

THE VIEWS OF FARIDUDDIN ATTAR ON ENLIGHTENMENT

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ABSTRACT

The following article analyzes the enlightenment views of Sheikh Fariduddin Attar, including categories, qualities, levels, features of enlightenment, methods of enlightenment, teaching methods enlightenment, the impact of enlightenment on the socialization of a person, factors affecting enlightenment, ways, stages of knowledge formation enlightenment, spiritual and enlightenment unity, enlightened, enlightening ideas.

Keywords: Enlightenment, knowledge, thought, thinking, feeling, pace, meaning, mentor, action, love, soul, greed.

INTRODUCTION

Today, raising the enlightenment of the Uzbek people, upbringing the younger generation on the principles of high spirituality has become one of the priorities of Uzbekistan. The main purpose of ensuring the implementation of laws, decrees and acts aimed at further improving the system of science, education, training and improving their material and technical base in Uzbekistan is to make the country one of the leading countries in the world.

In accordance with the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev dated July 28, 2017 “On increasing the effectiveness of spiritual and educational work and raising the development of the industry to a new level”, the Republican Center for Spirituality and Enlightenment operates in Uzbekistan. The main purpose of this organization is to promote the meaning, roots, unique and rare examples of the Uzbek national spirituality, the principles of its development today, using a consistent, effective and modern method and tools aimed at a specific goal.

Therefore, let’s pay attention to the definition of the word enlightenment, which occupies a significant place in the Uzbek people: enlightenment (Arabic - knowledge, awareness, information, acquaintance, introduction) - is a source of education aimed at increasing people’s consciousness, knowledge, culture. It expresses a diverse set of knowledge, information about nature, society and human nature. In Sufism, it is described as “knowledge that comes to the minds of Sufis before thought and leaves no trace of doubt”[6, 37].

The great ancestors of the people considered enlightenment as qualities interrelated with knowledge, practice, and manners. Scholars such as Imam al-Bukhari, Imam Moturudi, Hakim at-Termizi, Ahmad Yassavi, Imam Ghazali, Fariduddin Attar, Saadi Shirazi, Jalaluddin Rumi, Bahauddin Naqshband have made a great contribution to the development of human culture with their incomparable enlightenment. According to the scientific legacy left by them, it was believed that a person’s manners and behavior are closely related to his enlightenment, knowledge, and the more enlightened a person is, the better and more perfect his behavior will be.

In this regard, Fariddin Attar's works are generalized with his deep and effective, rich educational ideas, and it is not an exaggeration to say "enlightenment singers".

LITERATURE REVIEW

Sheikh Fariduddin al-Din Muhammad Abu Bakr ibn Ibrahim Attar, usually simply Attar (according to sources: chemist, pharmacist, perfumer), his real name was Abu Hamid Muhammad ibn Abu Bakr Ibrahim (or ibn Sa'd ibn Yusuf, born in Nishapur and died in about 1220). The influence of the works of this great thinker on society is a masterpiece of higher, more powerful art than any dry philosophical and scientific book. People read the poet's books with admiration. "Asrarnoma", "Bulbulnama", "Pandnama", "Ushturnama", especially "Mantiq ut-tayr" and many others are well-known, widespread and popular books in the Islamic world.

The Iranian scholar Taqi Purnamdariyan stated that "the mystical (enlightenment) poem started by Sanai at the end of the 11th century was formed due to Attar, but by the 13th century it was completed by Mawlawi's work"[5, 3].

Main part

In the works of Fariduddin Attar, the themes of spiritual growth and perfect human upbringing are leading. In his works, he repeatedly emphasizes all the virtues that honor man, especially science and enlightenment. In the work of the enlightened poet, Sheikh Fariduddin Attar, the approach to the word enlightenment has a very large-scale and educational impact. In particular, his scientific heritage, the categories of enlightenment, the definition of the word enlightenment, the role of enlightenment in human life, the harmony of enlightenment and spirituality, his views on the preservation of enlightenment in the world have made a significant contribution to enlightenment thinking today.

