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The views of Fariduddin attar on being

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Abstract

Annotation: The great philosopher of the East Attar considered the following teachings: existence and the human, formation of the matter, the development of the human. As a real substance the Allah is considered in the ontological theory of Attar, the formation of the all items are based on it. According to the teaching and doctrine of Attar the whole Universe is in the disposal and impact of the Allah. Existence, its rules are also substantiated in the article. Attars ideas regarding the matter, substance and human are compared according to the medieval measures taking into account the views of Greek philosophers. The analysis of the fact that during the course of the timeframe a lot of changes have occurred is revealed through the amalgamation of facts.

Keywords: Existence, Man, matter, substance, ontology

Introduction

From time immemorial, humanity has been obsessed with the existence of the universe, its own existence, the existence of others. The concept of existence was first introduced to science by the Greek scientist Parmenides. Existence manifests itself as the broadest concept of material and spiritual reality. A separate direction of philosophy of existence is studied by Ontology. In the East, too, many scholars have addressed the concept of existence, expressing their theories and views, and dwelling on the role of the universe, man, and man in existence. In particular, Fariduddin Attor's ontological theory allows us to describe the philosophical ideas that emerged in Central Asia and Iran in the early thirteenth century.

Main part

Emphasizing the creation of man, Attar points out that first ore came into being, then the plant world, then the animal world from the plant world, and then the human world from the animal world.

*The mineral is the core for the column of,
The Plant Kingdom comes from the core and mineral.
After the Plants comes the animal,
Afterwards in the core of animal the Man ^[1]*

Attar in his views and proposals unites the material being with the spiritual being. Attar had no doubt that the only Creator of the universe was Allah, and that Allah was beyond human senses. Attor's views were influenced by the worldview of the time. Attor argues that the existence of Allah cannot be accepted by human organs, emotions, and mind, and that its existence cannot be proven on the basis of scientific evidence. Attar describes Allah as light. The diversity of nature is embodied as a reflection of this light.

*Khar chi budu khast khokhad budu niz,
Jumla z-on partav giriftaast ismi chiz.
Nomi on partav ba khaq jon uftod,
Khar du olamero madad on ufto ^[3]*

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Meaning: What was, is and will be. And it took its essence from that light. The real name of this light is the heart. Because of this light, two worlds emerged. The heart embraced all of the small particles, and as a result of its radiance the Heaven appeared. As the Heaven shone,

the sky and the stars came into being. As a result of the bright shine of the sky and stars, four elements: fire, earth, water and air cease to shine and they interfere with each other, creating a world of birds, animals and plants.

Attor imagines that the universe has no boundaries, being in motion.

*Such an early, no start is visible,
Such a late, no end is visible* ^[3]

Attor emphasizes that man cannot imagine the beginning and the end, be-all and end-all of the universe through his mind, and expresses the idea that events and happenings occur through action, and that action is constant.

*Yak partav afkanda jakhon gashta poor charog,
Yak tukhm kishta, in khama bar boromada.
Dar boghi ishq yak akhadiyat, ki toftaast
Shokhu darakhtu bargu gulu khor omada* ^[4]

Meaning: as a result of a shine, the whole universe was filled with light. He planted a wheat, and all the land became fertile. As a result of a light shine in the garden, trees, leaves, flowers and thorns appeared.

Events and happenings in the universe are constantly repeated. Nothing is destructed from being, and nothing is formed from void. For example, plants grow under the influence of the sun, give a harvest, wither, its seeds again repeat the same process. With the change of form, the content does not change.

The absolute soul emerges as a treasure of secrets and gradually manifests itself. It existed itself, but finds its reflection in material things and begins to look at itself.

According to the concept of Fariduddin Attor, an irrepressible being is the creation of Allah, in action, in activity with its light. Allah is an unchanging, immortal and eternal being (wajib ul-wujud), but the world it has created is in constant motion and change, full of internal contradictions, obsolete and renewed. The universe is the image of that God, the manifestation of its power in thousands of forms, Its names and attributes. That is why the world of Allah is called "Vakhdat" - the world of oneness, and the world He created is called "Kasrat" - the world of plurality. At first glance, such an interpretation seems to be the opposite of the theory of "vakhdat ul-wujud" (unity of being or single being), because once we divide existence into two, wahdat and kasrat, they can become contradictory concepts. But the point is that the world of kasrat cannot exist on its own, it exists because of Allah because it was created. That is, every particle of being, the whole universe, from the heavens to the angels, the human jinn, all visible and invisible living and non-living things, enjoy the light of the Almighty, and therefore each has its own characteristics. The world of Kasrat is a reflection of the world of unity. Attar says that Allah "reveals itself" in every pattern of the "Universe".

