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SOCIAL-PHILOSOPHICAL ANALYSIS OF SUFICIAL VIEWS IN THE WORKS OF NAVOI AND ATTOR

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Abstract



This article analyzes the mystical ideas expressed in the works of two great representatives of Eastern mystical philosophy - Fariduddin Attor and Alisher Navoi - from a social and philosophical perspective. The authors' works analyze the issues of human spiritual perfection, rapprochement with the Truth, and moral purification in society, highlighting their commonalities and differences.

Keywords: Sufism, thought, spiritual perfection, being, thinker, spiritual purification, truth, soul, enlightenment, perfect person, philosophical observation, society.

Introduction

Sufism occupies a special place in the spiritual heritage of the East. Sufism was formed not only as a path to spiritual perfection, but also as a philosophical school that interprets the complex relationships between man, society and being. One of the high peaks of this process found its most perfect expression in the work of Alisher Navoi and Fariduddin Attar. Both thinkers interpreted Sufism not only as a means of spiritual education, but also as a force that underlies the responsibility of man in social life, spiritual purification, striving for perfection and the spiritual development of society.

The works of Navoi and Attar illuminate Sufism through images, artistic forms and symbolic meanings that have a deep philosophical content. In Attar's work "Mantiq ut-tair", the birds' journey to Truth is depicted, and in Navoi's ghazals and the epic "Lison ut-tair", the inner world of man, the struggle with the ego,

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the process of achieving spiritual maturity are expressed with high philosophical observation. In particular, the concepts of love, enlightenment, the perfect person, recognizing the Truth, and spiritual awakening put forward by them are not limited to religious-mystical content, but have a broad socio-philosophical essence.



The relevance of this topic is that in today's era of globalization and increased information flows, the issues of enriching the inner world of man, strengthening his spiritual immunity, and ensuring moral stability in society are becoming increasingly important. The mystical ideas put forward by Navoi and Attar serve as an invaluable source in the spiritual and moral perfection of modern man, in raising his consciousness and thinking, and in directing social relations to goodness.

From this point of view, the socio-philosophical analysis of the mystical views in the works of Navoi and Attar serves not only as a scientific study of the literary heritage, but also as a theoretical basis for the spiritual development of today's society. This article provides a comparative analysis of the views of these two great scholars on mysticism, their socio-philosophical content, the concept of a perfect person, the role of love and enlightenment in human life. Sufism is a person's spiritual purification, achievement of spiritual perfection and inner journey on the path of knowing the Truth. It represents the highest level of Eastern thought not only as a religious-philosophical system, but also as a socio-moral school. Fariduddin Attar and Alisher Navoi, who lived and worked in the 12th-15th centuries, are two great pillars of this spiritual path. Through their works, they glorified the ideals of liberation from the ego, spiritual awakening, and goodness in society.

Main part. Fariduddin Attar (c. 1142–1220) is one of the greatest mystical poets of Persian-Tajik literature. His work “Mantiq ut-Tayr” (“Birds’ Conversation”) is an artistic expression of the philosophy of Sufism. The work depicts the journey of the human soul to the Truth in the form of birds. The birds are murids, their leader is Hudhud (pir), and the goal is Simurg (Truth).

“The path is long, but the traveler reaches the Truth if he sincerely seeks it.”

“Whoever knows himself, knows the Truth”

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“He who sacrifices his life in the path of love, destroys himself and finds the Truth.”

Attar describes the path of Sufism in seven stages: talab, ishq, ema'rifat, istigno, tawhid, hayrat, fano. These stages represent a person losing his "I" and uniting with the Truth.

1. Talab (search)

The stage of searching for truth, embarking on a spiritual path.

At this stage, the salik (passenger) makes the decision to strive for perfection.

2. Ishq (love)

A strong love for the Truth awakens.

The human heart gradually turns away from worldly attachments.

One of the most central stages in the work of Attar and Navoi.

3. Ma'rifat (knowledge)

Recognizing Allah, understanding the true essence of existence.

The level of perception with the light of the heart, not the mind.

4. Istiqamat (constancy)

Standing firmly on the path of truth, determination in the struggle with the ego.

The soul of the righteous passes the tests, his will is strengthened.

5. Poverty (spiritual poverty)

Relinquishment of worldly pleasures and self-interested attachments.

“Poverty” does not mean material poverty, but spiritual freedom.

6. Patience (patience)

Enduring any test, hardship, difficulties on the path.

In Sufism, patience is interpreted as one of the greatest statuses.

7. Tawakkul (Reliance on Allah)

Complete surrender to the will of Allah, closeness to the Truth.

At this stage, nothing remains in the body of the righteous except the Truth.

Spiritual stages end with service to society. Social idea Spiritual salvation

Building a just society through spiritual purification. The result is the

disappearance of the “I”, union with the Truth. The “I” recognizes the Truth and

serves goodness. Navoi interprets the divine journey described by Attor in a

broader context - in terms of the relationship between man and society.



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According to him, a person who has achieved spiritual perfection should also shed light on the lives of others and be a moral example.

In Attar's philosophy, human perfection is not limited to personal salvation, but rather this process ends with social harmony and recognition of the truth. In his opinion, "when a person knows himself, he also correctly understands society," that is, self-understanding is the path to social perfection.

Alisher Navoi (1441–1501) continued Attar's legacy, adapting Sufism to the socio-spiritual needs of his time. He wrote the work "Lison ut-Tayr" in response to Attar's "Mantiq ut-Tayr". However, Navoi in this work interprets Sufism not only as a spiritual experience, but also as a force that morally elevates society.

For Navoi, the path to the Truth for man lies through love, enlightenment, and practical goodness. He says:

"Whoever has not undergone austerities on the path of truth, he remains ignorant of the secrets of enlightenment."


In Navoi's works, Sufism is a philosophical school that, along with purifying a person, encourages him to live a useful, just, and honest life for society. In the poet's work "Mahbub ul-qulub" this idea is expressed even more clearly: a person approaches the Truth not only through his own perfection, but also by doing good to others.

"With love I illuminated the world,
I gave life to my lifeless body."

"I did not find a way with reason, but with love I found a destination."

The general content of the couplet is as follows:

The poet describes "love" as a force that illuminates the world, giving life. He says that it was love that gave life to his lifeless, soulless body. He emphasizes that he could not find a way with reason, and only love led him to the true destination. This is a mystical idea, which means that reason is limited, and love is a divine guiding force. The main goal is the journey of the soul to the Truth, to know the Truth and to bring a person to perfection in society.

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Commonalities:

For both, love is the only path to the Truth. Overcoming the ego, acquiring enlightenment is at the heart of Sufism. Divine truth is explained through symbolic (metaphorical) means of expression - bird, may, yor, and travel.

Differences:

Attar sees Sufism as a personal spiritual experience; Navoi illuminates it as a socio-spiritual system. While Attar's goal is "fano" (extinction), Navoi's philosophy prioritizes the idea of "baqo" (living in goodness).

Attar's philosophy emphasizes individual salvation, while Navoi's emphasizes the perfection of society as a whole. "Do not harm in bondage, for the Truth is in the pain of the slaves."

Conclusion

Fariduddin Attar and Alisher Navoi are the high embodiment of the philosophy of Sufism in two eras and two stages. Attar described the spiritual journey that leads a person to the Truth and presented Sufism as an individual experience, while Navoi combined it with social life and called on a person to perfection. In their works, Sufism is not only a philosophy of loving God, but also a philosophy of loving a person, society, justice and enlightenment. Therefore, the legacy of Navoi and Attar still calls humanity to spiritual awakening today.

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