Fariddudin Attar's enlightenment attracted both East and West, and today a number of translations, commentaries, researches and international conferences on his scientific heritage are being held. In particular, the State Samarkand, Abdurahman Jami, Alisher Navai, Azizi, Furuzonfar Badi'uzzaman, Helmut Ritter, Idris Shah, Garsen de Tassi, Henri Korben, Annemarie Shimmel, Alexander Knish and many other world thinkers and orientalists left valuable opinions about Sheikh Fariduddin Attar. Najmiddin Kamilov[6], Akmal Saidov [2], Jamal Kamal [3], Mirzo Kenjabek, Hamidjon Hamidi and other contemporary scholars have been widely highlighting the spiritual and enlightenment significance of the translation and teaching of Attar's works.

At this point, we will focus on the ideas of enlightenment expressed in the works of Fariduddin Attar. In his book "Mantiq-ut tayr", the scholar describes enlightenment as follows:

The enlightenment is such a companion to weakness,

The description cannot be without comments and quality [3, 12]? – he mentions:

In his approach to the concept of enlightenment, Fariduddin Attar likens human life to a drowning baby, and science and enlightenment to a mother who saves her child by throwing herself into the water, mortgaging her own life and saving her child [3, 20]. So, enlightenment saves a person from ignorance and even destruction, gives spiritual warmth and helps to have good character and manners.

In this regard, the book "Mantiq ut-tayr" ("The logic of the bird's tongue") by the thinker Fariduddin Attar, which gave Alisher Navoi a spiritual warmth, teaches the poet the language

of birds. Alisher Navoi decided to write a worthy response to this work in the Turkish language with the epic “Lison ut-tayr” in order to benefit the Turkic peoples from these spiritual treasures.

“Mantiq ut-tayr” is the most famous masnavi of Fariduddin Attar, and within a standardized story in the work, more than a hundred short stories are told. The origin of this story goes back to the “Risala ut-tayr”, which is attributed to Muhammad or Ahmad al-Ghazali. Ibn Sina also has a work “The Story of Tayr” (Bird’s story translated by A. Irisov). The symbol of birds was used in the events of the story. The birds set out on a journey in search of a leader - Phoenix, who guides, studies, searches, educates, understands, and demonstrates them, and in the end it becomes clear that they cannot express themselves other than themselves.

Attar embellished “Mantiq ut-tayr” with many details. In the conversations of the various birds with Hudhud, Attar expresses instructive, wise thoughts in a very new way. The poet replaces the name Phoenix with the name Simurg. In the book, the bird guide is “appointed” and named Hudhud. He said:

“Every city has its own king, there is no king in our city, let’s help each other and look for a king in our city”, the birds gather, and they set out in search of Simurg, the king of their land.

Thirty of the birds that came in search of Simurg survive, and eventually realize that they are Simurg (30 birds). In other words, the dream that people have been searching for all their lives is in their own hearts.

In particular, in the book, the hudhud is ambassador of the truth, the turtle-dove is singer of musical enlightenment, the parrot is a sign of generosity, the partridge is the owner of knowledge and wisdom, the falcon is the possessor of rage, the pheasant is the possessor of lust, the nightingale is the possessor of love, the peacock is the deceiver, the partridge is foreseeing, turtle is infidel, the squirrel is stubborn, sarnigun, humo is depicted in the image of the owner of beauty.

Fariduddin Attar describes enlightenment from the language of these birds, in the example of questions and answers, stories, articles, and as the birds travel and fly through the seven valleys. Hudhud answers the questions of the birds with advice, wisdom, virtue-knowledge, virtue-profession. In educating oneself, he says, “... bind the heart to enlightenment, not to gold” [3, 40].

The poet emphasizes that the path of enlightenment requires knowledgeable man, pir and a teacher. He describes the pir as follows: pir - (asokash) is the refuge of student, a guide [3, 60] and pir is an enlightened quality, emphasizing that the light of perfection shines on his face with perfect enlightenment [3, 483].

