

FUTUVVAT (CHIVALRY) - THE MAON FORM OF MORAL EDUCATION

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Annotation: In Sufism, the concept of futuvvat is defined as the basis of moral education, and today in the textbooks of educational schools in Uzbekistan it would be appropriate to use the works of Hussein Waz Kashifi “Ethical Muhsiniy”, “Futuvvatnomai Sultani”. This article analyzes the idea of futuvvat and its essence in the scientific legacy of Hussein Waz Kashifi.

Keywords: Futuwwat, sufism, chivalry, morality, education, moral education, moral consciousness, moral culture, moral relations

Introduction

In today’s integrated era, there is probably nothing like upbringing that has a strong impact on humanity. Therefore, from time immemorial, famous wise men and thinkers have written down their valuable thoughts about upbringing to the next generation. Because the upbringing of young people, bringing them up in all respects mature and educated, well-behaved, has always been an important task.

In this regard, the Resolution of the President of the Republic of Uzbekistan Shavkat Mirziyoyev No. PP-3907 of August 14, 2018 “On measures to bring up young people spiritually, morally and physically harmoniously, to raise their education to a qualitatively new level” [1] and Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 No 1059 “On approval of the concept of continuous spiritual education and measures for its implementation” were published. In particular, these documents, consisting of 8 chapters and 70 paragraphs, are a roadmap for young people to ensure a continuous educational process.

Discussion

It should be noted that the rare works written by thinkers on moral education have helped to protect the younger generation from negative situations and to develop them into morally and spiritually mature people. In particular, such works as “Odob as-salihin”, “Turkish Gulistan or ethic”, “Pandnoma”, “Siyosatnoma”, “Qobusnoma”, “Akhlaqi muhsiniy”, “Akhloqi jalaliy”, “Akhloqi nosiriy”, “Qanuni hikmat”, “Nigoristan”, “Bahr al-ulum”, “Kachkuli sultoniy”, “Jovidoni hirad”, “Bistu se hikmat”, “Hikoyoti diltisand” which our ancestors loved and read for centuries.

Especially in these works, when the student reads the concepts of morality and moral relations, he can get acquainted with the moral arguments for such relations. It is notable that the concepts such as morality, upbringing, moral education, moral consciousness, moral culture, moral relations mentioned in the above books have not lost their relevance even today.

At that point, the following opinion of the Chinese sage Xun-Tzu is noteworthy: “Babies cry the same everywhere. When they grow up, they do different things. This is the consequence of upbringing. The famous German philosopher Immanuel Kant in his work says the following about

upbringing: “Man becomes human only through upbringing, what he is is the result of upbringing”.

In addition, the famous oriental poet Sa'di Sherazi wrote the following verses about upbringing:

*The donkey, standing at the foot of the pulpit,
Upbringing is not contagious, it is not human.
When a person grows up without upbringing,
He will remain a donkey even when he is a hundred years old.*

Abdullah Avloni, a well-known educator who understood the consequences of neglecting moral education, said: “The scoundrels, the villains, the thugs, the thieves and the drug addicts who are blackening the face of our society today ... are the children who were neglected in their upbringing”.

According to the famous philosopher Abu Nasr al-Farabi, “Every member of a virtuous community must be a virtuous person. Since man is a bio-social being, he is also a member of nature and society. The secrets of two worlds are embodied in one human body. That is, it contains both natural and biological traits, as well as social qualities and virtues, at the same time, the human and animal qualities in man are mixed, that is why people become ignorant or virtuous under the influence of the social environment in society [3].

Literary scholar Abdurauf Fitrat puts forward the following topical ideas about upbringing: “The movement of the people, prosperity of the nation, happiness and respect of the people, the fact that a nation is a warrior, weak and humiliated, and people wear the cloak of poverty and bear the burden of unhappiness, subjugation and enslavement of a nation depends on the upbringing it receives from its parents from childhood. Children receive moral education from the environment, in other words, children are like water, just as water takes the form of a vessel, children also receive the morals of the environment”. The idea of the above enlightened scholar Fitrat confirms that moral consciousness is formed first of all in the family, and within this environment every child is inculcated by his parents.