In Fariduddin Attar's work "Asrornoma", this idea is more clearly expressed:

*Jumla zarroti jakhon mir'oti o'st,
Khar chi bini — mushafi oyoti o'st.*

Meaning: The whole thing of the world - the particles - is a mirror of Allah, and what you see is pages from the Book of Allah's verses.

*Jumla dar tawkhidi o mustaghraqand,
Ham chu mustagharaq, ki mahfi mutlaqand.
Har chi hast az pushti mohi to bamoh,
Jumlai zarrot bar zotash guvoh.*

Meaning: (The whole world is immersed in the monotheism of Allah, so immersed that they are absolutely lost. From fish to the moon, everything is a witness to Allah).

Hence, the universe is a mirror that reflects the beauty and perfection of the Allah, a demonstration of Its wisdom, miraculous power and splendor. Thus, the world of vahdat and kasrat unite and form a single entity.

According to Attor's concept, the whole universe exists by means of Allah, by dependent on it.

*Jumlai olam ba tu binam ayon,
Va-az tu dar olam namebini ham nishon.*

Meaning: emphasizes that man sees the world because of Allah, but he cannot see himself in the Universe ^[5].

The minds of men are so limited that even though they know the greatness of Allah, this knowledge is so limited that it is as if they have not found the slightest trace of It. Even though the sky has so many eyes and stars, it is unable to see the glory of Allah. A man who is much smaller than the stars, on the other hand, cannot imagine how great Allah is, Attor said.

In depicting the connection of Allah with the material world, Attar puts forward the idea of pantheism. He asserts that Allah has been absorbed into the material world. In other words, Attor identifies Allah with nature. Attor denies that Allah has various attributes: hand-foot, eye-ear.

Attor describes Allah as the basis of all substances. There are different possibilities for manifestation in itself, because the image cannot be manifested without appearance. Even when it appears, it holds many secrets as a treasure. Therefore, no matter how much man tries to discover the essence of events and phenomena in nature, he will witness that it cannot be manifested in an absolute way.

Attor says that the essence of everything can be understood and determined by comparing it to what is opposite to it. According to Attor, because Allah is alone, it cannot be compared to anything.

*Gar ayon juy nihon on gahbuvad,
Va-ar nihon juy ayon on gah buvad.
Va-arba ham juy, chu bechunast o.
On zamon az har du berunast u.* ^[6]

Meaning: if you look for it as a secret. It is obvious. If you look for it as obvious, it is hidden. "How do you bring it together?" if you look for it, then it is outside of both cases ^[1].

According to Attor's teaching, man develops gradually. First the mineral is formed, then the plant, then the animal, and finally the human. This process takes a long time and develops under the influence of Allah. What exists is based on the brightness of the light. Once a person appears, the process stops. Now man must in turn ascend to the level of light. But as long as man possesses both mental and

physical, animal and plant qualities at the same time, there is a constant conflict between them. If one is dominated by animal traits, he does not understand the essence of creation at all. If one is dominated by plant properties, he understands the essence of the creator. No matter how he acts, no matter what he says, he does it on behalf of the creator, he speaks on behalf of the creator.

Attar places Allah on the basis of a spiritual being, while a material being shows that Allah is reflected in nature. He emphasizes that although the Creator cannot be understood by the mind, it is possible to understand the events and happenings in the universe through contemplation.

One of Attar's appearances is about the megaworld. He had pointed out that the sky and the stars were formed as a result of the radiance of the Heaven. We can see interesting information in the "Asrornoma", which is rich in mystery.

*How many stars are there in the universe, clear,
Hundred and ten times bigger than the Earth*^[7]

Attar gives in this verse that the stars in the sky are one hundred and ten times larger than the earth. The brightest and closest star to the Earth is the Sun. According to astronomical data, the diameter of the sun is about 109 times the diameter of the Earth. This information was reported by Attar 8 centuries ago.

Here he continues,
*Not thousand, thousands of years bypass,
Flying reaches to the beginning point.*^[8]

The fact that the planets and stars in the universe are in motion suggests that such motion will continue for years. The star is distinguished from the planet by two phenomena, namely motion and light. However, given that the galaxy also moves, only light scattering is characteristic of a star.

*If you throw stones from the universe,
That will reach to earth in five centuries*^[9]

In this verse, however, the great Sheikh suggests that some of the changes that take place in the universe, including some celestial bodies, may fall to the ground. The most interesting place also showed the time.

Conclusion

Attar emphasizes that the reason has no role in knowing Allah. However, he appreciates the place of the mind to know the events and happenings in the universe. All of the efforts of the humanity should be directed at the mutual understanding of each other.

So Attar's views on existence are so diverse that he:

- According to the worldview of that time, the substance (basis) of the universe is Allah.
- Draws the process of formation of the universe.
- Explains the evolution of the emergence of man.
- Promotes the idea of pantheism.
- Describes the events and happenings in the material being.
- Enriches knowledge of astronomy.

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