Fariduddin Attar says: If you are proud of your imagination, you are away and you are far from enlightenment. The people of appearance are satanic lusts, so if you want to take pictures, let the sun of enlightenment shine in your heart [3, 156].

Come, O heart, admonish, listen to wisdom,

Admonish, listen to the sample of wisdom [3, 227].

Through these verses, the poet shows ways to be enlightened. The thinker shows that enlightenment can be achieved through pleasant, ointment-based teaching methods - advice, wisdom, sample.

In describing enlightenment, the scholar states that it is a science, a torch and a lamp in the dark paths:

*It is knowledge, the content of honesty,
Even in China, go and look for it ... [3, 117].*

Here, enlightenment is described as the content of knowledge, enlightenment, and honesty, and it is explained that it must be mastered, even if it is long and difficult to achieve.

The third of the seven valleys mentioned in “Mantiq ut-tayr” is the valley of enlightenment [3, 115]. The book describes the Valley of Enlightenment as follows [3, 120-123]: The valley of enlightenment has no end, no one can reach the end of enlightenment, looking at this pool makes a person dizzy, here the roads are separate, the possessor of the body, the possessor of the soul is different. If there is a lack of perfection in the soul, it will either progress or decline. And but there are many roads in the valley, each with a different route. On this beautiful path, will ever an elephant be accompanied by a spider? Everyone will follow the path of enlightenment to the fullest, to the best of his ability, and to the best of his capability. No matter how much a fly flies, when will it reach a strong terrible storm? In this, an enlightening discrepancy arises, one of them chooses the altar, the other an idol. When the sun of enlightenment shines as a supreme quality on this sacred path of enlightenment, everyone will see enlightenment in its own way and will understand its place in the context of truth. The secret of knowledge becomes clear through enlightenment, and the fire of the world shines on it. When a person sees an enlightened skin (surface), he understands the essence (meaning), and wherever he looks, he sees goodness and friendship. Man realizes that every particle is from the Truth ... Man floats in the bosom of knowledge (enlightenment) and opens his arms. There is always a reign in enlightenment, and the pursuit of enlightenment is the highest quality.

In the views of Fariduddin Attar, enlightenment is also expressed by the word “irfan”. Everyone is intoxicated with knowledge, including the sultan to the people of the world [3,124]. This means that if a person acquires enlightenment, he will have the knowledge that the people of the world (humanity, humanity) must understand, and he will be able to rule the world through enlightenment. According to Attar, an enlightened person is characterized by such images as high devotion, leadership, strong mental strength, candle, light, fire, and pain in the chest [3,154]. Another source of enlightenment for Fariduddin Attar is his book “Asrarnama”. “Asrarnama” is the first of the masnavis in the spirit of Sufism. The book consists of 26 articles, in which enlightenment ideas are explained through short stories.

It is said that another great enlightener, Jalaluddin Rumi, entered the world of sufism with the prophecy of Sheikh Fariduddin Attar, from his first commentators, from Husamiddin Chalabi to Davlatshakh Samarkandi. Alisher Navoi also describes Rumi’s meeting with Attar as follows: “On the way to Mecca, they met Sheikh Fariduddin Attar in Nishapur. The sheikh gave them his book “Asrarnama”. They always kept it with them [1, 327].” At the meeting, Attar was pleased with the teenager’s conversation and predicted to his father, “Your son will soon set fire to the hearts of all the burnt people in the world [4, 11]”. Attar’s enlightenment views are often mentioned in Rumi’s works, especially in the “Masnavi”. The following confession of Rumi is not accidental: “Attar was a spirit, and Sanai was his two eyes. We followed in the footsteps of Sanai and Attar [1, 328]”.

Enlightenment is described in the book “Asrarnama” as follows:

*Wonderful adornment, wonderful curiosity, wonderful dignity,
Wonderful sahib, wonderful sadiq, wonderful sadr [3,163].*

In particular, the levels of enlightenment - adornment (adornment with enlightenment), qurbat (attaining enlightenment), dignity (attaining enlightenment), sahib (being enlightened), sadiq

(being faithful in marifat), *sadr* (attaining the high rank of enlightenment) are indicated. The way to enlightenment is described as follows:

The mulberry leaf went on a journey.