As well as, Alikhantora Soguni writes the following valuable thoughts about upbringing: “The effect of education and upbringing are seen before our eyes, not only in man, but in all living beings, and the results are spreading all over the world. Not only training, but the conversation itself is as fast as flame and water to the interlocutors. That is why everyone is evaluated according to their companions”. So, the prosperity of not only one family, but every country on the planet, and the well-being of the peoples living in it, is undoubtedly due to education and upbringing.

It is acknowledged that in the works of the great thinker Avicenna, the issues of science, ethics and education have a special place. In particular, Avicenna's pamphlet “Event Address” covers the category of moral education and the book states that man is not born with personal qualities, habits, and skills. These qualities are formed in a person in the process of socialization in society, under the influence of ancestral heritage and traditions, as well as personal qualities accumulated during his life experience, and, of course, under the influence of education and upbringing.

According to Avicenna, the more difficult and difficult it is to decide on positive qualities and habits in the maturity of a person, the more difficult it is to get rid of negative aspects and habits that cling to the spiritual image. According to the scholar, it is better to start raising children early: “The child should be taught the basics of science and morality from the moment his body joints are stable, his language is correct, his speech is fluent and his ears are listening and

accepting the words of others, and he is inclined to what is being studied (naturally)”. The above considerations show that at all times the whole work in upbringing depends not only on the parents, but also on the efforts of the teachers who have good moral and scientific potential. Therefore, it is important to know not only the forms of organization of work in this area, but also the conditions for the proper conduct of work.

Recognizing that humanity and bravery are one of the conditions of the sect, the Salafi stated the following: “Our humanity and chivalry is to bless those who have deprived us, to forgive those who have wronged us, to restore contact with the lost, and to do good to those who have done evil.”.

Imam Junayd al-Baghdadi said: “Chivalry is in Damascus, eloquence is in Iraq, and righteousness is in Khorasan”.

Fuzayl quddisa sirruhu noted: “Chivalry is to forgive the mistakes of the brethren”.

Abu Bakr Varroq quddisa sirruhu said so: “Chivalry is such a person that he will not have a hostile enemy”.

Muhammad Ali Termezi quddisa sirruhu said:

“Chivalry is being an enemy to one’s own desires for the sake of Allah”.

It is alleged that:

“Chivalry is not to be hostile to anyone”.

It is submitted that: “Chilvary is the man who broke the biggest idol”.

The Holy Qur’an states: “They said, “We heard a young man talking about them, and his name was Abraham”[4].

The idol of every man is his own lust. Whoever is against his lusts is a brave man”.

It has been said that: “Chivalry is not demanding honesty from others, but being honest with yourself”.

Umar ibn Usman Makkiy quddisa sirruhu said: “Chivalry is a beautiful character”.

Nasrobodi quddisa sirruhu noted: “Humanity is a part of chivalry, which means turning away from both worlds and being disgusted with both and it is to turn to Allah”.

Muhammad ibn Ali al-Termizi said: “Futuwwat (chivalry) is to treat the guest of the house equally”.

When a righteous person was asked what futuwwat was, he replied: “It is to give up your lusts by thinking of something that will frighten you (i.e. the fear of the punishment of the Hereafter)”.

When another righteous man was asked about chivalry, he replied: “It is irrelevant to you whether you are righteous or atheist in feeding”.

Junaid quddisa sirruhu said: “Chivalry (futuwwat) is to give up suffering, to spread goodness, to refrain from complaining”.

Sahl ibn Abdullah quddisa sirruhu said: “Chivalry (futuwwat) is complete obedience to the sunnah”.

It is rumoured that: “Chivalry is the fulfillment of a promise and the fulfillment of a trust”.

It is claimed that: “Chivalry (futuwwat) is that you do not see your lust in the good deeds you do”.

It is submitted that: “Chivalry is that you do not run away when someone in need comes to you”.

