



THE VIEWS OF ORIENTAL THINKERS ON SCIENCE AND ENLIGHTENMET AS THE THE CRITERIA OF THE CONTEMPORARY DEVELOPMENT

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Abstract. *In the following article the views of oriental thinkers on science and enlightenmet as the the criteria of the contemporary development*

Keywords: *enlightenment, education, perfection, spirituality, upbringing, harmony*

Introduction. Today, increasing the Enlightenment of our people, educating the younger generation on the basis of the principles of high spirituality has become the most priority task in this field. Ensuring the implementation of laws, decisions and decrees aimed at further improvement of the system of Science, Education and training, improvement of their material technical base serves to join our country in the ranks of the advanced countries of the world in this direction.

Methods. Proceeding from this, we should pay attention to the definition of the word Enlightenment, which occupies a significant place in our society, is called Enlightenment (Arab. - knowledge, knowledge, information, acquaintance, introduction) – is a source of education aimed at increasing the consciousness, knowledge, culture of people. It denotes a set of different knowledge, information about nature, society and the essence of man. Sufism is described as” a science that comes before the thought of enlightenment in the sight of the Sufi and does not leave a slightest basis for doubt.

Our great ancestors considered enlightenment as a kind of interrelated with knowledge, practice, manners. Such scholars as Imam Bukhari, Imam Maturidi, Hakim Termizi, Ahmad Yassavi, Imam Ghazali, Fariduddin Attar, Sa’di Shirazi, Jalaluddin Rumi, Bahauddin Naqshband have made a great contribution to the development of universal culture with their incomparable enlightenment. In their opinion, the manners, behavior of a person are closely related to his enlightenment, knowledge, and the more enlightened a person is, the better and perfect his behavior will be.

Discussion. Shaykh Fariduddin Muhammad Abu Bakr Ibn Ibrahim Attar is usually just an attor (according to sources: chemist, pharmacist, perfume producer), whose real name is Abu Hamid Muhammad ibn Abu Bakr Ibrahim (or Ibn Sa'd ibn Yusuf, born in Nishapur and died approximately in 1220 years). The influence of these magnificent thinker works in society is higher, more powerful masterpieces of art than any dry philosophical and scientific book. People read the books of the poet with admiration. His works “Asrarnama”, “Bulbulnama”, “Pandnama”, “Ushturnama”, especially, “Mantiq ut-Tayr” and many others are among the books known in the Islamic World, common and pleasing.

In this regard, Fariduddin Attar's works are generalized with his deep and effective, rich educational ideas, and it is not an exaggeration to say “the singer of enlightenment” in one voice.



The scientist interprets spiritual life with the exaltation of the soul, the beauty of the soul. Our hidden soul inside the exterior is like a mirror to us. If a person is assessed not by a beautiful appearance, but by a beautiful quality, then the property of enlightenment is harmoniously combined with spirituality. Enlightenment eliminates spiritual dependence, gives man strength and strength. Therefore, it is impossible to describe enlightenment without spirituality, and spirituality without enlightenment. Without spiritual and educational harmony, a person will not reach perfection and his human qualities will not be fully manifested.

Based on his views on the Enlightenment presented in the works of the scientist, the following conclusion can be drawn.

1. The analysis of Fariduddin Attar's views on enlightenment can be traced to the categories of enlightenment, qualities, levels, qualities, methods of educational upbringing, methods of achieving enlightenment, the impact of enlightenment on human socialization, factors affecting enlightenment, ways of achieving, stages, stage of formation of knowledge, features of being enlightened, unity of spirituality and enlightenment, enlightenment, enlightenment and enlightenment in the content of enlightened

We will touch on each of the opinions summarized in this separately. The categories of enlightenment in our opinion are: knowledge, thought, emotion, pace, meaning, teacher, action, Love, heart, nafs.

2. In the enlightened person, the following attributes are manifested: owner asror, chin muqtado, Sahib karomat, guharposh (pearl scatter), Piri Kamil, guide of path (companion Leader), high quality, virtuous man, flattering (courtesy), waterrati and quality man, glory, nodiri davran, muttaqi (pious), Kamil man, courage, farzana (knowledgeable), pearl body, generosity Supreme, Leader, strength spirit fluent (spiritual a person with high energy), a light candle, light in his chest, fire, full of grief.