Arriving at the address, became king, atlas [3,170]

The poet uses the example of the path to enlightenment, the path of the mulberry leaf (man) to the atlas (perfect man), and points to the factors, forms, methods and means that affect man in this way.

In “Asrarnama”, the thinker explains the concept of perfection as follows:

Perfect love is animal lust,

Perfect love is human power ...

Existence in the absence of perfect knowledge,

Intoxication in the absence of a perfect lover ...

The demand is to seek perfection,

A wise heart knows this secret ... [3,174].

These concepts can be interpreted as stages of enlightenment. The first stage: lust, concupiscence (stage of ignorance); second stage: *joh* (action), power (stage of acquisition of knowledge); third stage: existence in the absence (scientific stage); fourth stage: intoxication to absence (stage of unity of science and practice).

Fariduddin Attar says that if human knowledge is useless, it is like a fool holding a candle: that is, he thinks that the sun has risen in the sky because of my candle [3, 203]. In fact, according to Fariduddin Attar:

What is the Truth of Enlightenment?

It is full of contemplation,

It is enlightenment to be alone, to be with yourself [3, 181]

In these verses, the concept of perfect love, that is, spirituality and contemplation (*zikr*, *shukr*, thought), is manifested as the original content of enlightenment. The author describes enlightenment education as a process related to the concepts of culture, science and spirituality. Enlightenment and spirituality are derived from Arabic words. The word "enlightenment" is derived from the verb "arafa", which means “knowledge”, “to know”. “Spirituality” is a set of words “meaning”, which means the opposite of material – “intangible things”.

From Fariduddin Attar’s point of view, the basis of enlightenment, that is, knowledge, begins with an understanding of one’s identity, place and purpose in life, duties and responsibilities. A person who does not understand this correctly is not considered enlightened, no matter how knowledgeable he may be. Therefore, the beginning of enlightenment begins with the observation of the existence of the Almighty.

It is also not surprising that according to the doctrine of Sufism, one of the ways that lead a person to perfection, the stage at which it passes (status) is called “Enlightenment”. Enlightenment is an activity aimed at increasing people’s knowledge, thinking and culture on the basis of educational, economic, political, religious and philosophical ideas.

When Fariduddin Attar describes science in his views, the thinker emphasizes that do not be ignorant, put your heart in the sea of knowledge, do not go astray without knowledge, do not go astray. learn, be patient and persevering in learning, meditate, purify the mind, so that there will be *ilm-ul yaqin* (undoubted knowledge) – *ayn ul-yaqin* (clear information about things and events), the essence of knowledge is *ladun* (unseen knowledge, divine science) [3,192].

In particular, in the process of attaining enlightenment, trust comes first in order to form knowledge. Scholars (scientists, intellectuals) say that trust is of three kinds, that is, there are three stages of knowledge: “*ilm-ul-yaqin*”, “*ayn-ul yaqin*”, “*haqq-ul-yaqin*”.

Ilm-ul-yaqin is the trust that arises as a result of biblical, educational knowledge, the search for evidence, the study of science. *Ayn-ul yaqin* is experiential knowledge, the trust that is formed when you see it with your own eyes. The level of this is stronger than the level of “*ilm-ul-yaqin*”.

Haqq-ul-yaqin is itself a means of experience, the science of understanding the truth, the confidence that results from the above two, that is, the trust that is formed through the search for evidence and the study of knowledge and seeing with one’s own eyes.

And the highest level of trust is based on the values of personal upbringing, which becomes transcendental (absolute values - Truth, closeness to the Creator) science, that is, *laduni* (divine) science, which is the core of the sciences. Another work by Fariduddin Attar, “*Ilahinama*”, is also a source of enlightenment, and the epic is a comprehensive story and consists of several short stories in the form of narratives within a story. According to the content of the story, a king, wanting to choose a regent for himself, asked his six sons: “Tell me what you love most in the world [3, 235]” the king asks. The first son says that he will fall in love with the daughter of the king of fairies, the second says that he likes magic, the third says that he dreams of the *Jami Jam* glass (*Jamshid* glass), the fourth says that he dreams of *Abihayat*, the fifth says that he dreams of the *Solomon ring*. The king explains to his children that there are dreams higher than the desires of this world. In the short stories embedded in the content of the main story, Fariduddin Attar discusses enlightenment and Sufi themes, based on the above idea.