Point is made that: “Futuwwat is to announce the blessings of Allah and to hide the calamity that has befallen you”.

“Chivalry is when you invite, say, ten guests to a place where nine or eleven people are likely to come, but your mood does not change”.

“It is not chivalry to seek the benefit of a friend”.

“Chivalry is not to put your lust above the people and that you consider them worthy of you in the goodness of this world and the hereafter”.

“Chivalry is to do good to all, that is, to those who are worthy and unworthy”.

“Chivalry is the constant striving to meet and satisfy the needs of others, because the Prophet (peace and blessings of Allaah be upon him) said: “As long as a servant satisfies the needs of his brother, Allah will not withhold it’s help from him” [5].

“Futuwwat is to forgive people’s mistakes and hide their shortcomings”

“Chivalry is not considering oneself more respectable than others”.

One of the righteous said: “Using guests is not Chivalry”[6].

According to Kashifi, the whole essence of chivalry is embodied in the following two qualities:

The first is to bring benefit for friends, that is, generous;

The second is to protect one’s friends from the harm of the enemy, that is, chivalry.

Continuing the word, the scholar says that if they are asked how many pillars (columns) of futuwwat, it is twelve: there are six external and six internal pillars. The apparent pillars of Futuwwat are:

The first is to refrain from gossip, lies and slander and useless words.

The second is to cover your ears with inappropriate words, slander, gossip.

The third is to close eyes to things that are not permissible to see.

The fourth is to refrain from unclean things and the suffering of the people.

The fifth is to pull one’s foot out of the forbidden places. Not to take steps that lead to insults and sin, grief, gossip and harm, suffering.

The sixth is to cover one’s mouth from unclean food and one’s body from adultery. Adultery is breaking the futuwwat covenant, and filth is breaking the futuwwat bond.

Results

Also, the inner pillars of futuwwat are:

The first is generosity, that is, not thinking about the consequences of giving at the right time before asking, not to worry about merit and ability.

The second is to be humble, that is, to prefer others to themselves, to be in a modest, carefree attitude to all.

The third is satisfaction... The sufferings and calamities that befall people are the greed for more.

For example, Mawlana Rumi said:

Is Greed’s eye full of the world!

If it is not satisfaction, it would not pearl in sadaf.

The fourth is forgiveness and blessing. That is, to show mercy to the people, to forgive the sins of the people, and to treat them with kindness and mercy as much as possible.

Be merciful, my dear, merciful,

Kindness is a mark of courage.

The fifth is to let go of arrogance and pride. That is, not to be arrogant, no matter how good and acceptable things one does, the devil had been banished from heaven because of the arrogant.

The sixth is the aspiration to the status of qurb (approach to divinity) and striving with all heart and soul for the status of valat... That is, the game of the soul is to be dusted with dust with a broom, so that the soul becomes the throne on which the sultan of love sits.... As long as the heart does not get rid of the worries of the world, it will not become a place of friendly love.

In this regard, Kashifi quotes the following sentence:

As long as the heart does not die clean from the rust

Beauty does not shine through the veil of the unseen

Conclusion

In short, the moral views of Hussein Waz Kashifi in his works “Akhlaqi Muhsiniy”, “Futuvvatnomai sultoniyy” are noteworthy. For example, when the thinker is asked what Futuwwat can be compared to, he answers that it is with a vine ... When he was asked what the similarity is between futuwwat and a tree, Kashifi said: Just as a tree has a body, a bark, a root, a branch, a leaf and a flower, so a futuwwat has a body, a root, a bark, a branch and a flower.. If they ask what each of these consists of, I answer that futuwwat is the root of this tree, that is, the one that gives it strength and flourishes, The real source of flowers and fruits is pure love ...

So, the body of this tree is humility, the branches are patience, the leaves are diet, the bark is decency and modesty, the flowers are kindness and blessing, and the fruit is generosity. If they ask what grace is, I say that grace is part of futuwwat, just as futuwwat is part of the sect. In short, futuwwat (chivalry) is a solid foundation of this moral education.

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