3. The levels of acquisition of enlightenment are as follows: adornment (decoration with enlightenment), qurbat (attainment of enlightenment), dignity (attainment of a lower level of enlightenment), owner (possession of enlightenment), faithful (faithful in Enlightenment, Fidelity), sadr (attainment of a higher rank of enlightenment).

4. Qualities of being enlightened: rosalik, jamil (beautiful) behavior of the mind, spiritual independence of light (clarity of the right path)lik, the presence of a high address, light of prosperity, purity.

Educational methods of enlightenment: command enlightenment, propose hikmu.

Methods of achieving enlightenment: Pand-it instruction, wisdom, knowledge of grace, grace craft, advices, lesson.

The influence of enlightenment on the socialization of a person: it saves a person from ignorance, gives a spiritual temperature, gives pleasure to his soul, helps him to become the owner of good manners and manners.

Factors affecting enlightenment: Orif, Pir, teacher, culture, science-it's wisdom, spirituality.

5. To achieve enlightenment: to be accompanied by the action of knowledge; to learn knowledge, to be patient and demanding in obtaining education; to think, to purify the mind; to achieve knowledge, to possess it even if it is long and difficult; to give wisdom to the soul, to the soul, to the soul, to the soul, to the soul, to the soul, to, open the eyes of the soul with



the fulfillment of sidqu in Enlightenment; knowing his Pir always companion; to see enlightenment in its own way, to realize its place in the chapter of truth.

Stages of achieving enlightenment: the first stage: temptation, lust (the stage of ignorance); the second stage: Jah (action)it, power (the stage of acquisition of knowledge); the third stage: illness to nonexistence (the stage of knowledge); the fourth stage: intoxication to nonexistence (the stage of unity of knowledge and action).

Features of being enlightened: abstinence (integration of the rules of morality and legal norms regulating social relations); being an Orif (improvement of scientific knowledge, education and upbringing to the consciousness of a person), self-awareness (study of national heritage and universal values).

The activities of the enlightened individuals: Imam Ghazali, Ferdowsi, Tusi, Sheikh Yusuf Hamadani, Sheikh Abulfazli Chag'ani, Bayazid Bistami, Hakim Termizi, Omar Khayyam, Rudaki and many other scholars, sheikhs.

6. The qualities of an enlightened person are manifested as follows: a wise person, grateful in every breath, commanding his soul, his eyes, his heart, this is the true honesty of the world; he does not touch the work of the indecent, he fears evil, he is generous, he does not know from what he says; he knows the secret of knowledge, the light of the world the particle feels that it is from the truth; sails in the bosom of enlightenment, opens the door to enlightenment; the people of Universe (humans, humanity) will be the owner of their knowledge, which must be understood; will be wise, wise and perceptive, will be able to see everything in advance; will be a sultan to the people of the same world; will be able to recognize himself by forming enlightenment; will light the lamp of enlightenment, will be the sun of the people, harmonizes; gives enlightenment to those around, the goal, the profession will be with the people of enlightenment; science learns, is confident in its science, uses it in practice.

7. Thus, the works of the great thinker Sheikh Farididdin attor serve as a means of improving enlightenment and serve the Enlightenment of the whole world as a paradigm of humanism.

Results. Enlightening views of the scientist can be a concept of educating an enlightened person.

The harmony of enlightenment and spirituality in the work of attor manifests itself as a high level of upbringing of a perfect person as a criterion of today's progress. Such a combination of idealism and practice characterizes the grandiose epic-didactic poem (about 50000 verses).

In the epic parts, Jalal ad-Din acts as a realist artist, sometimes as a naturalist (his naturalism is capable of shocking a European reader, but it is common for the East).

"Masnavi" Jalal ad-Din partially dictated to his beloved student and successor (as the head of the Sufis) Hassan Husam ad-Din, who probably prompted his teacher to be creative (or rather, to fix the oral work).

Conclusion. "Masnavi". Masnavi is one of the most revered and widely read books in the Muslim world. And in world literature, Jalaladdin can be called the greatest pantheist poet. Manuscripts of his pantheistic treatise "Fihi ma fihi" (In him what is in him) written in prose are known. Since the Mevlevi tariqa was the most influential among the aristocrats of Ottoman Turkey, it can be safely assumed that, in contrast to another great poet of the 13th century, Saadi, the ideologist of the urban merchant class, Jalal ad-Din was closer to the feudal aristocracy than



to the landowning class. Rumi's life is one of the intertwining plots in Orhan Pamuk's novels *The Black Book* (1990) and Elif Shafak's *40 Rules of Love*.

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