In “*Ilahinoma*”, enlightenment is explained from the words of the father. Remember the hadith, “Who knows himself knows his Almighty”. Self-knowledge is enlightenment, and the path to enlightenment is sincerity, the opening of the eyes of the heart:

*The light of enlightenment, the candle of prophethood,
Torch of the ummah and minhaj of the nation [3, 256].*

That is, the more one deeply studies and learns about one’s own structure, physical and spiritual existence, the more one realizes the greatness of Allah’s great wisdom and incomparable power. The more a person realizes his shortcomings and mistakes, the more he realizes that Allah is perfect. Everyone can raise their enlightenment to higher levels depending on their knowledge.

This book explains that self-knowledge is enlightenment. So, enlightenment is the growth of human spirituality, the knowledge of the wisdom of the universe and nature, as well as human and divine mysteries.

Faradiddin Attar’s *Pandnama* is directly related to education and is a book on good morals. Written simply from other works of Faraduddin Attar, this work has been translated into Farangi, German, Latin and Hindi, in addition to Turkish, and has been interpreted many times. In the Middle Ages the fourth book (chapter) of the “*Chor kitab*” was used as a teaching tool in many schools [7, 81], which contains verses from Fariduddin Attar’s “*Pandnama*” (Book of Admonition).

In the “*Pandnama*”, enlightenment is described as a wise, prudent, enlightened person, one who is thankful for every breath, one who commands the lust, one who restrains the eyes and the heart, and one who is truly pure in this world [3, 404].

In this book, it is stated that “there are four things in which the wise should stay away from them” [3, 411]. If everyone has a clear mind, he should stay away from four things: he should not do inappropriate things, he should avoid evil, he should be generous, and he should not deny what he has said.

“There is a separate chapter in “Pandnama” entitled “About being enlightened”, which states:

*Be enlightened in the world, my friend,
Till you find the message of your Allah,
If enlightenment is formed in your heart,
In any case his wish becomes true,
Whoever understands Allah, in his heart,
Let him realize that he is immortal in transience.
First of all, restrain your desires, Oh man.
Then you will know the Almighty.
Whoever is ignorant, do not call him alive,
Deserve not to call him the son of Rahman.
A wise man is the one who understands the Truth,
If he is not a wise, he is not human.
The people of knowledge are kind and faithful,
What they found in the love of the Truth is pure.
Whoever is wise, no matter as he in the world,
Probably, he doesn't make a glance to himself
What is enlightenment, to be transient between love,
Otherwise temporary, why is he wise?
Wise doesn't say nonsense,
It's enough for him to have lover of Allah.
The generosity of the wise is Just,
If reaches to Just, it is absolute temporary, [3, 416].*

In the book, Fariduddin Attar emphasizes that the characteristics of “being enlightened” are restrain lust (inculcation of ethics and legal norms governing social relations), enlightenment (improvement of scientific knowledge, education in the mind of the person), self-awareness (study of national heritage and universal values), and describes the activity of enlightenment as a system of activities carried out to promote enlightenment.

A society made up of enlightened people will prosper, and the future will be bright. The thinker says:

*Whoever wears a belt to serve enlightenment,
He gets the fruits of knowledge and enlightenment ...” [3, 418].*

A person who serves diligently in the path of enlightenment is called an enlightened person. Enlightenment is the common content of the knowledge and culture it serves, and education is the means of spreading it. The implementation of enlightenment is carried out through the system of education.

