth stage is the intoxication of nothingness (the stage of unity of knowledge and action). Characteristics of education: self-control (inculcation of moral norms and legal norms regulating social relations); to be self-conscious (to improve the scientific knowledge, to improve the education of the person).

6. The qualities of an educated person are as follows: a wise person, a person who is thankful for every breath, who commands his lips, and who observes his eyes, who is pure and pure; does not behave indecently, hates what is evil, is generous, does not deny what he says; He knows the secret of knowledge, and the light of the world shines upon him;

7. Thus, the works of the great thinker Sheikh FariduddinAttor serve as a tool for the improvement of enlightenment and serve as a paradigm of humanity worldwide. The spiritual view of the scholar is the concept of educating the enlightened person. The combination of enlightenment and spirituality is manifested in the work of Attor as the highest level of upbringing of a perfect person.

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