Fariduddin Attar's next work on enlightenment is the book “Nightingale” (“Bulbulnama”). The book is a small masnavi, in which the birds complain to the Prophet Solomon: “Nightingale, who loves flowers, sings songs for flowers in the mornings and spoils our pleasure”. The prophet Solomon persuades nature and summons the Nightingale, who also protects himself from the complainants in the presence of the prophet. Solomon finally ordered Nightingale to give up comfort and to suffer.

The book “Bulbulnama” explains enlightenment, emphasizes that through enlightenment a person becomes wise, prudent and shrewd, has a clear vision in everything, and can foresee everything [3, 427]. Enlightenment does not allow ignorance, does not humiliate people ... If

the enlightenment of the person is healthy, it is necessary for the person to have a guide, is mentioned [3, 433].

Fariduddin Attar's book "Ushturnama" also contains the poet's meaningful thoughts on enlightenment. Although the book is a story that covers events, the style of expression is much more complex and lengthy than that of the earlier Masnavis. In addition, repetition is often used. In the central point of the the sufi meaning is given, a certain Turk actor (chadirkhayal, the manager of puppets) as a result of sign of playing the toys in the scene after playing the toy puts it away to his box it is alluded to presenting the life the all creatures of Allah in the world, after a while it is killed.

Fariduddin Attar's book "Ushturnama" narrates the following verses about enlightenment: If a person is completely attached to gnosis (enlightenment), he will become the sultan of the people of this world [3, 455]. Get enlightened in this world ... [3, 466]. Enlighten those around you, let your goals and advice be with the people of enlightenment, enlightenment is a special quality [3, 687].

In the work, the word enlightenment is also compared with the attributes of the prophets:

*If there was no enlightenment,
Adam would not have a clear mind
If there was no enlightenment,
Ibrahim Khalil would not have found a perfect character.
If there was no enlightenment,
Moses would not have seen the light of the straight path.
If there were no enlightenment,
Wouldn't Jesus reach heaven?
If there was no enlightenment, t
here would be no Mustafa, the light of purity [3, 478].*

So, according to Fariduddin Attar, without enlightenment, a person has the following qualities: there is no intelligence, no perfect character, the spirit of light does not appear straight (clarity of the right path), man does not reach a high position, he does not have the light of purity, cleanness.

As we have seen in all the works of Fariduddin Attar, in his work "Ushturnoma" there is a harmony of spirituality and enlightenment:

*The life of fire is spiritual,
Let the spirit be high and the heart be strong.
Fire is a quality in love,
Enlightenment that can never be achieved.
The heart is the mirror as space,
Though your sensual appearance is hidden, [3, 478]...*

*As a result, water appears to soak into the flower,
Smell, color in flower is enlightenment.
If you leave the image feeling forever,
Enlightenment of the property opens in front of you [3, 482].*

Results

It is clear from the above verses that the thinker explains the spiritual life with the height of the spirit, the beauty of the soul. Our hidden heart in appearance is like a mirror to us. If a person is valued not by good looks, but by good qualities, then the property of enlightenment is harmonized with spirituality. Enlightenment eliminates spiritual dependence and gives a

person strength. So enlightenment cannot be defined without spirituality, and spirituality cannot be defined without enlightenment. Without spiritual and enlightenment harmony, man will not be perfect and his human qualities will not be fully manifested.

CONCLUSION

Based on the above-mentioned ideas about enlightenment in the works of the scholar, we have come to the following conclusions.

1. Fariduddin Attar's analysis of enlightenment views is based on the categories of enlightenment, qualities, levels, qualities, methods of enlightenment, methods of achieving enlightenment, the impact of enlightenment on human socialization, factors influencing enlightenment, ways, stages, stages of knowledge formation, the characteristics of enlightenment, the unity of spirituality and enlightenment, enlightenment, enlightened persons and enlightened person.

In this case, we will focus on each of the points made. In our opinion, the categories of enlightenment are: knowledge, thought, emotion, speed, meaning, master, action, love, heart, soul.

2. In an enlightened person, the following qualities: are manifested: owner of secrets, real leader, owner of miracles, disseminator of pearls, perfect pir, guide for path, high quality, noble man, noble man, the interior and the quality of the meaning, great, rare of the epoch, devout, the perfect man, the man, farzona (knowledgeable), the pearl body, the supreme, the might of the spirit (high mental strength), the light of the candle, the light in the chest, the fire, full of pain person.

3. The levels of enlightenment are as follows: adornment (adornment with enlightenment), parity (attainment of enlightenment), value (attainment of the lowest level of enlightenment), bearer (to be enlightened), loyal (to be faithful and loyal in enlightenment), leader (to attain a high rank of enlightenment).

4. Qualities of being enlightened: sanity, good (beautiful) manners, the right path (the clearness of the right path), reach a high point, purity, the presence of a light of purity.

Methods of enlightenment: sermon, proposal of wisdom. Methods of attaining enlightenment: advice, wisdom, graceful knowledge, graceful profession, exhortation, model.

The effect of enlightenment on human socialization: saves a person from ignorance, gives spiritual warmth, gives pleasure to the soul, helps to have good manners and amenities.

Factors affecting enlightenment: knowledgeable, pir, master, culture, science and knowledge, spirituality.

5. Ways to achieve enlightenment: the coexistence of knowledge with practice; constant learning, patience and demanding in learning; to think, to purify the mind; to acquire knowledge, to master it, even if it is long and difficult; give knowledge that strengthens the soul, pleasing to the heart, ointment to the mind, admonition, wisdom; to serve with all one's might on the path of enlightenment; to attach the heart to enlightenment, not to gold; to reach the perfection in the path of enlightenment, by going as if he affords it self-knowledge, opening the eyes of the heart with sincerity in the path of enlightenment; Knowing that Pir is always a guide; to see the enlightenment according to its value, to recognize his position in the case of Truth.

Stages of attaining enlightenment: the first stage: lust, concupiscence (stage of ignorance); second stage: joh (action), power (stage of acquisition of knowledge); third stage: existence to non-existence (scientific stage); fourth stage: intoxication to absence (stage of unity of science and practice).

Features of being enlightened: abstinence (inculcation of moral rules and legal norms governing social relations); to be knowledgeable (improvement of scientific knowledge, education in the mind of the person), self-awareness (study of national heritage and universal values).

Enlightened persons: Enlightenment activities of Imam Ghazali, Firdavsi Tusi, Sheikh Yusuf Hamadani, Sheikh Abulfazli Chaghani, Bayazid Bistami, Hakim Termizi, Umar Khayyam, Rudaki and many other scholars and sheikhs.

6. The qualities of an enlightened person are as follows: the wise man is the one who is grateful for every breath, who commands his desires, who restrains his eyes and heart, who is honest and pure in this world; he will not do this unworthy deed, will avoid evil, will be generous, will not deny what he has said; he knows the secret of this knowledge, and the light of the world shines on him; when he sees this skin (surface), he understands the essence (meaning), wherever he looks, he sees goodness, friendship; he feels that every particle is from Allah; he floats in the bosom of this enlightenment and embraces enlightenment; he will always be glorious, and will benefit from knowledge and enlightenment he strives for enlightenment and attains the highest quality; he will possess the knowledge that the people of this universe (humanity, mankind) must understand; he will be wise, prudent, and sagacious, able to anticipate every action; the wise man will be the sultan of this world; he recognizes himself by creating this enlightenment; he will light this lamp of enlightenment, will be the sun of the people, the lamp of the nation; he does not allow this ignorance, does not despise man; he combines spirituality with the property of enlightenment because of the height of this spirit, the beauty of the soul; he enlightens those around him, his purpose is to be with the people of enlightenment; he learns this knowledge, is convinced of it, and puts it into practice.

7. Thus, the works of the great thinker Sheikh Fariduddin Attar are a means of improving enlightenment and serve the enlightenment of the whole world as a humanistic paradigm.

Thinker's enlightenment views can be a concept of educating an enlightened person. In the works of Fariduddin Attar, the harmony of enlightenment and spirituality is manifested as a high level of upbringing of this perfect man.

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